

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- August 17, Sunday.—Fourteenth Sunday after Pentecost. St. Joachim, Father of the Blessed Virgin Mary.
- „ 18, Monday.—St. Hyacinth, Confessor.
- „ 19, Tuesday.—Blessed Urban II., Pope and Confessor.
- „ 20, Wednesday.—St. Bernard, Confessor and Doctor.
- „ 21, Thursday.—St. Jane Frances de Chantal, Widow.
- „ 22, Friday.—Octave of the Assumption.
- „ 23, Saturday.—St. Philip Beniti, Confessor.

Blessed Urban II., Pope and Confessor.

Blessed Urban was born near Rheims, in France. Having been elected Pope in 1088, he employed his energies in putting an end to the unwarranted interference of the civil power in purely ecclesiastical affairs, and securing for the Church that liberty of action which is required for the efficient discharge of her divinely appointed duties. To the wisdom and zeal of Blessed Urban was due the initiation of those expeditions for the recovery of the Holy Sepulchre which are known as the Crusades. Blessed Urban died in 1099, in the twelfth year of his pontificate.

St. Joachim, Father of the Blessed Virgin Mary.

The Fathers of the Church unite in extolling the sanctity of St. Joachim and St. Anne, whose privilege it was to be the parents of the Most Pure Mother of God.

St. Jane Frances of Chantal, Widow.

This saint was born at Dijon in 1573. She was married at the age of twenty to the Baron de Chantal, but eight years later she had the misfortune to lose her husband through an accident. Having completed the education of her children, she founded, under the direction of St. Francis de Sales, and with the co-operation of some other ladies of rank, the religious Order of the Visitation. She died in 1641.

GRAINS OF GOLD

AVE MARIA!

Ave Maria! Oh, dry were the fountains,
Dull the gray mist on the face of the sea,
Sombre the clouds that enfolded the mountains,
Dreary the shadows that swept o'er the lea,—
All through the ages since Adam had broken
Pact with his Maker, gloom gathered apace
Down to the day when, in reverence spoken,
Soft fell the message sweet, 'Hail, full of grace!'

Ave Maria! Lo! shadows uplifted,
Billows of light flooded forest and lawn;
Now, at long last, were the gates of sin rifted,
Earth smiled to welcome creation's new dawn.
Vanished the grief which our errant first mother
Left as a legacy sad to her race,
Joy unrestrained came to men with this other,
Virgin low-greeted with, 'Hail, full of grace!'
—Ave Maria.

Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes and longings, under any pretext.—St. Francis de Sales.

What art thou, O human life? Thou art the way of life and not life itself. We must traverse thee without dwelling in thee—no one dwells on a great road; we but march on through it to reach the country beyond.—St. Columbanus.

Let us never voluntarily dwell upon the faults of others when they present themselves to our minds; instead of dwelling on them let us at once consider what there is of good in these persons. . . . No one should think or say anything of another which he would not wish thought or said of himself.—St. Teresa.

'STAND FAST IN THE FAITH'

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

FREQUENT AND DAILY COMMUNION.—III.

The first three disciplinary points of the Decree deal with the dispositions and conditions required for frequent or even daily Communion. The question, long debated, as to what is necessary and what is sufficient for frequent Communion is here definitely settled. It is not required that one be far on the road to holiness; all that is absolutely necessary, and all that is sufficient, in order that one may go and go quite lawfully to Holy Communion, is that one be in the state of grace, and have a right and devout intention. But while this much is sufficient for a worthy Communion, it is by no means all that is desirable, or all that is sufficient if one wishes to make a thoroughly good Communion. The Decree does not for a moment dispense the recipient from a 'serious preparation and a suitable thanksgiving.' This will appear from the following declaration: 'But whereas the Sacraments of the New Law, though they take effect *ex opere operato* [a technical expression, which means that the Sacraments, once obstacles are removed, always produce some fruit], nevertheless produce a greater effect in proportion as the dispositions of the recipient are better; therefore, care is to be taken that Holy Communion be preceded by serious preparation, and followed by a suitable thanksgiving according to each one's strength, circumstances, and duties' (No. 4).

Dispositions of soul, we may point out with Father Zulueta, would include the practice of such virtues as humility, faith, love of God and of our neighbor, the exercise of acts of confidence, adoration, faith, and so on. Vocal prayers, or meditations on other truths of religion, may be directed towards the Blessed Eucharist. If 'circumstances and duties' call to other work, that work may easily be made a prayer, and so 'these good folk need have no scruple whatever when the duties assigned to them by obedience prevent that entire recollection and fuller immediate preparation that may be possible to others. They are doing our Lord's will—a good prelude to receiving the Model of obedient labor in the House of Nazareth.'

'To the sick in a community,' writes Zulueta, 'the gratification "according to each one's strength" will bring very real consolation. If, as Monseigneur de Ségur wrote about children communicants, . . . "our Lord does not require of them more than they can give," the same is certainly true of the religious [we may add, and of those in the world] whose faculties are weakened by sickness, or by advanced age . . . and who have sacrificed health and the best years of life, in the love and service of the Divine Spouse—albeit with many shortcomings. The submission of such to His divine will in their trials and sufferings will form a most appropriate, and at the same time, most fruitful disposition for receiving abundant graces from His loving and generous heart.'

5.—'That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade anyone from frequent and daily Communion, provided that he is in a state of grace, and approaches with a right intention.'

6.—'But since it is plain that, by the frequent or daily reception of the Holy Eucharist, union with Christ is fostered, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and an even surer pledge of everlasting happiness on the recipient; therefore parish priests, confessors, and preachers—in accordance with the approved teaching of the *Roman Catechism* (Part ii., ch. 4, n. 63)—are frequently, and with great zeal, to exhort the faithful to this devout and salutary practice.'

The second of these points and the latter portion of the first are clear enough, and in any case concern

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the confessor more than the layman; a word then about the opening part of No. 5. Frequent or even daily Communion is open to all, and therefore if one felt sure of having fulfilled all the requirements, one could quite safely receive frequently without asking advice; but if one wishes to act more prudently—and who would not wish to act most prudently in a matter of such importance?—and to receive greater fruit, the advice of one's confessor should be asked. Why, it may be asked? The mere fact of seeking advice is an act of salutary humility, and that is an excellent disposition: 'Lord, I am not worthy.' Again, it is an obvious precautionary measure, which enables a man to find out whether it is a good and holy motive that leads him to wish for Communion, or whether it is vainglory, mere custom, human respect, or some other human and "natural" impulse. There are times when the confessor sees, though the penitent may not see, that the requisite conditions are not present, and then it becomes his duty to prevent daily Communion. Furthermore, this consultation gives the confessor an excellent opportunity of offering sound advice as to the manner in which the penitent may derive greater profit from the Blessed Eucharist.

Nos. 7 and 8 of the Decree treat more directly of the position of religious communities, and explain themselves. Frequent and daily Communion is to be promoted especially in religious Orders and Congregations of all kinds. . . . It is also to be promoted especially in ecclesiastical seminaries, where students are preparing for the service of the altar; as also in all Christian establishments, of whatever kind, for the training of youth. In the case of religious institutes, whether of solemn or simple vows, in whose rules or constitutions or calendars Communion is assigned to certain fixed days, such regulations are to be regarded as directive and not preceptive. In such cases the appointed number of Communions should be regarded as a minimum, and not as setting a limit to the devotion of the religious. Therefore, freedom of access to the Eucharistic table, whether more frequently or daily, must always be allowed them, according to the principles above laid down in this Decree. And in order that all religious of both sexes may clearly understand the provisions of this Decree, the Superior of each house is to see that it is read in community, in the vernacular, every year, within the octave of the feast of Corpus Christi.

The Storyteller

'OLD GIGGLES' AND 'CAPTAIN BLUE'

As Emily, carrying her suit case, came down the grassy slope, she stopped, and stood a moment looking at the old house that lay before her at the bottom of 'Blue's Hole'—as the rest of the town of Welford facetiously called the hollow. Her glance swept drearily over the forlorn place, and then fastened with something like a shock of disgust on a queer figure in the doorway.

Some words the girl had said at the time of her mother's second marriage, five years before, came back to her: 'As if it wasn't bad enough to be a Blue at Blue's Hole without marrying a Witham—and Old Giggles at that!'

Among the townspeople the nickname, 'Old Giggles' had quite supplanted Abel Witham's right name. It had been bestowed on him for his habit of chuckling behind his hand whenever he was embarrassed. That trick, added to his singular dress and shiftless ways, had gradually gained for him the undeserved reputation of being half-witted.

He chuckled now at the sight of the girl.

'I guess you ain't come home none too soon, Emily. Your ma, she's got to be considerable of an invalid.'

'No wonder!' Emily's tone was withering as she glanced about. 'All the same, it was pretty hard on

me to have to give up my place just as I was beginning to get somewhere.'

She brushed past him into the house, and went to her mother, who, seated at the window in a broken rocking-chair, had been watching for her.

'It's lucky you've come, Emily,' said the sick woman; and then began to cry querulously.

'Of course I had to come as soon as I got your letter. Are you worse, mother?'

Emily bent over the dishevelled figure in the chair with a feeling of unspeakable discouragement. It seemed that even a Blue need not have come to this. Her mother's hair hung about her face and her faded print wrapper was not only ragged, but dirty. Everything about the room, from the broken chair to the rusty cook-stove, spoke not so much of poverty as of neglect and 'slackness.'

Presently Mrs. Witham raised her head, and met such a look of distress on her daughter's face that she tried feebly to be cheerful.

'I ain't so bad now, Emily, but land! I feel so good for nothing. If you hadn't come home, I couldn't have kept my head above water much longer, I guess.'

'You must lie down, mother. I'll get the bed ready.'

Emily opened the door into the little bedroom off the kitchen; she gasped when she saw the dust and disorder within.

'Mercy, what a looking room! You'll have to let me put you on the lounge till I can clean it up. Doctor Kennard is coming to-night, and I can't have him see you in such a hole as that. Wait, I'll brush your hair and bathe your face and hands, and get you out of that dress!'

Mrs. Witham breathed a sigh of relief when at last she found herself lying in a clean bed in a tidy well-aired room.

'I didn't know whether you could find any clean sheets; Abel does mix things up so when I'm sick. Why, I do believe you got them out of your trunk; it came yesterday. This must be one of your own night-gowns, too, Emmie. What handsome trimming!'

Doctor Kennard's verdict, although not alarming, was in a sense discouraging; it destroyed Emily's last faint hope that she might be free, after she had nursed her mother back to health.

'There's nothing serious the matter,' he declared. 'She's not fit for hard work, that's all. But with somebody to look out for her and make her life easy, she will get along comfortably, and live out her days.'

His keen eyes studied the girl for a moment. Since she was fifteen years old he had not seen this daughter of the Blues—the race of ne'er-do-wells, second only to the Withams in shiftlessness; somehow she upset his conviction of the utter worthlessness of the family.

The doctor departed: Old Giggles stood in the kitchen door, looking at the supper-table.

'I'd kinder got used to thinkin' I was chief cook and bottle-washer myself,' he explained with a chuckle.

'The house looks as if you had been—a little too long,' Emily retorted. 'I wouldn't have believed a human being with two hands could have put up with such a state of things.'

'City folks are mighty finicky,' observed Old Giggles, with calm disdain.

The next morning Emily faced her new life with set lips, but a sinking heart.

'The house could be cleaned—if only I had a Hercules to do it. The farm could be made to yield us a living, if I could get it worked. But Old Giggles is hopeless. And he's part of the life here; he can't be wopped out and thrown away.'

As she went about her work she watched the man curiously. He seemed to do nothing all day long, and he did his idling in the most shiftless and exasperating fashion. Everything about the place was going to waste. The farm was uncultivated; thirty fertile acres were overrun with moss and blueberry bushes. Old Giggles sat in the barn door and whittled; in answer to Emily's impatient reminder that it was time to begin

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the farmwork, he said he 'guessed he'd put in a patch o' pertaters some time.'

'I do believe I could stand it better if it wasn't for his looks,' the girl said to herself one day. 'I think he gets himself up that way on purpose to madden me.'

Abel was clothing himself from the contents of an old sea-chest, a relic of his early life as a sailor. The chest, which seemed to have no bottom, contained garments of extraordinary age and shape. From time to time he unearthed such as he wanted, and wore them till they were ragged; his hats might have been filched from neighboring scarecrows.

The girl, fresh from the lively, hopeful existence she had left behind in the city, felt a sudden smarting of the eyelids as she looked at him. Old Giggles represented the outward and visible sign of her degradation—for it seemed to her degrading to be tied to a life such as this, and to know that she belonged to it.

Yet after the first moments of despair, a glimmer of hope came to her.

'It's bad enough,' she said to herself. 'But if I had money I could make it better. I could hire a man to do some work, and I could have the house repaired and painted, so that mother could have something like a home. Poor mother, what would she say to find herself in a clean, pretty house such as other women about here have! It's worth trying for.'

She tried hard; she plunged into a very fury of housecleaning. Yet at the end of the first fortnight she could not see that she had made any headway in her fight against the disorder.

At dusk one day Abel came in of his own accord, without having been summoned to supper as usual. In the kitchen doorway he stopped and stared about in a discomfited fashion. Emily was flat on her face on the old lounge, and every line of her prostrate figure expressed such despair that even Abel was alarmed. He tiptoed across the room and spoke to her.

'Sick, Emily?' he asked.

She lifted her tear-stained face and looked at him. 'No, Abel,' she said. 'I'm only discouraged. I've worked all this time, and the place looks more like a pig's shack than ever. If I had twenty backs and broke them all I couldn't make it decent.'

Abel glanced round the room, then back to the woeful figure on the lounge.

'Women,' he ruminated, softly, 'are plumb-full of curious notions!'

That was all the comfort Emily got from him that night. The next morning, however, she was awakened by a commotion in the rooms below, and when she came downstairs, she found Old Giggles scrubbing the kitchen floor as vigorously as ever he had swabbed the decks of the *Ella Maria* in his sailor days.

'What on earth are you doing, and what's happened to the stove?' demanded Emily.

'Blacked it. I never noticed 'twas getting so plaguy rusty. You run in and see to your mother. Coffee's made, and I'll set the table in a minute. You're cap'n to-day, Emily; Cap'n Blue—that's your title. You give your orders, and the crew will carry 'em out. I'll scour the ridgepole and put a clean ruffle round the chimney if you say the word.'

They made a great change in the looks of the place that morning. Abel was strong, and proved to be an efficient helper. The old habits of thoroughness that he had learned on shipboard had apparently come back to him.

'Been quite a while since I put my mind on this kind of thing,' he explained.

Emily stopped polishing a window-pane to look at him curiously. 'What kind of things do you generally put your mind on, Abel? I haven't really known much about you all these years. How did you come to be—'

'How did I come to be shiftless?' Abel calmly finished the sentence. 'Pcople round here say I was born that way. When my parents died, I was put out to a family that knocked me round and worked the gimp out of me 'fore I was old enough to have much.

After a while I spunked up and ran away to sea. There they worked out and thumped out what gimp I had left; and some way or other, since I came ashore there hasn't seemed to be much worth doin' 'cept to sit in the sun and whittle, and think that there ain't a soul after me with a belayin'-pin.'

The grim little autobiography touched the girl. 'We've both got mother to think of now, Abel,' she said.

Old Giggles turned his back suddenly.

'That's so. I ain't done right by Mary. She's had it too hard. What's the next job, Cap'n Blue?'

Things went better after that.

'Captain Blue' coaxed Abel to do some ploughing, and to plant a garden on the sunny slope behind the house. She emptied her lean purse to buy enough wire netting to enclose a yard for the hens, whose unchecked depredations had almost made the place a desert.

'It's such a pretty place, too—this sunny little intervale,' Emily said. 'And our land is the best in town. We can raise corn higher than your head on that strip next to the river. Why, plenty of city people would think we had a gold mine 'n this thirty acres!'

'Farmin' is thunderin' hard work,' was Abel's comment. But he ploughed an extra piece for oats and planted the acre of corn before his new zeal should have a chance to evaporate.

Emily took charge of the garden when things began to come up.

'Work comes hard to my "crew," and I-mustn't push him too much,' she reflected.

From the first, the garden came to be her refuge; among the springing rows of green things she worked away many bitter thoughts of her lost chance in life. It was fortunate, she said to herself, that her narrow little world was beginning to smile on her, for she would never have any other.

She tried less successfully to work away her natural youthful longing for the companionship of persons of her own age.

One day she was in the garden, pulling weeds with an energy that presently attracted Abel's attention. 'Don't work so like fury, cap'n,' he said. 'There's plenty more time after to-day. Did I ever tell you,' he added, 'that my great-grandfather was one of the men who defended this town against an Indian attack two hundred years ago this July?'

'No, Abel. Are you studying history?'

'None to hurt, but the town is. The centennial celebration comes next week. All the descendants of the men who fought the Indians are goin' to sit on the platform.'

'Are you going to?'

'Nobody asked me, but maybe they will. You couldn't find time to fix up that old brown suit of clothes, could you, Cap'n Blue?'

A sudden inspiration came to Emily. 'You shall have a new suit, Abel,' she said. 'Why didn't I think of it before? I believe those brown clothes are the very ones your great-grandfather wore when he routed the red men. We haven't used the money that came for the early peas. Yes, you shall have a new suit from head to heels, and a new hat.'

To her amusement, Old Giggles looked delighted, although somewhat abashed. 'You're mighty good to me, Emily,' he said.

'Nonsense! Didn't you help plant and pick those peas and take them to market? We're partners, Abel. You don't seem to realise your value. I couldn't possibly get along without you.'

Old Giggles made no reply, but she knew by his expression that he would not forget what she had said.

'I ought to have told him before,' she thought to herself. 'I'm sure it's true enough. He's the only real prop I've got, and he's not such a feeble reed as the neighbors think. It's funny that even Abel has hankerings after fame, but it's a little bit pitiful, too. Of course they won't ask him to sit on the platform. I wish they would, but they'd be horrified at the idea of displaying Old Giggles among the Welford celebrities.'

The committee did not ask him; but Emily coaxed him to wear his new suit and hat on the anniversary.

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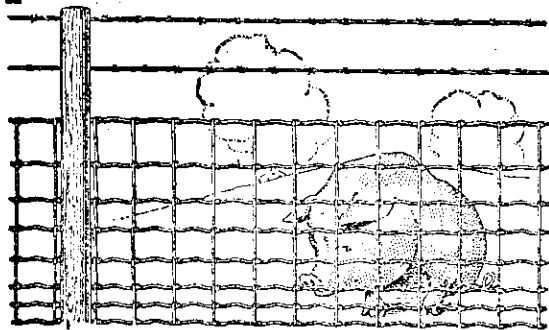
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'You must go with me, Abel; mother can't walk so far,' she said.

She knew it was a proud moment for Old Giggles when he entered the crowded town hall beside his wife's daughter. To Abel's simple mind Emily was a princess miraculously dropped into his life from that fairyland, 'the city.' Indeed, she carried herself like one as she walked with him to the very front of the hall—for they were late, and had to run a long gauntlet of amazed glances before they found two vacant seats.

She glanced at him as he sat beside her, and found that his eyes had fastened at once on the platform, where were the descendants of the town's defenders in the Indian fight.

'It would have meant a good deal to Abel to be counted with them,' she said to herself. 'Why couldn't they have asked him?'

The exercises were long and tedious, and the two contrived to slip out quietly during the singing and cheering at the close.

'Let's sit in the band-stand to see the people come out,' proposed Abel. 'They are going to fall into line with the Indian-fighters on ahead, and march to the place where the tablets to be put up.'

The band-stand was across the square, and they had just climbed into it when they became aware of a commotion in the town hall.

Careful persons had suggested that the old building was unsafe for such a gathering. But it was the only place large enough, and the new town hall, then being built, was as yet unfinished. Now as the audience began to leave the hall, there was a creaking sound and a settling of the floor at the front of the room; then a cry of alarm and a rush for the doorway.

The entrance was high above the street. Fortunately, the steps held, and the audience had passed out of the hall when a crash behind filled the air with noise and dust.

'The old floor's fallen down into the cellar,' Abel announced. 'Steady, cap'n, they're all out safe.'

But Emily started forward with a sharp cry: 'O, Abel, the children!'

The old building had a second floor that had been fitted up to serve as a rest room. Emily knew that many of the smallest children had been up there asleep while their mothers attended the exercises below.

The collapse of the first floor had pulled the rickety building awry. A long rent in the front wall showed that the second floor was sagging dangerously, and a broken beam protruded at the edge of the roof.

'The whole thing is comin' down!' muttered Abel. Then he understood the meaning of Emily's cry; a child's curly head appeared at one of the upper windows.

A wild clamor rose from the crowd that filled the street. Mothers, frantic with fear for the lives of their children, rushed toward the entrance of the tottering building; they fought with the men who tried to keep them out of danger.

And then, before any one knew what was happening, a queer figure appeared on the broken front wall above their heads.

It was Old Giggles climbing up to the second floor, apparently as unconcerned as if he had been climbing to the masthead of the *Ella Maria* in calm weather. He took no notice of the uproar till he sat astride the sill of the window where a moment before the child had looked out.

Then he put his hands to his mouth, and shouted, 'Fetch a horse-blanket, quick!'

People hastened to do his bidding. Presently strong hands were holding blankets by the corners, and one by one the babies fell safely from the grasp of the man at the window.

The old building was swaying and settling. Fifteen children had been dropped to safety when the walls suddenly bulged, and something inside went down with a crash.

Abel dived into the obscurity behind the window. He reappeared with three children in his arms and one clinging to his coat. Those four were saved, and

Abel went back once more. He emerged with the last child in his arms, the doctor's four-year-old son.

As he flung the child out, the building crashed in a heap, and the man went down inside the ruin.

'It's a miracle we got him out,' the doctor said, a little later, when four men, bearing Old Giggles on a litter, started down the street.

They carried him into the front room of the old house in Blue's Hole—and there the doctor pulled him through.

'You told me you couldn't do without me, Emily,' Abel said, with a whimsical smile at his nurse as she fastened a bandage on his arm. 'So you've got to put up with me no knowin' how many years. Withams are tough, I tell you. Do you b'lieve, cap'n, that right up on top o' that teeterin' buildin' I thought of what you said. It came into my head like a flash, "Why, there's Emily begins to think I am somebody. She as good as said Old Giggles was worth his salt. Walked me right up front, too, fore the whole town, just as if she was my own girl. I'll back her up in it; I'll prove she was right; yes, sir, I'll do it for Cap'n Blue.'

Abel was well enough to be carried to the platform of the new town hall when they finished the interrupted anniversary celebration. In fact, the town had unanimously agreed not to have it till he could be present. He was not strong yet, however, and that day he almost made up his mind that fame was not what he had been led to suppose. He looked much oppressed when the silver hero medal was presented to him. The hall was crowded, and almost every person there was determined to shake his hand.

He brightened up at last when Emily came and laid a peremptory grasp on his arm.

'Where away now, cap'n?' he asked.

'Home,' she answered.

'That's good, Cap'n Blue,' said Abel.

SOME SILK STOCKINGS AND ANNIE EGAN

(By NORA McAULIFFE, for the *N.Z. Tablet*.)

'Miracles,' declared Polly O'Reilly, from her seat on the top step of the grotto, 'are happening every minute of the day. Why at this very moment people down in the city are praying, and at this very moment God may be choosing any one of us as His instrument to bring them their heart's desire.'

Her listeners hung upon her words, and, intoxicated by their silent attention, Polly continued to, as Maggie Ryan irreverently called it, 'bubble over.' 'Our smallest actions may have a world-wide influence, just as when we drop a stone into the lagoon—the hole the stone makes in the water is small, but the ripple spreads and spreads, till at last it kisses the rim of the lake.' She paused. Annie Egan squeezed her arm ecstatically. 'Oh, Polly, how beautifully you talk!'

'You'd think her father was a lay preacher,' said Maggie Ryan disgusted; 'she's always saying pious things, and turning up the whites of her eyes.'

The white face of the little Queensland girl grew still whiter with passion. Her red hair flamed with indignation. Even Maggie Ryan was frightened by the tempest she had evoked.

'Maggie didn't mean it, Polly.'—Ellie O'Neill, the peace-lover, had her arms round Polly's neck—'she was only joking. Weren't you, Maggie?'

'Her jests are in decidedly bad taste,' said Polly, dismissing the affair and Maggie Ryan, with a gesture a Siddons might have envied.

'I think we ought to commence decorating the grotto,' hurried on Ellie before Maggie could recover. 'Timothy says if we like we can take the blossom from the apple tree by the big green gate, because it never bears any fruit.'

'I'll get the blossom,' volunteered Annie Egan, and, rising, discovered a pair of long, slim, silk-clad legs. Polly O'Reilly dropped a handful of flowers. 'Annie, your legs are beautiful!' she breathed.

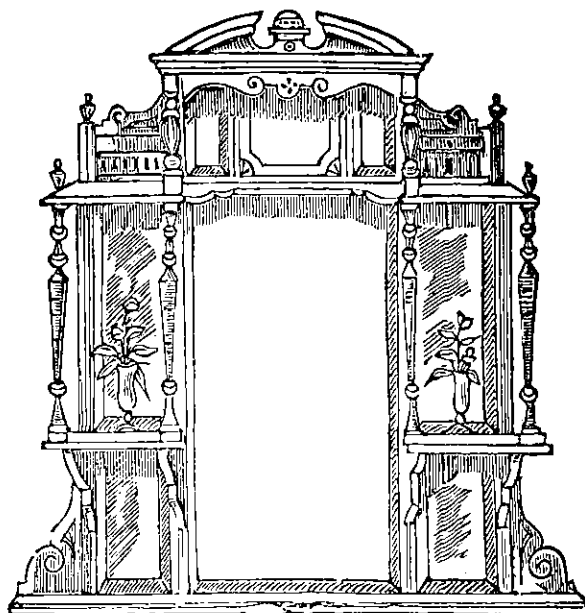
Silk stockings! The girls thrilled at the thought. They had gazed at them, dreamed of them, but Annie Egan was the first to really introduce them into their

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world. The owner of the admired hose took her honors humbly. 'Grattan bought them for me to wear at the Bishop's reception to-night, but Muriel Murphy said 'she guessed they were only mercerized,' so I wore them to let you all see.' She was busy placing a spray of flowers in the hands of the statue, and then the dreadful thing happened. There was a sharp scraping as Annie's foot slipped, and a sudden cry of horror as a great piece of Annie Egan's right stocking remained clinging to one of the sharp points of the rockery.

Maggie Ryan turned accusingly on Polly O'Reilly. 'I'd like to know,' she said scornfully, 'where the ripple caused by that hole is going to end?'

Annie's mouth trembled. Such a short-lived glory! How was she to tell the little Mother, and Grattan. A dozen voices cooed consolation. A dozen hands were outstretched to caress her. Blindly she made her way through them, and soberly took her way down the path that zig-zagged in the most unaccountable fashion. At length, gaining the shelter of the convent wall, she ran, a quivering, sobbing fragment of humanity. Down the trellised walk she sped, and the glory of the spring sunshine and the fragrance of the budding earth held no joy for her. At length she reached her own corner of the wilderness and flung herself face downwards on the grass; and the old apple tree, whose sap still quickened into bloom beneath the warming sun, but whose boughs would never again blush with the rosy fruit, sighed with her, and sighing shed its petals on the brown curly head, and presently, lulled by the tender breeze that whispered through the grasses, Annie Egan fell asleep.

An hour later she woke suddenly to find Rev. Mother and the Bishop looking down at her. Forgetful of her troubles, Annie sprang to her feet, then remembering, flopped back to earth.

'Annie!—Rev. Mother's voice was surprised, horrified—'aren't you going to ask his Lordship's blessing?'

Annie's reply was a look of dumb misery. How silent the earth had grown—not even a grasshopper chirped. Annie swallowed the lump in her throat, and the noise sounded to her 'like the cannon must have sounded to the Six Hundred.' (She described it all afterwards to Polly O'Reilly.) She looked from one to the other desperately, then, driven to bay—'I've torn my stocking, my silk stocking, and if I stand up, Mother, his Lordship will see.'

The Bishop's grey eyes twinkled, but his ears were quick to catch the note of sorrow, and he sat down on the grass by Annie Egan. Bit by bit the story was unfolded. How Grattan had bought the stockings with the money he had earned by working overtime; how her mother had embroidered them; how Muriel Murphy had said she 'guessed they'd only be mercerized,' and how Annie Egan had in her pride worn them to confound Muriel Murphy, and how her pride had been her downfall.

Her listener suddenly thought of the little sister whose grave he had not long since visited in far-away Ireland—the grave that was forever green in his memory. He rose slowly. 'Rev. Mother,' he said, 'I have just twenty minutes to spare, and if you will allow me, I'll take Annie for a spin in my new car.'

'Come along, Annie'—he turned to the child—'I'll walk in front of you down the path, and when we get to the gate I'll promise to shut my eyes tight.'

Annie glowed at him. 'You're just a saint?' she breathed.

Rev. Mother had known and played with the little sister in that long, long ago, and her heart was big with understanding. 'You pair off children!' she laughed gently.

From the instant the doors of Jonathan Wardern and Son's Colossal Stores had opened that morning, there had been a constant stream of spring shoppers through its departments. Smiling shopwalkers directed the ladies to the different counters, where smiling shop-girls ministered to their needs. If the smiles were as artificial as the arches of cherry blossom and wistaria—

well, your bargain-hunter hasn't a discerning eye for the quality of smiles.

'The decorations look so real, one almost expects to see the blue sky above. After all, there is nothing quite like the spring sunshine, is there?' gushed one lady to the girl who was serving her with silk stockings; and the girl, who had commenced work at eight o'clock that morning and had had twenty minutes for lunch in the tea rooms on the premises, smilingly agreed. Then as the customer departed and Kitty Howard was placing the stockings back in their folders, a great bitterness swept over her. The warm spring sunshine, and the joy of life! She looked at the tired, dispirited girls around her. 'Our birthright has been stolen from us,' she thought grimly, 'and even the mess of pottage has run short.' She would take the way of escape that offered. She was weary to death of the awful drabness of her days—the weary round of work for a mere existence. If she had had proper care when she was ill her voice would not have deserted her. She thought bitterly of all the money she had wasted on its cultivation, of those years on the Continent that only made her present life the harder by contrast. She had thought to climb to the stars, and behold, she was an underpaid, overworked assistant in a department store. Suddenly she shook with longing for the greenness of the park, her park. The trees would be beautiful just now. She remembered how beautiful they had looked from her sitting-room window in the spring of last year when she had returned to the city with seventy pounds and a determination to become an opera singer. She had sung little songs to them. She remembered the young man—to whom she had been briefly introduced after Mass one Sunday at the Cathedral—who used to pass on the other side of the street every morning, on his way to business, and how one day, feeling sorry for him, she had sung a little song brimful of the gladness of youth and life; and her voice had carried her message to him. Through the open window it had floated, soaring through the blue and gold of the morning, stilling the trees opposite to a tremulous silence, and surprising a lark high above into a yet more wonderful outburst of melody. How glad their street had sounded. A few minutes later, going to her window, she had discovered the young man standing opposite. As she appeared he raised his hat, smiled his thanks, and went his way. Every morning, as she practised, he passed that way, and every morning she interrupted her exercises to sing some song for him. Each morning she went to the window, feeling like some gracious prima donna, and each morning he smiled his thanks and went his way. Down into the city her imagination followed him into some dreadful block of buildings where he, no doubt, was busy all day long adding up columns and columns of figures. She who was going to be so wonderful pitied him, and in the largeness of her heart had poured out her gift to make his lot less sad.

Then had come the illness, and her voice had left her. She moved to a back street and sold her piano. Then she started to look for employment. Places had not been hard to get. At the time she had marvelled that so little experience was needed for the different positions. After a while she wondered less, and as she was forced to leave place after place the horror that was worse than poor food and shabby clothes ate into her soul. For three months now she had worked at Wardern's, and until the advent of the Hon. Jimmy Farnival a fortnight ago she had felt safe. The Hon. Jimmy was a young old man, slack of mouth, and offensively familiar of eye. He was the largest shareholder in the firm; he directed its management—he was, in short, Wardern and Sons. He had become aware of her one day when she had been borrowed from her own department, by the head of the showroom, to act as hat model. In a square of yellow sunlight she had stood—a slender pink and gold beauty—trying on river hats for the approval of the Hon. Mrs. Jimmy, whose eyes looked, Kitty thought, 'as if they had been through a refrigerator.' The Honorable saw, admired, desired her. He had the feeling of turning a corner in a windy garden expecting nothing but cold, un-

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responsive soil, and coming suddenly upon a daffodil in all its golden glory. There had been some accidental meetings, requests to walk her way (one doesn't say 'No' with impunity to the director of the company); there had been subtle flatteries, and, hardest of all for a lonely girl to resist—sympathy.

Almost unconsciously she had told him of her frustrated ambition, and he had been so deeply concerned. What she needed, he declared, was rest—long, lazy days under the blue Australian skies. He'd get his cousin, who was a throat specialist, to thoroughly examine her throat. He spoke of a little summer cottage nestling in the heart of the Blue Mountains, of the morning mists and the throbbing moonlight nights. Would she not honor him by letting him take care of her. With a touch of humor, 'he'd be awfully proud to have mended a star.'

Her eyes were lifted to his in gay response to his humor. But all the delight died in them, and they grew wide with fright, when he had suggested that perhaps she would let him visit her in her garden of delights. In a flash he knew he had given himself away. Poor, bruised Kitty Howard! She turned and left him without a word. For a moment Jimmy swore softly. Then—'She'll come round,' he grinned; 'they always do. The trouble generally is to get rid of 'em.' So Jimmy, being a master in the art of waiting, took himself into the country for a few days, and at first Kitty Howard prayed with a force that left her a white and quivering thing for deliverance from the great spider's web in which she was as helpless as a struggling fly. Two days went by. The air in the shop was more stifling. One grew too tired to pray, too tired even to think. This morning's mail had brought her a letter such as the Jimmy Furnivals know how to write.

Why should she struggle any longer, she asked herself wearily. If she resisted him it would mean a dismissal slip in her pay envelope, and she was quite without money or friends. He asked her in his letter to meet him that evening at eight. Well, she would do so; and she would accept his offer if he renewed it. It would mean at least a few months' respite from this prison life, and if her voice was not restored to her, well, one could always for a few pence purchase the key to that other door of escape from the chemist.

A sudden fear of what she visualised gripped her. She felt herself drowning in a sea of blackness. 'Mother of God, pray for me!' and again, with shaking lips, 'Monstra Te esse Matrem.' And as she prayed, the Bishop, with Annie Egan in tow, stopped before her and asked to see some black silk stockings.

Up to that moment Annie Egan had not had the faintest notion of the Bishop's intention, and her eyes grew wide with wonder, but when after some consultation, the beautiful lady behind the counter wrapped up two pairs of stockings and handed the parcel to her, Annie Egan's heart swelled and swelled. For a moment she was dumb, and then, greatly to his Lordship's embarrassment, she dropped on her knees amongst that surging mass of spring-shoppers and kissed his ring. He placed his hand very gently on the bent head, then, glancing up, he surprised the look of hopeless misery in Kitty Howard's eyes.

'You are in trouble, my child?' he asked gently. 'Yes, oh yes, M'Lord.' He spoke gently to her for a minute. 'I'll be expecting you at the Palace at half-past six, then,' Annie Egan heard him say, as they turned from the counter.

Kitty Howard slipped away from her department into the cloak room. She pushed open the window, and for a moment breathed the fresh air. 'God's in His heaven!' she exulted.

The way to the Palace led her past her park, and as Kitty went her way there was an exultant rhythm in her walk, a dewy vividness about her pink and gold beauty that made the young man loitering towards her draw in his breath for very wonder. Seeing her, he stood still till she reached him, then smiling frankly—'May I speak to you?' He spoke shyly, hesitatingly. 'You are the young man who went down into the city?' her eyebrows interrogated, but her voice held an inflection of certainty.

'And you,' he said, 'were the singing princess.' His eyes noted her patched shoes, so she had been in life's battle. 'May I walk with you? I am going your way,' he said.

'Oh,' said Kitty, 'it seemed to me you were walking in the opposite direction.'

'I was,' he admitted cheerfully, 'but I am not now.' He ended with firmness, and fell into step beside her.

'I'm going to the Palace,' said Kitty demurely, nodding vaguely in its direction.

'So am I,' said her companion, with delighted surprise.

'I am going,' Kitty spoke decisively, 'to see the Bishop.'

'What a charming coincidence. I too am going to see his Lordship. Let us go and see him together.'

Their glances met, and they laughed. A sudden adorable shyness wrapped the girl; and to Bryan Lawlor, whom nature had made a poet and circumstances had turned into the only child of a wealthy brewer, it seemed as though her real self were gleaming through a misty veil that but enhanced her loveliness.

So in the twilight they reached the gates of the Palace. In the trees above their heads a bird called to its mate. The man's eyes grew serious. 'Won't you tell me how to find you if you should vanish again, singing princess?' he asked. 'How I searched for you; and to think I found you by the merest chance!'

When the door opened in answer to their ring, the young man elected to wait on the terrace, and half an hour later, when the Bishop escorted Kitty to the door, they found him with an impassive face.

'A penny, Bryan, for your thoughts,' offered the Bishop, for the two were old friends.

'They're worth far more,' the brazen young man replied. 'They concern a princess who got lost in a mist and who was found again, by the merest chance, in the spring twilight.' They also concern a pile of masonry that is going to be transmuted into a home.' He waved a hand towards a somewhat blatant house on the hill.

The Bishop took a hand of each.

'You are good children. You are a pair of dear, good children.'

Kitty leaned forward impulsively, 'Was there ever a Bishop like ours?'

After they had gone, the Bishop stood almost motionless for a long, long time. Night stole over the city. In the distance he saw the windows of St. Mary's flash into a sudden brilliance. They were preparing for his coming. He thought of Annie Egan, and all that the hole in her stocking had involved. He laughed, and for a moment his face grew boyish. Then, turning, his gaze rested on the dark outline of Wardern and Son's buildings, and his face became suddenly stern and drawn, at the thought of the danger threatening his little ones. 'The wolf in the fold,' he muttered. He stretched his hands in yearning benediction over the city—'My people! My flock!'

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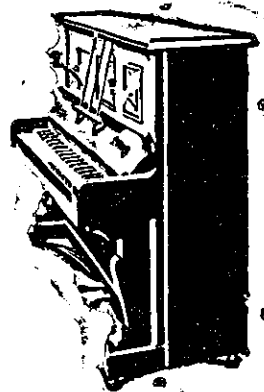
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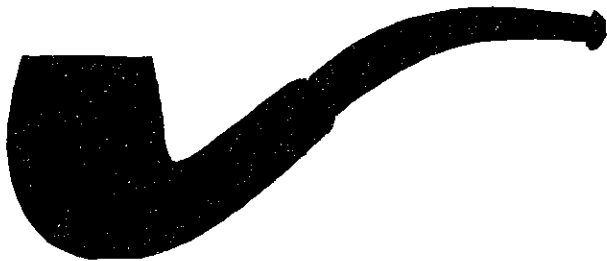
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ADVENTURES IN PAPUA

WITH THE CATHOLIC MISSION

(Reprint of A.C.T.S. Publication.)

By BEATRICE GRIMSHAW.

Introduction.

It is almost unnecessary, one might suppose, to describe Australia's own first-born colony to her; but as some may need the knowledge, we will offer it briefly.

According to the fantastic notion of an old-time missionary, New Guinea, when one looks at it on the map of Oceania, suggests a duck perched on the end of the long peak of Queensland. It would, indeed, be a gigantic duck, for it measures more than two thousand miles from beak to tail; its spine is formed by a huge chain of mountains 9 to 13,000 feet in height, its arteries are rivers like the Fly, navigable for five hundred miles, and its thighs could contain three United Kingdoms.

'Without past history,' says another missionary, Father Jullien, 'owning no legendary glories save the tales that connect New Guinea with the ancient Ophir, that mysterious, enchanted land whither Hiram's fleet went to find gold and treasure for the adornment for the gloriously shining throne of Solomon, New Guinea has no notable dates, no famous names to show, save the dates of the explorations that revealed her to the world, and the names of the great discoverers, George de Meneses, the Portuguese, 1524-1530, and the Spaniards, Ortis de Retes and Saaverda, 1528-1545.'

Later on, other sailors, passing by on the high seas, noted a few of its lofty peaks, and marked out, little by little, the shape of the land. But it was not till near the end of the nineteenth century that the great island began to attract attention, and to excite the desires of the greater powers.

It occurred to them, quite suddenly, that the situation of New Guinea pointed to much influence in the political and commercial future of the Pacific, since it was placed at the junction of two great sea routes, one running from Panama to India, the other from Australia to the ports of the Far East. On this account, it seemed advisable to take possession without delay of a place that enjoyed such a valuable strategic position.

Holland, by the simple right of neighborhood (her colonies adjoining New Guinea), had already taken possession of half the Papuan Continent, a share twelve times as large as herself. In 1884-6, England and Germany divided the rest, Germany taking the north-eastern portion, which adjoins her colonies, and England taking the south-eastern part, next to Australia. It is with this last part that we have to do.

When the Commonwealth became a nation, it wished, like every other self-respecting nation, to have its colony. The Mother country, always indulgent towards the stronger of her children, offered her powerful daughter British New Guinea as a coming-of-age gift, and the emancipated daughter made haste to unbaptise her mother's present. British New Guinea thenceforward was called 'Papua'—a harsh, ill-sounding, unmelodious word, whose ugliness made old inhabitants shudder with disgust. To-day, however, it only troubles the geographical memories of the older people, and continues to offend the susceptibilities of scientific men.

Papua, in spite of its ugly name, is a young colony with a future, and promises both honor and profit to Australia. It is a big new country, very rich and very beautiful. Read the descriptions that the author of this booklet has written; they are fine 'genre' paintings, made by an artist who has lived in the country she paints, and thus has learned to see correctly, and who, in describing what she has seen, uses a pen that can do the work of a brush—so vivid is the local color in her work, and so marked the realism.

THE MISSION FIELD.

In this great country, the influence of the Catholic Mission closely confined at each side by that wretched

piece of political Erastianism, called 'spheres of influence'—which one is astonished to see exercising its narrow tyranny among a free, proud people like the English—extends principally over the Mekeo plain, which is the tract of country lying immediately behind Hall Sound. The Mission influence extends also far inland, into the rugged foothills of the huge Owen Stanley range, and passes over them to reach the mighty ramparts of the great Central Chain.

The Mission headquarters are at Yule Island, a lovely island situated on the southern coast, about sixty miles from Port Moresby, the capital. It is framed by a wonderful amphitheatre of mountains which lifts itself in six gigantic steps up to the heights of the Great Central Chain, raising its magnificent circle of peaks far into the sky from end to end of the horizon. It overlooks the bay of Hall Sound, which lies outspread like a beautiful lake at its feet, and shields it so effectively against the storms of the north-west, and the persistent trade-wind of the south-east, that it may fairly claim to be the best harbor in New Guinea. It is large enough to float a squadron of men-of-war, calm enough to shelter a single dinghy. In truth, God has provided a wonderful and lovely cradle for His young Church in New Guinea.

It was at this spot that a young priest of twenty-five landed one day—Father Henry Verius, of the Society of the Missionaries of the Sacred Heart. Growing impatient at the official delays which kept him waiting at Thursday Island, he had daringly loaded up a little fishing cutter, and made for New Guinea by himself, with a few Australian blacks and a compass. Through the perilous labyrinth of the reefs that stud the coral sea he travelled, trusting his boat to the care of our Lady, whose picture he had fastened to the foot of the mast. The Blessed Virgin heard the simple prayer of this truly ingenuous soul. She took the rudder, and on the first of July, 1886, the vessel cast anchor on the south side of Yule Island, at the foot of the hill where Father Verius celebrated the first Mass said in New Guinea, three days later.

This was the definite act of occupation of the Catholic Church. The massacre of Father Mazzuconi and his companions, in Woodlark, in 1855, had for a time turned away the stream of missionary effort to other shores. It was Leo XIII. who brought it back again.

At his command, Mgr. Navarre, at the time Bishop of Melanesia, travelled from New Britain to Torres Strait, in order to reach New Guinea from that place. It was in pursuance of his orders that Father Verius, after his dangerous voyage, landed on Yule Island.

He arrived there alone, destitute of everything save confidence and hope, and strong in his faith in the mission that he had received from the Vicar of Christ, to plant the Church in New Guinea.

He did indeed plant the Church of Jesus Christ there—at the price of what hardships, what labor, God alone can tell! We know this much, that he died in seven years, at the age of thirty-two, utterly worn out. He had just been consecrated Coadjutor-Bishop to Mgr. Navarre.

The beginning was full of hardship, like the beginning of every mission. The first ten or fifteen years were mostly passed by the missionaries in exploring and clearing the country, in studying native character, customs, and languages, in building, and also—in dying. During this short period of time, the venerable Head of the Mission saw the third of his staff fall by the way—twenty-eight missionaries, all in the fulness of youth and strength. In spite of these trials, or rather on account of them, the work of God took root and flourished. In 1897, the mission had already three districts on the coast and in the plain. In 1900, a fourth district was opened in the Owen Stanley Range, from whence the light of the Gospel shone upon sixty-three villages. In 1905, further in the interior, a fifth district was brought under influence; and this present year of 1913 is seeing the commencement of a sixth district, in the Upper Vanapa, very high up among the lofty ramparts of the Central Chain.

The apostolic work is carried on to-day in six different languages among a populace divided into forty-

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five tribes, including 297 villages. These are scattered about a great extent of wild and difficult country, almost entirely devoid of civilisation, and extremely hard to travel over. Forty-three missionaries, assisted by thirty-four nuns and a few catechists, carry on the work of the mission in the twelve principal stations, and the twenty-three secondary stations, which are provided with twenty-nine churches, thirty-four schools, and seven orphanages.

The visible results of the mission are modest enough, since we have only 6010 living baptised converts. It might be said that the work of God advances slowly. It does; but it advances steadily, and—more important still—prudently.

It is the number of Christians, not the number of Baptisms, that really matters. Christians are what we want; people who will be a permanent source of Christianity, and who will establish the Church in New Guinea. If, in order to be a Catholic, it were enough for the native to possess a summary sort of faith, a kind of morality very liberal as to conjugal laws, to keep Sunday after a fashion, to have a shirt on his back and a Bible under his arm, we might have three times our actual number of converts to-morrow. But the Catholic Church asks from the black, as well as from the white, a strong, clear, living faith, a morality that keeps body and soul alike controlled, a Christian conscience. She demands the practice of virtue, the frequenting of the Sacraments, confession made with faith, contrition, and honesty. For black as for white, the Christian life is, in its essence, a matter of energy and will.

Now, it is just in this quality of will that the inferiority of the New Guinea native is most clearly shown.

Though physically superior to many colored races, though less savage, and perhaps less dangerous, than he is supposed to be, the Papuan stands very low on the ladder of humanity, by reason of his want of virility and character. He remains a child, a lazy and indifferent child, all his life. That will serve to explain, perhaps, the unavoidable slowness of mission work, the prudence and patience that are necessary in order to escape the ever-present danger of too hasty and too numerous Baptisms. The natives have to commence with a long period of trial as catechumens. A good number pass through satisfactorily. Many, especially among the old and the middle-aged, fail to do so. These we weed out; but we get them nearly all back again in the hour of death, when, very often and very clearly, we see the grace of God at work upon these poor creatures, helping them and holding them.

Among the younger our work is much more gratifying, its fruits more visible. We have now, in many places, groups of neophytes who are truly Christian in heart and life. As to the great mass of others—just like their white brothers—their life does not always carry out the faith that they hold. Baptism has given faith to our natives; it has ennobled their souls and improved their moral condition; but it has not, all at once, destroyed the savagery of their nature, or wiped out the revolts of pagan atavism. Many have a tepid kind of faith, like numbers of their civilised brothers, but apostasy is an evil that we hardly know. And if their morals are weak, and their falls frequent, they know at least how to rise when fallen, and the sincerity of their confessions is a splendid proof of the divine benediction that rests upon our work.

But it is over the schools above all that the missionary can feel his heart swell with pride. It is there that he does his hardest work, and from thence that his brightest hopes arise. All the stations, principal and secondary, have their schools, and the results obtained are good, although somewhat lessened and hampered by the bad influences of the village and heathen family life.

Everywhere possible, the missionaries keep a parish school in their own place of residence, where they bring up, at their own expense, and under their sole control, any young children whom they can save from their heathen surroundings. There is no trouble, no sacrifice that the Fathers do not willingly take upon them-

selves in the interests of these parish schools, for the results have shown that they are the best possible nurseries of future Christians, and possibly of catechists. Divine grace acts freely here, and works wonders. Taking only the most important of these schools, two of them, at Yule Island, shelter ninety-one children, mostly of pure native race. All the teaching is given in English, by Australian Sisters, and native languages as well as 'pigeon-English' are strictly forbidden. Thanks to this rule, the little Papuans soon speak English fluently and correctly. This was one of the surprises that awaited the Federal Government party of travelling members on the occasion of their visit to our schools in 1911.

When the course of primary instruction is completed, the scholars are sent to the coadjutor-Brothers, to learn whatever trade they wish, and when they know it, they are free to go and practise it in the white settlements of the territory, or else, if they wish, in the mission itself. In the latter case, they are employed at their own free will, and paid as ordinary workmen.

Again, it is the Christian foundation that makes these schools so valuable. If you could watch these little souls day by day, as it is the privilege of their priests to do, if you could read their secrets and see what fineness, what grace, what moral courage are poured into them by a sound Christian education, by constant use of the Sacraments, by the daily visit of our Lord, you might indeed understand our indomitable faith in New Guinea's future Christianity, and also the grand, deep joy that binds for ever the missionary to this country. This confidence and these joys are the supreme comfort of his life; they are also a splendid anticipation of the final recompense for the hardship of his lot.

* A. DE BOISMENU,

Vic. Apost. of British New Guinea.

Yule Island, February 11, 1913.

(To be continued.)

BELIEVE

Believe! Have faith enough to trust
A God of Love;
But wait! Impatience cannot sway
The King above;
He, Who has heard the anguish'd cries
Of His Own Son to heav'n rise,
Shall yet hear ours!

Not once—nor twice—a thousand times
Perchance we pray'd;
And yet an unrelenting God
Our boon delay'd;
He, Who had plenty turn'd away—
He left us hurt, in doubt, dismay—
Uncomforted.

Repulsed! Ah, no; for now we see
God's wondrous way;
But heard! For God does hear each one
That comes to pray.
Thro' the grey mist the light will gleam,
And help will come just when 'twould seem
That all were lost!

Believe! Have faith enough to know
God will reply.
Believe! The God Who gave His Son
Naught can deny;
But knock and ask; then knock again—
Turn not with doubting heart of pain—
But knock, and ask!

ANGELA HASTINGS.

Dunedin.

Few people know that an onion cut up into four parts, and put in a sick room where there is any infectious disease, takes in all the infection.

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ST. MARY'S CATHOLIC CLUB, HAMILTON

(From the club correspondent.)

August 4.

A very pleasing ceremony was performed at the social held under the auspices of St. Mary's Catholic Young Men's Club, when Mr. Ivor Lynch (hon. treasurer) was farewelled on the eve of his departure for Napier. Mr. E. de V. McGarrigle, in making the presentation, apologised for the absence of Very Rev. Dean Darby, who was indisposed. The speaker mentioned Mr. Lynch's many efforts in club matters, and while regretting the club's loss, congratulated him on his promotion. Mr. Lynch received a very handsome smoker's companion, subscribed for by the club members, as a mark of esteem and their appreciation of his services. Mr. Lynch suitably replied.

On Saturday evening a number of Mr. Lynch's more intimate friends entertained him at a social gathering. Mr. E. McGarrigle, who presided, asked Mr. Lynch to accept a small souvenir from his friends. Several appropriate speeches were made. The presentation took the form of a handsome monogram tobacco pouch. Mr. Lynch, who was taken completely by surprise, returned thanks in a happy speech. The singing of 'Auld lang syne' terminated a very pleasant gathering.

Waihi

(From our own correspondent.)

August 4.

Last evening at St. Joseph's Church the choir sang the music of Vespers. The choir has recently been strengthened by the addition of some male voices, and the Rev. Father Wright congratulated the members on having so excellently rendered the Vespers for the first time.

Mr. Snelgar, who represented the local Federation at the Auckland Diocesan Council, gave a resume of the proceedings to the committee, and received a hearty vote of thanks. Surprise and indignation were expressed that such a motion as one referring to compulsory military training should have been allowed to be discussed.

It is understood that Mr. T. Collins, who has been here for the past 18 years and has always taken a great interest in anything relating to the welfare of the Church, will shortly be leaving Waihi. He is well known in Friendly Society circles, being secretary of the local branch of the Hibernians and Hospital Conference.

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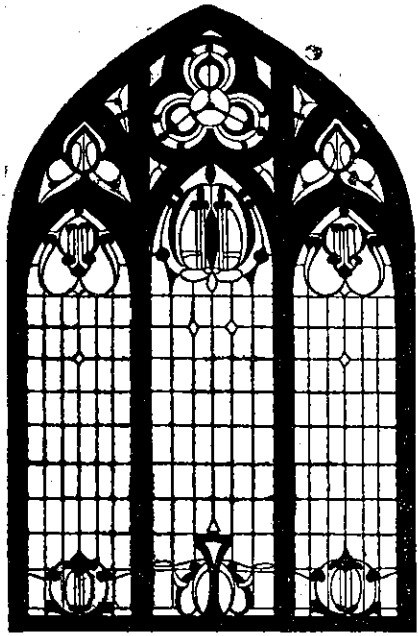
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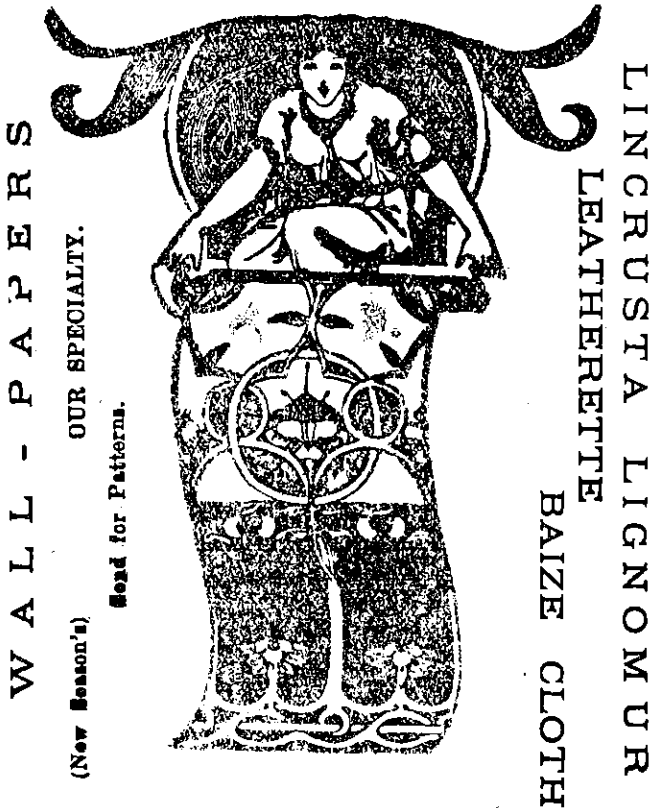
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Current Topics

Catholic Missions in New Guinea

We print elsewhere in this issue a first instalment of a remarkably fine publication recently issued by the Australian Catholic Truth Society. It is entitled *Adventures in Papua With the Catholic Mission*, and is an account of actual experiences and of facts gathered on the spot by Miss Beatrice Grimshaw. Miss Grimshaw is a special correspondent of the London *Times*, and a very distinguished novelist and writer of works of travel. But truth is stranger than fiction; and Miss Grimshaw's story of the unconquerable spirit of devotion and self-sacrifice that is being manifested in the Catholic Mission in Papua, and of the marvellous work that is being accomplished under circumstances of almost incredible difficulty, is more entrancingly interesting than any of her novels. Miss Grimshaw has a genius for word-painting, and her descriptive passages constitute in themselves a literary treat. She has, moreover, the gift of telling her tale in simple but at the same time dramatic and wondrously moving fashion. Most Catholic journalists become fairly seasoned against appeals for objects other than those which have a direct and immediate claim upon them; but we confess that we had not got half-way through Miss Grimshaw's story before we found ourselves wondering whether there wasn't something we could scrape together to send to those brave, patient, struggling nuns. Many of our readers will, we are sure, feel the same. If they do, we hope they will not let the matter end with 'feeling.' In any case, let not a single one of them miss reading this absorbingly interesting story written by a master hand.

*

There is nothing in the shape of direct appeal in the narrative, and practically no attempt is made to 'improve the occasion' by preachment of any kind. The story is left—as well it may be—to be its own sermon. Once and once only does Miss Grimshaw turn aside to point a moral; and she does so in a manner that certainly adorns her tale. Referring to the marvellous fidelity with which the missionaries 'persevere to the end' in their hard and hazardous labors, she remarks: 'What explanation can the man without religion give? Enthusiasm is common enough. Charity, thank God, is not rare, devotion, self-sacrifice—the world outside knows them well. But over all these flowers of fallen human nature spreads—as we in the world see them—the destroying blight of intemperance. Who can be always at the blossom time of good? Who does not weary, turn slack and slow, get tired of effort? A year or so—a month or so—even a day or so—and the flower drops from its stem. The winter comes. But the fire flower at the heart of the Catholic Mission spreads its petals of immortal flame to-day, to-morrow, and for ever. It is the flower, the fire of the Sacred Heart. The missionaries do not tire. I did not ask them if they did. Their faces, their work, were proof enough. After twenty years a Father, a Brother, a Sister, lives on in the bright enthusiasm of the earliest days; just that kind of light-hearted, eager industry and interest that—anywhere else—one would mark as certain not to last. Again, where is the agnostic's answer? Auto-suggestion, delusion? Dreams? As well look on at a giant dynamo making the light of a thousand homes, harnessing the power of a myriad horses, and say that it gets its force from its own bright, polished wheels. . . . The dreams, the delusions that can drive this weak machine of the Mission to do the work it does, must be dreams and delusions of a firmer make than most hard realities. Dreams, surely, worth the study of even an intelligent man.' The point, undoubtedly, is well taken.

An Agnostic's Queries

We conclude our answers, as promised last week, to the second and third questions on the list sent to us by a Christchurch correspondent, and submitted to him by an Agnostic or Rationalist acquaintance. Ques-

tion 2: 'How is it that the story of a Christ's miraculous birth and of His death, are found in all the older religions, notably those of Krishna and Buddha? Does it not look as if the Christian Bible is merely the Christian records of the same myths, in that these myths formed important parts of many so-called pagan religions long before Christ came to this earth?'

Answer: No; it only looks as if the questioner had a very superficial and imperfect acquaintance with the facts. The 'myths' referred to by him formed no part—'important' or otherwise—of the original story either of Krishna or of Buddha, but were, admittedly and demonstrably, very much later accretions. In the older framework of the *Mahabharata* (or legendary poems) Krishna appears merely as a great chieftain and ally of the Pandava brothers; 'and it is only,' says a writer in the *Encyclopaedia Britannica* (Art 'Krishna'), 'in the interpolated episode of the *Bhagavad-gita* that he is identified with Vishnu and becomes the revealer of the doctrine of *bhakti* or religious devotion. Of still later date are the popular developments of the modern cult of Krishna associated with Radha, as found in the *Vishnu Purana*.' The *Bhagavad-gita* here spoken of is a dramatic poem which was written by an unknown author who lived in India about the second or third century, and which, according to Prof. Monier Williams, Dr. Lorinser, and the authorities generally, was interpolated in the *Mahabharata* certainly not earlier than the third century. The *Vishnu-purana* above referred to—one of a class of sacred poetical books—furnishes the main foundation of the actual popular Krishnaworship, and of the legends alluded to by the questioner; and of these *Puranas* Sir Richard Temple, G.C.S.I., D.C.L., says: 'A critical investigation of the contents of the existing works bearing that name must necessarily lead to the conclusion that in their present form they not only do not belong to a remote age, but can barely claim an antiquity of a thousand years.' The late Prof. H. H. Wilson, Boden Professor of Sanskrit in the University of Oxford, bears the same testimony: 'I believe the oldest of them (the *Puranas*) not to be anterior to the eighth or ninth century.' The *Vishnu-purana*—the special *Purana* which, together with the *Bhagavad-purana*, treats of the life of Krishna, and of the doctrines and practices of Krishna worship—is placed by *Chambers's Encyclopaedia* at an even later date. 'The Vishnuite doctrines,' says the writer of the article 'Vishnu,' were gathered into one body in the 11th century as the *Vishnu-purana*.' So it comes to this: That our Agnostic friend, who expresses a wish 'to be convinced one way or the other,' actually professes himself constrained to give up Christianity because it borrowed from a religion which—as a religion—was non-existent when Christianity was established, and which only became 'a going concern' centuries after Christianity had achieved some of its greatest triumphs! It is easy to see, in this discussion, on which side the credulity really lies; and we would advise the questioner to no longer be content to accept without examination the ill-founded and sweeping assertions of shallow and unscholarly writers but to make an honest effort to sift the facts fairly and fully for himself by careful study of competent and unbiassed authorities. It would seem fairly clear that if there has been any borrowing as between the religion associated with the name of Krishna and that of Christianity, the borrowing has been done by the former and not by the latter. Dr. Lorinser, expanding the views of Professor Weber and others concerning the influence of Christianity on the legends of Krishna, holds that many of the sentiments of the *Bhagavad-gita* have been directly borrowed from the New Testament, copies of which, he says, found their way into India about the third century. As we have already mentioned it was in the third century that the *Bhagavad-gita* was written. Prof. Monier Williams himself, after a lifetime devoted to the study of this subject, gives a measure of approval to this theory.

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Precisely the same remarks apply to the alleged parallels to the Gospel stories of Christ which are sometimes claimed as attaching to the life of Buddha,

and as belonging to a period several centuries anterior to that of Christ. The relative antiquity of certain of the Buddhist legends has been misdated by third-rate scholars; and accurate scholarship now shows that the quasi-Christian legends referred to are mere accretions to be found in no Buddhist classics earlier than the fifth century. 'It is chiefly the legendary features of Buddha's life,' says Prof. Aiken, 'many of which are found for the first time only in works of later date than the Gospels, that furnish the most striking resemblances to certain incidents related of Christ in the Gospels. If there has been any borrowing here, it is plainly on the side of Buddhism. That Christianity made its way into Northern India in the first two centuries is not only a matter of respectable tradition, but is supported by weighty archaeological evidence. Scholars of recognised ability, beyond the suspicion of undue bias in favor of Christianity—Weber, Goblet d'Alviella, and others—think it very likely that the Gospel stories of Christ circulated by these early Christian communities in India were utilised by the Buddhists to enrich the Buddha legend, just as the Vishnuites built up the legend of Krishna on many striking incidents in the life of Christ.' The fifth-century sculptures of Gospel scenes on the ruined Buddhist Monasteries of Jamalgi, in Northern Panjab, described in the scholarly work of Fergusson and Burgess, *The Cave Temples of India*, offer conclusive evidence that the Buddhists of that time did not scruple to embellish the Buddha legend with adaptations from Christian sources. On the other hand, there is not a particle of evidence that Buddhism was even known—much less that it exerted any influence—in Palestine at the time of the birth of Christianity. 'There is nothing in Buddhist records,' says Prof. Aitken, 'that may be taken as reliable evidence for the spread of Buddhism westward to the Greek world as early as the foundation of the Christian religion. That Buddhist institutions were at that time unknown in the West may be safely inferred from the fact that Buddhism is absolutely ignored in the literary and archaeological remains of Palestine, Egypt, and Greece. There is not a single ruin of a Buddhist monastery or *stupa* in any of these countries; not a single Greek translation of a Buddhist book; not a single reference in all Greek literature to the existence of a Buddhist community in the Greek world. The very name of Buddha is mentioned for the first time only in the writings of Clement of Alexandria (second century).' Prof. J. H. Moulton, M.A., D. Litt., shows conclusively that it was a sheer impossibility that the Gospel writers could have borrowed from Buddhism. As we have shown, there were at that time no Greek translations of the Buddhist writings; and not one of the Gospel writers knew a single word of the language in which Buddhism was enshrined. We quote Prof. Moulton: 'To belittle the supremacy of Christ's teaching because there are some parallels to parts of it scattered over the ancient world is not worthy of one who claims to speak in the name of science. If Jesus had had a set of the *Sacred Books of the East* before Him, translated into His own language by scholars such as we have to-day, it would have demanded profound religious genius to select from the mass of common-place or worthless matter the gems which could take their place in one little corner of the crown of brilliants that sparkles on His Head. Since Jesus—or the committee of geniuses which we must imagine if Jesus never existed—knew no other language than Aramaic, Hebrew, and probably a little Greek, it is obvious that His originality is not affected by any parallels to His teaching which may be found elsewhere.'

Regarding all these alleged parallels or points of resemblance between Christianity and other religions we have to remark: (1) It is now generally recognised by acknowledged authorities on the study of comparative religion that the marking down of similarities proves nothing unless causal connection be traced. Prof. Lods has called the mere notation of similars without proof of "interconnexion" labor lost. Prof. Cumont

bids us discount his own use of modern Christian terminology in description of pagan rites as being at best a mere trick of style intended to bring out a similarity, and vividly to establish an approximate parallel. But an epigram is not a proof, and we must not be in a hurry to conclude from an analogy to an influence.' Mr. Rhys Davids, Professor of Pali and Buddhist Literature at University College, London, emphatically asserts such comparisons to be 'no longer of any service; and they will be of worse than no service if we imagine that likeness is any proof of direct relationship: that similarity of ideas in different countries shows that either the one or the other was necessarily borrowed. It is as illogical to argue that coincidence of beliefs implies a causal connexion between them, as to suppose that chalk cliffs in China are produced by chalk cliffs in the Downs of Sussex.' (2) In comparing two religions in order to decide whether either borrowed from the other, we must take much more account of differences than of resemblances. The latter are, in the vast majority of cases, mere coincidences, but in the former we find the true characteristics of the religion. Applying this test, the transcendent superiority of Christianity is admitted even by the most enthusiastic devotees of comparative religion. Max Muller himself has said, in his introduction to his edition of the *Sacred Books of the East*, that he who seriously puts forward any of these as a rival of the Christian Scriptures lacks scholarship, and has declared that it is sheer futility to assume that the Bible is ever to be dazzled by any other sacred book. And on this point the late Prof. Monier Williams, in a speech delivered in London, bore this remarkable testimony: 'When I began investigating Hinduism and Buddhism, I found many beautiful gems; nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness. As I prosecuted my researches into these non-Christian systems, I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. "These imperfect systems," I said to myself, "are clearly steps in the development of man's religious instincts and aspirations. They are interesting efforts of the human mind struggling upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the one true religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all." Now there is unquestionably a delightful fascination about such a theory, and, what is more, there are really elements of truth in it. But I am glad of this opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous.' After showing in detail the defects of Buddhism as compared with Christianity, he continues: 'What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless waste paper all the stately volumes of Sacred Books of the East just published by the University of Oxford? No—not at all—nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christians' Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between.' Sir Monier Williams, K.C.I.E., D.C.L., M.A., was also Hon. LL.D., Calcutta; Hon. Ph.D., Göttingen; Hon. Member of the Asiatic Societies of Bengal, Bombay, and of the Oriental and Philosophical Societies of America; and Boden Professor of Sanskrit, and Hon. Fellow of University College, Oxford. From

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the foregoing it is clear that in a thorough study of comparative religion Christianity has nothing to fear; and that the Agnostic questioner, who 'wishes to be convinced one way or the other,' will find high authority on his side if he elects to stand by Christianity.

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We have devoted so much space to the second question that the third question on the list will have to be more briefly disposed of. Question 3: 'If the person Christ was such a great power in His day, and His religion spread (as the Bible says it did spread) throughout the then known world, how is it that such a historian as Josephus, the only historical writer contemporary with Christ; how is it that he did not make any more to-do about this wonderful man, than to mention in a superficial way that there was a 'prophet' of the name of Jesus alive and preaching in and around Jerusalem? How is it that he did not record these wonderful doings of Christ, or His miraculous birth and tragic death, or His more miraculous resurrection, to say nothing of His teachings? Does it not point to the probability that Josephus just took Him rationally, as one would nowadays,' etc.

Answer: In this question the Agnostic inquirer is making—to put it as mildly as possible—something of a laughing-stock of himself. (1) Josephus was *not* 'contemporary with Christ.' He was not born until two years after the death of Christ. (2) He did *not* mention—"in a superficial way" or any other way—that there was 'a prophet of the name of Jesus alive and preaching in and around Jerusalem.' Josephus did not make this statement for the very sufficient reason that when Jesus was 'alive and preaching' Josephus was as yet unborn. (3) Josephus did not 'take Jesus rationally as one would nowadays.' He did not take Him at all—for the simple reason that he never either saw or heard Him. These three statements alone are sufficient to show how little real knowledge the questioner has of the subject on which he presumes to speak with such assurance. (4) It so happens that Josephus *did* refer to the 'wonderful doings of Christ,' to His 'tragic death,' and to 'His more miraculous resurrection.' We quote the passage: 'Now, there was about this time Jesus, a wise man, if it be lawful to call him a man; for he performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to him many of the Jews, and many of the Gentiles. This man was the Christ. And when Pilate, at the instigation of the principal men among us, had condemned him to the cross, those who had loved him from the first did not cease to adhere to him. For he appeared to them alive again on the third day; the divine prophets having foretold these and ten thousand other wonderful things concerning him. And the tribe of the Christians, so named from him, subsists to this time' (*Antiquities of the Jews, Book xviii., chap. 3*). To meet any possible objection we may mention that this paragraph is found in all the copies of Josephus's works now extant, whether printed or manuscript; in a Hebrew translation preserved in the Vatican Library, and in an Arabic version preserved by the Maronites of Mount Libanus. It is cited by Eusebius, the most ancient of Church historians, by St. Jerome, Rufinus, Isidore of Pelusium, Sozomen, Cassiodorus, Nicephorus, and many others. So much for Josephus. The questioner 'wishes to be convinced one way or the other.' After his exhibition on this subject, if he is still convinced against Christianity, it is, we submit, not by force of fact or strength of argument that he has been 'convinced.'

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We have answered these questions merely to show that the Christian answer to the anti-Christian objections is ready, and can be given without difficulty. This applies in precisely the same degree to the questioner's remaining queries. They deal chiefly with the alleged atrocities of the Old Testament, and with the omissions and alleged contradictions in the New. The inquirer will find his queries on these heads fully and

effectively dealt with in such books as Lambert's *Notes on Ingersoll*, and in *Religious Doubts of Democracy*, edited by George Haw. They are dealt with still more fully and learnedly in hundreds of other works on Christian Apologetics; but we have mentioned these books because they are simple, popular, cheap, and easily accessible. We have dealt with this inquirer gently, notwithstanding his many and grave misstatements, because he has made a profession of sincerity in his quest for truth. If his sincerity is real, we ask him to show it by making an honest study of both sides of the question. If he does this, with a mind free from prejudice and with a single eye to the truth, we can confidently promise him that his wish 'to be convinced one way or the other' will be in a fair way to be attained.

DEAN FITCHETT'S 'REPLY' TO BISHOP CLEARY

The following letter from his Lordship Bishop Cleary appeared in the *Otago Daily Times* of August 6:—

'Sir,—The Bible-in-Schools League is agitating for the "Australian" "system of religious instruction," devised by the Government, on sectarian lines, and taught compulsorily at public cost by teachers of all faiths and none. Dean Fitchett acknowledges as wrong and indefensible the Government teaching of any kind of religion. He represents the Queensland Act of 1910 (section 22a) as "expressly forbidding the State teacher to give religious instruction." The Act provides the contrary. (a) The instruction given under section 22a, by teachers as well as by clergy, is described in the official marginal summary as "provision for religious instruction in school hours." (b) The "selected Bible lessons" to be given by State teachers, under section 22a, contain a mass of mutilated religious "doctrine concerning God" and of moral obligation based upon expressed or implied religious doctrine. (c) The third clause of section 22a gives the right to withdraw children "from all religious instruction"—showing thereby that the Government Scripture lessons and the clergy's teaching are both regarded as, and intended to be, "religious instruction." (d) The "certificate of exemption of pupil from religious instruction" in schedule XVIII. of the Act applies alike to the Government religious lessons and the clergy's denominational teaching. (e) The League (as already shown) officially "describes" this Government Biblical teaching as "religious instruction."

'In the *Outlook* (Presbyterian organ) of July 22 (p. 7) Dean Fitchett will find further evidence from New South Wales inspectors that (through the teachers) the Government conducts "reverent" hymn-singing in the public schools and doctrinal religious teaching on the "divine power, wisdom and benevolence"; that "morality" is, "for five days of the week," "preached" (by the Government) in such a way that "the average bush school" "is really a church"; and that a clear distinction is several times made between Scriptural moral, and "religious instruction" and moral instruction from "other" sources. See also Tasmanian regulations 98-99, 139-140 (1910).

'On the Dean's theory, religion is not religion when you call it "unsectarian," "undenominational," "undogmatic"—in other words (as the Queensland law expresses it) when it is free from "the distinctive tenets or doctrines of any religious society or denomination." This is mere sectarian jargon, adopted by a sectarian law and system. (a) It is a sectarian misdescription of what an official League leaflet describes as "a common Christian faith beneath all our sects and churches, a common morality beneath all our doctrinal differences." This is, in reality, a new sect, an unhistorical "Christianity," a compromise to suit sections of four denominations. To formulate it, the Government flings out of the Bible everything (including the Virgin-Birth of Christ) which may be deemed objectionable to a section of the clergy who are, herein, too commonly unwilling to do their own proper duty or to induce like-minded parents in their congregations to do theirs. In this



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sectarian and improper sense the Sydney Orange organ, the *Watchman*, lately described itself as "unsectarian." Even a well-known Anglican clergyman, the Rev. C. L. Drawbridge, M.A., declares that the Church of England is "not sectarian" (*Religious Education and How to Improve It*, London, 1908, p. 234). (b) I have already shown, by appeal to the contents of the "Australian" State Religion manuals, and to the League's official descriptions of its actual working, that it is dogmatic and intensely sectarian, in the proper sense of these terms. (c) In *God or No-God in the School* (pp. 79-95) and elsewhere, the present writer has also shown, on Protestant and other testimony, that there can be no such thing as a "neutral," "unsectarian," "undogmatic," or "undenominational" religion or religious teaching. And (d) why a conscience clause for children if the Government Biblical lessons are degraded into mere "literature" and purely secular and non-religious "moral" instruction?

In my lecture, and in my last letter, I cited overwhelming legal and League evidence to show—(a) that the Irish proselytising conscience clause is the only conscience clause in operation under the "Australian" system demanded by the League; (b) that this same clause—and no other—is officially demanded or supposed by the League in its official publications; (c) that, in effect, a standing argument of the League for the "Australian" system is its alleged success in proselytising dissident teachers and pupils from loyalty to the doctrines, principles, and discipline of their various faiths into at least outward conformity with the State religion. There is terrible significance in the Dean's failure to touch this deadly testimony.

Dean Fitchett tells us what he personally fancies our Parliament would do in regard to the conscience clause and the Government teaching of religion. The Dean's private surmise hereon is not in issue. We are dealing with the facts of the League's official demand and of the "Australian" system which it officially demands.

Catholics would rejoice to see Biblical religious instruction imparted in the public schools, on fair all-round conditions, to the children of those desiring it. Speaking personally, I would co-operate with any body of believers who, in this matter, would accept the principle of a proper equal treatment of consciences—of those that desire the education system to be secular as well as of those who desire it to be religious. I have always been convinced that if even one large reformed denomination adopted this Christian and democratic principle—or, alternatively, made a decent fraction of the sacrifices for Christian education that Catholics do—the religious difficulty in education would soon solve itself.—I am, etc.,

* HENRY W. CLEARY, D.D.

Bishop of Auckland.

August 2.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 9.

Mother Mary Aubert's annual concert takes place at the Town Hall on October 1.

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

His Grace Archbishop O'Shea left for Meanee on Monday morning for a short retreat prior to his consecration.

The parishioners of Island Bay will hold a social on Tuesday, August 26, at the Tutanekei Hall, Berhampore, in aid of the St. Francis' Church, Island Bay.

The H.A.C.B. Society Council's annual social takes place at St. Peter's Schoolroom on Wednesday, August 20. Everything points to a successful function.

The Ven. Archdeacon Devoy is organising a social for the schools of the Wellington South parish. It will take place in St. Anne's Hall on September 6.

The Particular Council of the St. Vincent de Paul Society met last Friday evening, under the presidency of Bro. B. Ells. There was a good attendance of the city and suburban members, and excellent reports of the good work accomplished by the various conferences were read.

The committee, set up to fittingly mark the consecration of his Grace Archbishop O'Shea, met during the week to make final arrangements. The consecration will take place at the Sacred Heart Basilica on Sunday, August 17. On Monday a conversazione will be held in the Town Hall, at which his Grace will be presented with a purse of sovereigns and addresses from the laity and the Hibernian Society. His Grace will be escorted from his residence to the hall by the Hibernian and other Catholic Societies, St. Patrick's College Cadets, and the City and Jupp's Band.

A most successful social was held last, Wednesday evening at St. Anne's Hall under the auspices of the Children of Mary. There were nearly 200 people present, including the Ven. Archdeacon Devoy and the Rev. Fathers Peoples and A. T. Herring (director of the sodality). The hall was tastefully decorated, and also the supper-room, the tables being prettily arranged, the colors of the sodality standing out prominently. A very enjoyable evening was spent, and the arrangements reflected the greatest credit on the committee, of which Miss Una Simon proved a capable and energetic secretary.

Petone

(From our own correspondent.)

August 9.

Mr. Ellis, of Wellington, on Wednesday evening gave a very interesting illustrated lecture on 'Rome' before a large audience.

The fortnightly social was held on Friday night and was largely attended.

Mr. J. McKenzie has been picked to tour with the New Zealand football team to California.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

August 11.

The staff and pupils of the Marist Brothers' School desire to thank Mr. S. Flood, of the Grosvenor Hotel, Sergeant Ryan, of Lyttelton, and Mr. E. Crooke, of Addington, for donations of coal sent to the school during the winter.

A letter received last week by the Very Rev. Chancellor Price, Adm., from Bishop Grimes, intimated that his Lordship left England at the end of June to make his *ad limina* visit, and that he was due there again in October. His Lordship's health, so he stated, was much improved, but he was easily fatigued.

An entertainment is to be given in the King's Theatre on next Saturday evening by the musical and dramatic section of the Marist Brothers' Old Boys' Association in aid of the necessary equipment of their section at the Cathedral fund carnival. An excellent programme has been arranged, and as the company have been vigorously rehearsing for some time a performance of more than ordinary merit may be looked for.

The following officers were elected at the meeting on last Sunday of St. Anne's Conference of the Society of St. Vincent de Paul, Woolston:—President, Bro. W. Jenyns; vice-presidents, Bro. McBrearty and Bro. Clentworth; secretary and treasurer, Bro. F. Smith. Visits to the Catholic inmates of the Jubilee Memorial Home weekly, and distribution of Catholic literature were reported as some of the good work done by members.

The Very Rev. Chancellor Price, Adm., left by the Ulimaroa on last Thursday, on a brief visit to

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Sydney. He expects to return in about a fortnight, and will bring with him from the Lewisham Hospital the plans for the hospital to be erected on Bealey avenue, Christchurch, for the Nursing Sisters of the Little Company of Mary. These plans are prepared by the architect in Sydney, who is by experience in previous similar work conversant with the Sisters' requirements. Immediately on receipt of the plans the work of erecting the hospital will be commenced.

The social evening, promoted by the Children of Mary and Ladies of Charity of the Cathedral in aid

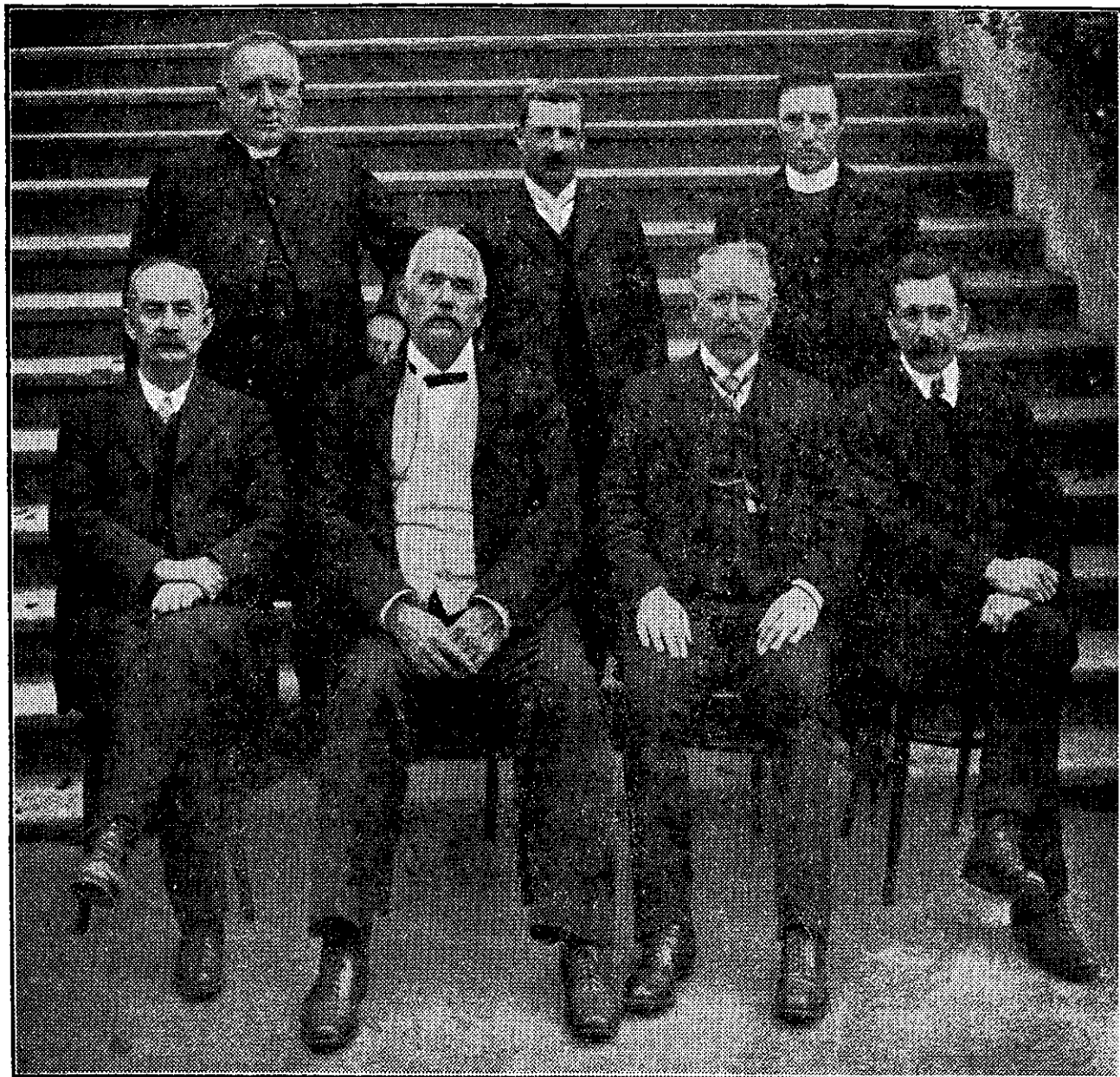
Temuka

(From our own correspondent.)

August 11.

Several members of the local Catholic Club visited Timaru last Thursday evening, and with the members of the Waimate Club were the guests of the Timaru Society.

Rev. Father Kerley, S.M., of Temuka, Very Rev. Father O'Connell, and Rev. Father McCarthy, Marist



DOMINION COUNCIL OF THE CATHOLIC FEDERATION.

BACK ROW: Rev. Father Coffey, Adm. (Dunedin), Mr. J. R. Hayward, Vice-president (Christchurch), Rev. Father Edge (Auckland).

FRONT ROW: Mr. D. L. Poppelwell, Vice-president (Dunedin), Mr. Geo. Girling-Butcher, President (Wellington), Mr. B. McLaughlin, Vice-President (Auckland), Mr. P. D. Hoskins, Prov. Secretary.

ABSENT: Very Rev. Chancellor Price (Christchurch), Very Rev. Dean Hyland (Rangiora), Very Rev. Dean Holley (Wanganui), and Messrs. J. W. Callaghan (Wellington), E. R. Casey (Auckland), and C. A. Shiel (Dunedin).

of the furnishing of their combined stall at the forthcoming carnival, held last Wednesday evening in the Oddfellows' Hall, St. Asaph street, was most successful, the attendance being large. The first and second prizes in the euchre tournament were won by Misses J. O'Connell and Foley, and Messrs. J. Walley and J. Shrimpton respectively. Miss Walley was president, and Miss O'Connell secretary in the arranging and carrying out of the event, with the valued assistance of Mrs. F. Green.

Missioners, left for Wellington to-day to be present at the consecration of the Most Rev. Dr. O'Shea.

It is with regret I have to record the death of Mr. M. Murphy, which took place at Milford yesterday. The funeral takes place on Tuesday.—R.I.P.

The many friends of Mr. Daniel Hally will learn with regret of his death, which took place at his residence, Whitcombe street, Temuka, early on Saturday morning. The late Mr. Hally, who leaves a wife, two sons (Mr. W. Hally, of Temuka, and Mr. T. Hally,

J. G. Oddie & Co.

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The oldest Drug Store in the district. Physicians' prescriptions receive special attention. Country orders promptly attended to.

of Waitohi) and four daughters, came to the Dominion over forty years ago. The deceased was born in County Tipperary in 1836. He landed at Melbourne in 1860, and crossing the Tasman Sea in the early days of the Otago diggings, visited the mining centres of the South Island. After revisiting Victoria, Mr. Hally returned to New Zealand, and in 1867 purchased a farm at Waitohi, where he remained up to two years ago, when he came to live at Temuka. He was very highly respected, and his death, at the ripe age of 77 years, will cause widespread regret. A Requiem Mass for the repose of his soul was celebrated this morning. The funeral took place immediately afterwards, and was attended by a very large number of people.—R.I.P.

DIocese of AUCKLAND

(By telegraph, from our own correspondent.)

August 11.

Rev. Father Skinner, of Waiuku, addressed the meeting of the Holy Family confraternity last week and gave an interesting account of the spiritual and temporal progress of his parish. One of the Redemptorist Fathers will, in a few months' time, conduct a short mission for the members of the confraternity.

Work is going on at present in enlarging the Sacred Heart Church, Ponsonby. The population of the parish has increased so much of late that the work of enlarging the parish church has become an absolute necessity.

A new branch of the Hibernian Society will shortly be opened at Te Awamutu, where the parish priest, Rev. Father Lynch, has the matter in hand. This will make the fifth branch opened during the present year in the Auckland province.

His Lordship Bishop Cleary and the Right Rev. Mgr. Brodie intend being present at the consecration of the Most Rev. Dr. O'Shea, S.M., at Wellington on next Sunday. The district executive of the Hibernian Society will present an address from the society to the new Archbishop, and one of the executive officers, possibly Bro. Flynn (district president), will go down for the occasion. His Lordship Bishop Cleary leaves next Thursday via New Plymouth, and Monsignor Brodie goes by the express train on Friday.

The Very Rev. Father Ryan, S.J., arrived here on Sunday morning from Sydney, and in the evening at the Cathedral preached a fine sermon on the value of time. From wide experience and observations in his travels the learned Jesuit gave many illustrations of how all classes of society abused God's great gift of time. Father Ryan, who is at present the guest of the clergy at the Cathedral presbytery, leaves in a few days for Wellington for the purpose of being present at the consecration of the Most Rev. Dr. O'Shea, S.M., as Co-adjutor to his Grace Archbishop Redwood.

August 12.

An interesting lecture on 'Lourdes' was given in St. Benedict's Hall by Rev. Father Forde on Monday

evening before a large attendance. The rev. lecturer dealt with the history of Lourdes, gave an account of the many miracles that had been wrought there, and explained how some of them had baffled medical science. The lecture was illustrated by a number of excellent lantern slides, and was followed with the keenest interest. Musical items were rendered by Mesdames Hansen and Bourke, Miss Lorrigan, and Messrs. J. H. Egan and F. Bourke. Miss Armiger was accompanist, and Miss Lowry gave a number of pianoforte selections. At the conclusion of the proceedings, a hearty vote of thanks was passed to the rev. lecturer.

ST. VINCENT DE PAUL SOCIETY, DUNEDIN

SACRED HEART CONFERENCE

The third annual meeting of the Sacred Heart Conference was held in the Sacred Heart School, North-East Valley, on Tuesday evening of last week. Rev. Father Buckley (spiritual director), who presided, congratulated the members on the excellent work done during the past year. The following was the annual report presented by the secretary, Mrs. A. Rossbotham: Twenty meetings have been held during the year, with an average attendance of eight members, this being a slight decrease on the previous year. The following is a summary of the year's work:— The cases relieved numbered 141; there were 18 orders for coal, nine for groceries, and five for slippers and boots; 37 new garments, 68 second-hand garments, and 10 yards of material were given out. Parcels of second-hand clothing received, 8; visits made to the sick and poor, 70. We desire to thank the many honorary members and friends who sent us donations and material and otherwise assisted us.

Balance Sheet.

Receipts.

To balance from 1912	...	...	£ 6	4	6
„ Subscriptions	...	...	15	5	6
„ Church door collection	...	...	10	0	0
			<hr/>		
			£31	10	0

Expenditure.

By drapery, etc.	...	...	£ 4	6	11
„ Coal	...	...	4	3	6
„ Groceries	...	...	2	5	0
„ Order books	...	...	1	0	0
„ Gas	...	...	1	0	0
„ Boots	...	...	0	15	0
„ Sundries	...	...	0	9	4
„ Balance in bank	...	...	17	10	3
			<hr/>		
			£31	10	0

The following are the office-bearers for the current year:—President, Mrs. Hungerford; vice-president, Mrs. J. J. Connor; secretary, Mrs. Rossbotham.

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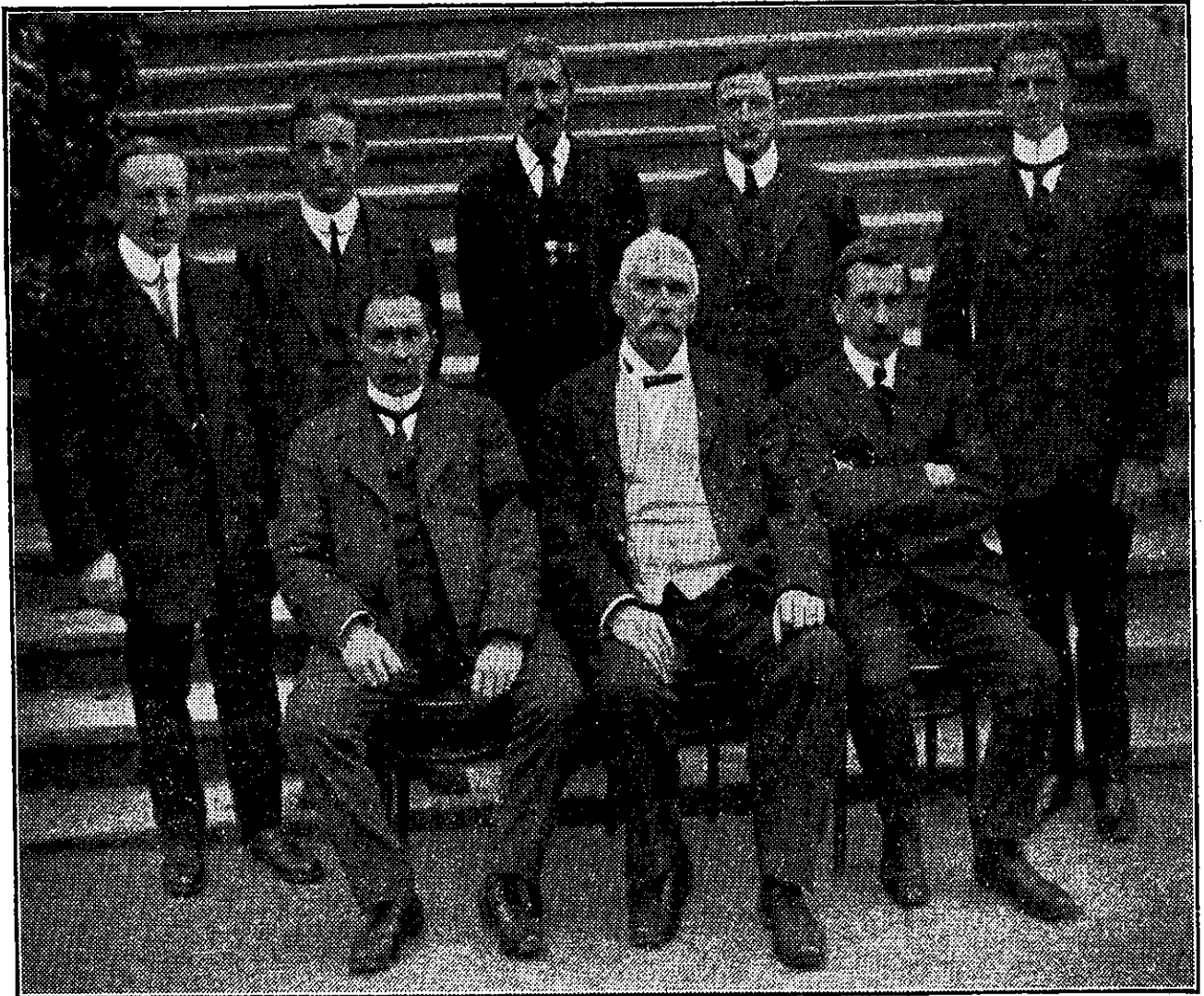
Christchurch.

OBITUARY

MR. PATRICK KEALEY, DUNROBIN.

We regret to record the death—the result of an accident—of Mr. Patrick Kealey, which occurred at his residence, Dunrobin, on August 3. The deceased, who was a native of Castledawson, Co. Derry, was 33 years of age, and came out to New Zealand about five years ago. He was unmarried, and was a brother of Mr. Charles Kealey, of Crookston (Heriot). The remains were brought to Dunedin for interment, and were taken to St. Joseph's Cathedral, from whence the funeral left for the Southern Cemetery. The Rev. Fathers Keenan and Kavanagh officiated at the graveside. Much sympathy is felt for Mr. Charles Kealey in his sad and sudden bereavement.—R.I.P.

olic schools compelled to pay for admittance? If it were the intention of the committee to exclude the children attending Catholic schools from the privilege of free entry, then the statement of the member should have been qualified accordingly. If, on the other hand, the privilege of free entry was intended to apply to all primary schools, then on principle we ask that the money paid by children attending Catholic schools be refunded and an explanation offered.' The chairman (Major Dunk) stated the first he had heard of this matter was two days ago, and he had had no knowledge that the Catholic school children were debarred from the privilege. He considered that the Catholic school was as much a primary school as any of the other schools, and he was indeed sorry that the matter had occurred. Mr. T. R. Haddon (the retiring president



PROVISIONAL DOMINION EXECUTIVE OF THE CATHOLIC FEDERATION.

BACK ROW: Messrs. B. Ellis (Treasurer), J. J. L. Burke, R. P. Flanagan, M. O'Kane, A. H. Casey.
 FRONT ROW: Messrs. T. J. McCosker, Geo. Girling-Butcher (Chairman), P. D. Hoskins (Secretary).
 ABSENT: Mr. J. W. Callaghan.

Palmerston North

(From our own correspondent.)

At the last meeting of the Winter Show Committee of the A. and P. Association the following letter from the secretary of our Catholic Federation was read:—
 'The members of the Palmerston North branch of the Catholic Federation protest emphatically against the unfair treatment meted out to the children attending Catholic schools in this district in connection with the recent Winter Show. It was stated in public by a member of the committee that the children attending primary schools within a radius of 50 miles of Palmerston North would be admitted to the Show free of charge. Why, then, were the children attending Cath-

of the Association) stated the school had evidently been overlooked, and moved that the secretary write the Federation and express the regret of the committee, and explain the position. This course was agreed to by the committee.

This chap, he was a perfect wreck,
 His cough was something awful;
 His sneezes shook the very roof,
 His friends, they murmured 'poor fool.'
 But since that time a week has passed,
 The poor chap's getting well quite fast;
 'Twas only with the aid for sure
 Of a dose of Woods' Peppermint Cure.

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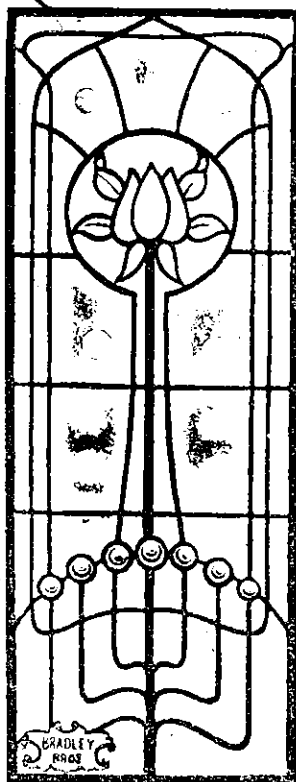
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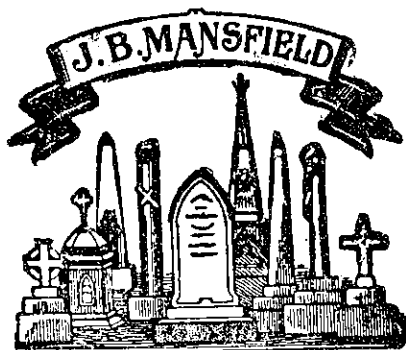
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Commercial

PRODUCE

Messrs. Donald Reid and Co., report:—

Oats.—The demand for seed lines is absorbing most of the choice lots in store. Prime milling, Gartons and sparrowbills, have fair inquiry, but the demand for feed lines is not keen. Stocks, however, are not heavy, and most of those offering move off readily at quotations. Prime milling, 2s 3d; good to best feed, 2s 1½d to 2s 2½d; inferior to medium, 1s 10d to 2s 1d per bushel (sacks extra).

Wheat.—The demand from millers is chiefly for prime velvet and velvet ear, the latter having most inquiry. Tuscan has had rather more attention during the past week, and we have quitted a considerable quantity ex store at top ruling values. Whole fowl wheat is in moderate supply and meets ready sale. Prime milling velvet, 4s to 4s 2d; velvet ear, 3s 9d to 3s 10d; Tuscan, 3s 7d to 3s 8d; best whole fowl wheat, 3s 5d to 3s 6d; medium to good, 3s 2d to 3s 4d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—The market continues to be fully supplied, and only prime sound lots have any demand. Frosted and inferior lots are difficult to deal with. The demand for seed lines is somewhat easier as the season advances. Best table potatoes, £3 to £3 5s; choice, to £3 7s 6d; medium to good, £2 10s to £2 15s per ton (sacks included).

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, August 12, 1913, as follows:—

Oats.—There is not much demand and prices remain about the same. Quotations: Prime milling, to 2s 3d; good to best feed, 2s 1½d to 2s 2½d; inferior to medium, 1s 10d to 2s 1d per bushel (sacks extra).

Wheat.—There is a fair demand for prime velvet and velvet ear. Whole fowl wheat meets with a ready sale. Quotations: Prime milling velvet, 4s to 4s 2d; velvet, 3s 9d to 3s 10d; Tuscan, 3s 7d to 3s 8d; best whole fowl wheat, 3s 5d to 3s 6d; medium to good, 3s 2d to 3s 4d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Chaff.—Large supplies are coming forward and prices are inclined to ease. Medium and inferior quality is hard to sell. Quotations: Best oaten sheaf, £4 to £4 5s; medium to good, £3 10s to £3 15s; light and discolored, £3 to £3 5s per ton (sacks extra).

Potatoes.—The market is fully supplied and there is very little demand. Quotations: Best table potatoes, £3 to £3 5s; medium to good, £2 10s to £2 15s per ton (sacks in).

WOOL

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

Rabbitskins.—We offered a very large catalogue at yesterday's sale to a good attendance of buyers. Competition was very keen and prices showed a rise of 1d to 2d per lb, except for prime does, which were firm at late rates. Quotations: Selected winter does, 39d to 40d; prime winter does, 32d to 37d; super winter bucks, 30d to 32½d; good, 25d to 26½d; second winter bucks, 20d to 24d; second winter does, 26d to 28½d; good do., to 24d; early winters, 19d to 21d; autumns, 17½d to 19½d; incoming, 19d to 20½d; early autumns, to 17d; racks, to 14d; light racks, to 13d; summers, to 13½d; hawk torn, 11d to 17½d; small, to 11d; blacks, prime winter, to 43d; autumn and incoming blacks, to 32d; fawns, to 24d; hareskins, to 22d per lb. Catskins, 8d to 14d; small do., 3d to 7d each. Horsehair, to 19d per lb. Opossum skins, from 3s 6d to 9s 1d each.

Sheepskins.—There was good competition at today's sale and prices showed a rise of ¼d to ½d per lb. Quotations: Halfbred, 8d to 8½d; fine crossbred, to 8½d; coarse crossbred, to 8½d; medium do., 6d to 7½d; best dead halfbred, 6½d to 7½d; crossbred, 5½d to 6½d; medium, 3½d to 5½d; best merino, 7d to 7½d; medium to good, 5½d to 6d; lambskins, to 8d.

Greymouth

(From our own correspondent.)

On Sunday last a contingent from the Greymouth branch visited Kumara, for the purpose of attending the inauguration of a branch of the Hibernian Society at that town. The opening ceremony was performed by the acting-district deputy, Bro. Moyle, of Dennistown, assisted by Bro. T. Keenan, of the Greymouth branch. Bro. M. Keating (secretary of the Greymouth branch) acted as minute secretary.

The new branch, which takes the name 'Michael Davitt,' was opened under very auspicious circumstances, twenty-five full benefit members and thirteen honorary members joining. After the inauguration and initiation ceremony, the election of officers for the first term was held. The selection for the various offices was as follows:—President, Bro. J. O'Flaherty; vice-president, Bro. J. Gilbert; secretary, Bro. J. Cormach; treasurer, Bro. Murphy; warden, Bro. Ryan; guardian, Bro. O'Donnell; sick visitor, Bro. Johnston. After the installation, speeches of a congratulatory nature were made by the deputy Bro. Moyle, Rev. Father Clancy, Bros. Keenan and Smyth (Grey), and Warren (Hokitika). At the conclusion of the ceremony a pleasant half hour was spent, several songs and recitations being rendered by members. The first meeting of the new branch was held on Sunday evening, and nine candidates were proposed. The spirit of Hibernianism seems to have taken root among the rising generation, as we now have eight branches on this side of the ranges.

The St. Columba Hall was crowded on the occasion of the farewell social and presentation to Mr. P. J. Smyth, who has left for Christchurch. The proceedings opened with a musical programme, the following contributing items:—Mr. H. F. Doogan (song), Mr. O. Edgen (recitation), Miss K. Boyle (song), Mr. R. Harrison (song), Miss Chapman (recitation), Mr. K. S. Dillon (song), and Mr. Smyth (musical monologue).

At the conclusion of the programme, Very Rev. Dean Carew, in asking Mr. Smyth to accept a well-filled purse of sovereigns, said they were assembled that evening to bid farewell to one, whose good work was well known to everyone in the parish. During Mr. Smyth's residence in Greymouth he had won the respect and esteem of everyone with whom he had come in contact, and whilst regretting his (Mr. Smyth's) departure, he hoped that at no distant date he would again take up his residence in Greymouth. In presenting to Mr. Smyth the purse of sovereigns, he wished him every success and happiness in his future career.

Mr. T. Keenan, on behalf of the Hibernian Society, said he wished to express the deepest regret of every member at the departure of one of the society's foremost members. The great strides the Grey branch had made within recent years was in no small measure due to the energy and zeal displayed by Mr. Smyth, who had occupied every position of honor the society could bestow upon him.

Mr. A. McSherry, on behalf of the St. Columba Club, deeply regretted the departure of one of its most enthusiastic members. Mr. Smyth had taken a prominent part in the welfare of the club since its inception, and had occupied every position of honor with credit to himself and the club. His departure would be a great loss to the club, more especially in elocutionary matters.

Mr. Smyth, on rising to speak, received quite an ovation. He said he had often been asked to speak 'impromptu,' but he felt that on this occasion he had an even harder task, as words failed him to express his deepest gratitude. Since his arrival in Greymouth, over ten years ago, he had always taken a keen interest in the St. Columba Club and Hibernian Society. He never regretted the day on which he first joined the club, as the great benefits he had derived from it had more than recompensed him for any little he had done to further its position. He wished to express his deepest thanks to the Marist Brothers for the many acts of kindness shown him. He also thanked the Hibernian Society members for the good wishes extended to him. He would never forget the members of either society, and he would always look back with pleasure to that evening. The singing of 'For he's a jolly good fellow,' brought the programme to a close.

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85 LADIES' TWEED COSTUMES of good quality All Wool Material; well made and cut in Dunedin; in Brown Green, and Dark Navy Mixtures; trimmed buttons; smart revers with piping of contrasting colour in the high-waisted shape with seam across back or in the short smart Semi Saco Coat.

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ITEMS OF SPORT

GENERAL.

A net-ball match (writes our Christchurch correspondent) was played on the Convent grounds, Lower High street, on last Friday afternoon between the Sacred Heart Convent High School senior players and the senior players of the Technical College—nine a-side. The High School girls won by 9 points to 3. The Sacred Heart High School intermediates then played the Technical College seniors, and defeated them by 10 points to 1. The Convent girls hold the record for the games during the past and present seasons.

FOOTBALL.

Having won the primary schools contest in Rugby football (writes our Christchurch correspondent), and with no more fields to conquer, the Marist Brothers' boys are taking on hockey to finish up the season with.

Playing Rugby on Saturday week (writes our Wellington correspondent) the Marist Brothers' Old Boys defeated St. James' by 11 to 9. For the winners O'Sullivan scored two tries and converted one, Foley also crossing.

Mr. P. J. Amodeo, an old boy of the Sacred Heart College, Auckland, and a member of the Marist Brothers' Old Boys' senior team, has been chosen (writes our Christchurch correspondent) as half-back for the Canterbury reps. on their southern tour. Mr. A. Fanning, of the same team, has also been selected to represent Canterbury on that tour.

In Rugby football on Saturday week (writes our Christchurch correspondent) Old Boys defeated Marists in the junior flag contest on North Park by 10 points to 6. Woodham and Courtney scored tries for the Marists. Playing on the Christchurch ground, Marists easily defeated Richmond in the fourth grade match by 21 points to 3. Lawrence (2), George, Wain, Smith, Lilley, and O'Laughlin scored for the winners.

In last Saturday's Rugby football (writes our Christchurch correspondent) the Marist Brothers' Old Boys, playing in the president's cup contest with eight men, defeated Christchurch B, who played with ten men, by 30 points to 3. McCarthy (3), O'Connor (2), Baker, F. Barnett, W. Barnett, F. McQuillan, and O'Donohue scored tries, the last-named also kicking a penalty goal and converting two tries. In the fourth grade match the Marists' team defeated Kaiapoi by 24 points to nil.

On August 1 (writes our Christchurch correspondent) the Marist Brothers' School team met and defeated West Christchurch School by 30 to nil. Tries were scored by McCormack (4), Thomson, McManus, Gibbs, and O'Brien. McCormick converted three tries. As Richmond School have forfeited, the Marist Brothers' School have won the N.C.P.S. Senior Championship. Their great record will most likely stand for a long time—Matches played, 8; won, 8; points for, 267; against, 0.

In Association football in Dunedin on Saturday Kaitangata beat Roslyn-Wakari by 3 goals to 1, High School Old Boys beat Mornington B by 2 goals to 1, Northern A beat Ravensbourne by 5 goals to nil, Christian Brothers beat Northern B by 9 goals to nil, and Maori Hill beat Mornington A by 3 goals to 2. In the second grade Christian Brothers defeated High School Old Boys by 2 goals to 1. Salmon scored both goals for the winners. In the final for the schools' championship, Christian Brothers and Mornington drew, scoring 1 goal each.

In Association football on August 1 (writes our Christchurch correspondent) St. Bede's College beat Technical College first fifteen by 25 points to 3 on Lancaster Park. For the winners Leo Donoghue (2), Lawrence Donoghue, Elliott, Khouri, and McLaren scored tries. Khouri converted two tries and kicked a penalty goal. St. Bede's College played a return match with Sumner School for the Deaf, which they won. The college team also played against East Christchurch

A on St. Alban's Park on Saturday week, and defeated them by 3 points to nil. McLaren and Mullins scored. St. Bede's College is leading in the competition.

In the third class Association matches (writes our Wellington correspondent) the Marists defeated Congregational by 6 goals to nil. Newman (3) and Turner (3) were the scorers. In the fourth class the Marists defeated Institute by 3 goals to nil. Marshall, Fitzgerald, and Bowden were the scorers. In the fifth class the Marists defeated Brooklyn by 2 goals to 1, Walsh (2) scoring for the winners. In the fifth B class the Marist II defeated Kelburne by 4 goals to 1. O'Leary, Scanlon, Keeney, and Gallagher, were the scorers. In the sixth class the Marists (Hawkestone street) defeated the Marists (Tasman street) by 3 goals to 1, Costelloe (2) and Gason being the scorers for the winners.

The Rugby matches in Auckland on Saturday week were played under most unfavorable conditions. Rain fell all the afternoon, and the grounds were wet and greasy. Ponsonby defeated University by 3 points to nil, College Rifles defeated Parnell by 9 points to 6, and Marist Brothers defeated City by 3 points to nil. The game between Marist Brothers and City ended in uproar. Neither team had scored two minutes from time, but right on time Dennehy, who had retired to the side line through an injury, returned to the field, and, being unmarked, secured the ball from a kick by City full-back and scored. The City players disputed the try, and about 300 spectators invaded the field and prevented the kick at goal from being taken.

On Saturday week the last match of the second round in the junior grade was played (writes a Hamilton correspondent). St. Mary's (who played 14 men for some time owing to the enforced retirement of John Shanaghan) defeated the leading team, Frankton, by 3 to nil, a try being scored by T. Roach. As Frankton defeated St. Mary's in the first round, this made both teams level for the championship, and it was decided to play off last Saturday. The play-off attracted much attention, as both teams have been showing good form throughout the season. This match was strenuously contested throughout, but St. Mary's could only draw, no score being registered by either side. St. Mary's had, however, much the better of a very exciting game; and as they are training hard for still another meeting, there is every possibility that they will win the coveted caps (which are being presented by a Morrinsville gentleman to the winners of the junior championship). As the Frankton team had not been defeated for five years, St. Mary's have every reason to feel proud of their first year's performance.

On Takaro Park on Saturday week a large crowd of spectators witnessed the game between the North and St. Patrick's Schools (says our Oamaru correspondent). Soon after the commencement St. Patrick's, by hard kicking and fast following up, pressed the North inside their twenty-five, where Rooney, with one of his characteristic dashes, succeeded in crossing the line. After the resumption play was transferred to the other end for a time, and Hartley just missed scoring by a fine tackle by Cartwright. The Catholic forwards again exerted themselves, and removed play to the North territory, where Rooney again scored, half-time leaving St. Patrick's 6 points to nil. The second half opened with St. Patrick's on the defence. Mansell, with a long kick, however, opened the play again for the Catholic boys. After forward rushes, intermingled with ragged scrums, Boland secured the ball in the North School quarter and transferred to Mansell, the latter potting a neat goal. Soon after Mansell scored a try, which he also converted. The North School team was well represented by Rankin, Robins, and Johnston, and St. Patrick's by Cartwright, Rooney, Mansell, and Direen. The final score read St. Patrick's 15, North nil. This decides the primary schools championship, and the boys of St. Patrick's have risen to the occasion and wrested the banner from the North School, which had held it for some years.

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ANSWERS TO CORRESPONDENTS

A SUBSCRIBER.—Next week.

'A HOKITIKA CATHOLIC.'—We will refer to your letter next week.

MARRIAGES

GEDDES—O'CONNOR.—At St. Joseph's Cathedral, on July 9, 1913, by Rev. D. Buckley, Herbert Selby, youngest son of Mr. G. W. Geddes, to Nora, youngest daughter of Mr. Jas. O'Connor.

MATHESON—COXON.—On August 6, 1913, at St. Joseph's Cathedral, by the Rev. Father Buckley, John Alexander Matheson, of Barrhead, Scotland, to Brigid, youngest daughter of the late Mr. and Mrs. J. Coxon, of Dunedin.

DEATHS

KEALEY.—On August 3, 1913, at Dunrobin, Patrick Kealey; aged 33 years.—R.I.P.

McKILLOP.—On July 30, 1913, at Nurse Vickers' Private Hospital, Brougham street, Wellington, Charles McKillop, of "Goodlands," Masterton; aged 72.—R.I.P.

IN MEMORIAM

O'REILLY.—Of your charity pray for the repose of the soul of Patrick O'Reilly, who died August 19, 1912, at Skinner road, Stratford. On whose soul sweet Jesus have mercy.

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.
Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, AUGUST 14, 1913.

THE CATHOLIC FEDERATION

One could read the lengthy report supplied in our last week's issue of the proceedings at the first meeting of the Dominion Executive of the Catholic Federation of New Zealand without being impressed with the energy, enthusiasm, and very marked ability which the delegates brought to their work. The meeting was held, it must be admitted, under some drawbacks. So far no provision had been made for the payment of delegates' travelling expenses, which in this country amount to a considerable sum, and delegates from the south had—or thought they had—to face the further inconvenience of submitting to vaccination before they would be allowed to return from Wellington; and both of these circumstances militated somewhat against the attendance. The gathering was, nevertheless, thoroughly representative, and the zeal and acumen displayed by the delegates in facing and settling the many and at times difficult problems before them were worthy of all praise.

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The work of the meeting which was perhaps of the most general and far-reaching importance was that connected with the enactment of changes and amendments to the constitution. Of these the principal amendment was the establishment of an entirely new body to be known as the Dominion Council, which will take the place of the old Dominion Executive. The Dominion Council is to consist of the Archbishops and Bishops of the Dominion *ex officio*, and three representatives elected by each Diocesan Council, and is to meet half-yearly in Wellington, in the months of August and February. At its annual meeting it elects a Dominion Executive, consisting of the members of the Dominion Council resident in Wellington, together with seven other members, all of whom are to be residents of Wellington. The general control of the Federation is to be vested in the Dominion Council, which is empowered to initiate all work coming within the scope of the aims and objects of the Federation; but during such time as the Dominion Council is not in session, the powers of the Council are to be vested in the Dominion Executive who will be responsible to the Dominion Council, and will report to each half-yearly meeting of that body. The position, then, is that for the future the central governing body of the Federation will be the Dominion Council; and the Dominion Executive will carry on while the Dominion Council is not in session. The proposal is an experiment and a compromise. Under the old provisions for the Dominion Executive—as they appeared tentatively in the Provisional Constitution—representatives from distant dioceses could not possibly have attended the meetings, which would thus have become in a serious degree unrepresentative. As Mr. Poppelwell remarked, the new proposal will have the effect of preserving intact the representation of the Diocesan Councils, while it will enable the affairs of the Federation to be managed in Wellington during such period as the Dominion Council is not in session. The expedient gives promise of proving a workable and practical solution of what is in this country, with its peculiar geographical features, a somewhat difficult problem—namely, how to get a governing body which shall be able to operate from a single centre and which shall yet be representative of the whole Dominion. If the new Dominion Council pans out successfully, well and good; if not, we will have to make a fresh effort to adapt the generally accepted features of the Federation organisation to the special circumstances of this country.

Other minor but not unimportant alterations adopted in the constitution were an amendment which gives the clergy direct representation on the Diocesan Councils by making each parish priest a member *ex officio* of the Diocesan Council, and a further amendment which enacts that all members of the Parish Committees not elected by societies shall be elected by the parishioners. It was felt that the clause in the Provisional Constitution which directed that six members of the committee should be nominated by the parish priest placed upon the priest a duty that might be very invidious; and it was at the strong and general wish of the clergy that the change was made. The question of the exclusion of members of Parliament or of local bodies from participation in the work of the Federation was discussed at length; but the overwhelming weight of opinion at the gathering was strongly against the proposal. Finally, as an interpretation of the Constitution it was decided: 'That Clause 2 in no way debar any member of Parliament or of any public body from becoming a member of the Federation, or holding any office of the Federation, or of any of its committees.' The all-important subject of finance naturally received much attention from the delegates; and it is obvious that the arrangements under this head require tightening up. As the meeting was not favorably disposed towards the proposal to strike a levy for literature purposes, it might be worth while to consider the question of establishing a special Literature Fund, to which special donations could be given by individual members of the Federation, and which the Dominion Council or Executive would be empowered to

supplement from time to time by allocations from the general fund.

The holding of what was in effect the first meeting of the permanent governing body of the Federation marks an important stage in the development of the organisation in this country, and has invested the movement with fresh life and interest. Gradually but surely the Federation is finding its feet, and taking definite shape and form; and there are unmistakable indications that the arduous and effective work accomplished by the Provisional Executive during the year that is past is only an earnest of the still greater successes that are to come.

Notes

The Hawera Debacle

The following letters, which appeared in the *Hawera Star* on the eve of Dr. Gibb's lecture, explain themselves. They are, as we think will be admitted, the most eloquent and expressive piece of correspondence that has appeared in the press for many a day. The first is addressed by Dean Power to the Editor of the *Hawera Star*—

'Sir,—To effectually remove a false and widespread impression, created by an advertisement which has been appearing in the *Star*, and which colporteurs of the League have been showing from door to door, may I ask you to publish the enclosed correspondence without any comment from me beyond that contained within brackets in letter 6; any further comment from me would but mar a thing of beauty.—I am, etc.,

P. J. POWER.

(Copies.)

'1. Hawera, July 29, 1913. The Very Reverend Dean Power, Hawera. Rev. Sir,—I am directed by the Hawera branch of the Bible-in-Schools League to inform you that Dr. Gibb will deliver a lecture in favor of the Bible-in-Schools platform on Friday, the 1st August, at 8 p.m. Would you kindly acquaint Bishop Cleary of this fact?—R. G. SELLAR, hon. secretary, Hawera branch.

'2. St. Joseph's, Hawera, July 26, 1913. Dear Mr. Sellar,—I think that the notice to Dr. Cleary should be sent directly by the League. I do not wish to impose upon his generosity by inviting him on this extraordinarily short notice. Bishops as a rule have their engagements made a fortnight beforehand, and moreover, I was sorry to read in Thursday's *N.Z. Times* that his Lordship was confined to his house through illness. However, if you invite him directly, I am sure he will come with a heart and a-half if it be at all possible.—Your faithfully, P. J. POWER.

'5. St. Joseph's, July 27, 1913. Dear Mr. Sellar,—I have been informed by telephone from Wanganui that Dr. Gibb has refused absolutely to make his lecture in Wanganui a reply to Bishop Cleary, and that he wishes this to be distinctly understood. In view of this I shall be glad of a personal assurance that the *Star's* special advertised is quite correct in saying that the Dr. will reply to the Bishop in Hawera on Friday.—Yours faithfully, P. J. POWER.

(Telegrams.)

'3. Reverend Dr. Gibb, Wellington.—Will your Hawera address be a formal reply to Bishop Cleary. If so, I shall invite him.—DEAN POWER.

'4. Wellington.—No.—JAMES GIBB.

'6. Hawera, 27/7/13. Dean Power, Hawera. Dear Sir,—There is to some extent an error in the advertisement. Dr. Gibb's lecture will, I now understand, be a positive statement as to the platform of the League, and to that extent will be a reply to Bishop Cleary—[that is to the same extent as it will be a reply to Smith, Jones, and Robinson, or to any others who condemn the League's platform.—P.J.P.]—I must take sole responsibility for the advertisement, and will have the nature of the lecture, the scope of which

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I ascertained only last evening, made abundantly clear, and the advertisement corrected.—I am, yours faithfully, R. G. SELLAR.

'7. St. Joseph's, July 28, 8 a.m. Dear Mr. Sellar, —Although Bishop Cleary is now aware that Dr. Gibb's address is to be in no particular sense a reply to his, and that your advertisement will be amended accordingly, he is still willing to cancel important engagements and accept your invitation to be present, provided that there be given an independent guarantee that he may ask questions and that the Dr. in his replies shall observe the rules of debate.—Yours faithfully, P. J. POWER.

'8. Hawera, 28/7/13. Dean Power, Hawera. Dear Sir,—In reply to your letter of to-day's date, I have to state that I am not authorised to determine Dr. Gibb's methods or to give any undertaking on his behalf.—I am, yours faithfully, R. G. SELLAR.'

*

In this connection we may mention that Dean Power has issued a pamphlet on the subject of Dr. Gibb's lecture, which we hope to reproduce in our columns. As we go to press we learn that a similar 'runaway' exhibition has been made by the Rev. Isaac Jolly at Paeroa, full particulars of which will be given in our next issue.

The Government and the Referendum

Judging by the answer given by the Prime Minister to the comprehensive deputation which waited upon him last week the Government have firmly nailed their colors to the mast in regard to refusing a referendum on the so-called Bible-in-Schools proposals. We quote the Press Association report of the interview:—

'A very large deputation, representative of the New Zealand National Schools' Defence League, Women's Christian Temperance Union, New Zealand Teachers' Institute, various churches, and organised Labor, waited on the Prime Minister at noon to-day (August 9). The points made by the delegation (as expressed by Mr. A. R. Atkinson) may be summarised briefly as follows:—

'That the neutrality of the State on all religious matters was essential.

'That this principle would be violated by the programme of the Bible-in-Schools League.

'That Parliament could not evade its responsibility by granting a so-called referendum.

'That it had first to determine whether the particular issue was a proper subject for a referendum.

'That this issue, which would violate the religious neutrality of the State, and allow a majority to dictate to a minority in a matter affecting rights of conscience, was not a proper issue for submission.

'That in particular a referendum granted next session, presumably for a poll two or three months later, would put the defenders of the Act under an enormous handicap, since the Bible-in-Schools League would be already organised, and that no time would be afforded the Defence League to prepare its forces.

'Mr. Atkinson finally emphasised the full facilities under the present Act, which—with the exception of Nelson and a few other places—the churches had refused to use.

'In reply, Mr. Massey said: "I would like to say how very glad I am to meet this large and very representative deputation and to hear the views of the speakers on this very important question." Reference had been made to what was called a political agitation and to the operation of the Bible-in-Schools League. He wanted the deputation to thoroughly understand that the Government had never been approached unofficially or officially, directly or indirectly, by the League with the object of influencing it on the matter of the Bible in schools or of taking a referendum. The

question had been raised in the House in the form of a query to him (the Prime Minister) by Mr. T. M. Wilford, asking whether it was intended by the Government to introduce legislation this session to enable a referendum to be taken on the matter of Bible lessons in schools. The answer he gave was that the Government did not intend to introduce legislation this session to enable such a referendum to be taken. He (Mr. Massey) had not the faintest idea of what was in Mr. Wilford's mind, but his question was a straight one and he had given it a straight answer.—(Hear, hear.) Then the deputation asked the Government what attitude it intended to take on this matter next session. That question seemed a little unfair; but he could tell them that the matter had never been considered by the Cabinet yet in any shape or form. If they wished to find out the Government's mind he thought the proper thing was to think of the attitude of individual members of the Government. "If you do not know my attitude on this question you ought to," declared Mr. Massey. "I stood for free, secular, and compulsory education before I entered Parliament twenty years ago, and I stand for it now."—(Hear, hear.) Probably he was not as good a Christian as he ought to be.—(Laughter.) It was not a joking matter, but he believed in the Bible and he stood for the Bible every time. He was utterly opposed to what might be called sectarianism in the schools. He thought he had good reason for saying that so long as the Government remained in power nothing would be done by the Cabinet which would not be consistent with the principle of free, secular, and compulsory education in the Dominion.'

DIocese OF DUNEDIN

The annual meeting of St. Joseph's Conference of the St. Vincent de Paul Society will be held in St. Joseph's Hall to-morrow evening.

His Lordship the Bishop, who is to assist at the consecration of the Most Rev. Dr. O'Shea at Wellington on Sunday, left for the north by the Victoria on Tuesday.

Mr. R. Fraher, who has been connected with the Dunedin office of the Bank of New Zealand for some years, has been appointed manager of the Naseby branch of the bank.

A most enjoyable euchre party in aid of the local stall at the forthcoming bazaar was held in the Sacred Heart Schoolroom, North-east Valley, on last Friday evening. The lady's prize was won by Mrs. McCleary, and the gentleman's by Mr. P. Gorman.

There was a fair attendance at the meeting on Monday evening of St. Joseph's Men's Club. The programme consisted of a 'question box,' which provided interesting and instructive subjects for discussion. On next Monday evening it is hoped there will be a large attendance, as the programme—brief lectures by members—will be an attractive one.

Our readers are reminded of the production of the celebrated comedy-drama, 'A Bit o' Blarney,' which takes place in His Majesty's Theatre on Wednesday and Thursday evenings of next week. The proceeds are to be devoted to the furnishing of the St. Vincent de Paul Stall at the forthcoming bazaar. This delightful Irish play has been in active rehearsal for some time by leading local talent, and a finished performance is practically assured.

Senior Sergeant King, who had been stationed in Dunedin for some years, has been transferred to Timaru. Prior to his departure, he was presented with a beautiful Mosgiel rug as a token of goodwill by the members of the local police force. Sergeant O'Connell, in making the presentation, spoke of the high esteem in which Senior Sergeant King was held by his comrades, and expressed regret at parting with him. Several of his brother officers also referred in eulogistic terms to Senior Sergeant King's qualities as a man and an officer, and all joined in wishing him every success.



J. T. COOPER

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in his new sphere. Senior Sergeant King replied, thanking the donors for their gift and kind expressions of goodwill.

The need of a church in the district has been felt by the Catholics of Mornington for some years, but, owing to other works having a priority of claim being in hand, the matter was allowed to remain in abeyance up to the present. It is now felt that the time has arrived when steps should be taken to supply this want; and accordingly a meeting, which was well attended, was held in the Mornington Hall on Sunday afternoon, for the purpose of considering the matter. Rev. Father Coffey, Adm., who presided, said that the question of securing a site for a church in the district had engaged his attention for some time, but it was not easy to get a suitable one. Not very long ago he was successful in purchasing a section having an area of about an acre, situated close to the tram terminus at Maryhill. This was a good level section, and the only objection to it was that it was not as central as could be desired, but it was the most suitable that could be got at the price—£500. Should the Catholics of the district approve of the purchase, it would be necessary to set up a committee to undertake the payment of the purchase money. At the same time he had made arrangements for the celebration of Mass at 10 o'clock every Sunday in the hall, provided the attendance warranted it. Rev. Father Corcoran said that he was perfectly satisfied there would be a good congregation at the Mass, as at present there were fifty children attending the Sunday school. Messrs. O'Meara, O'Neill, and others expressed their thanks to Father Coffey for his efforts to secure a church site, and also their pleasure at having Mass celebrated in the hall every Sunday. The following were appointed a committee:—Messrs. O'Neill, O'Meara, Easton, Carolin, McKenzie, Hannigan, and Maguire. Mesdames O'Meara and Stone, and Misses Bryant, Grace, Hemsley, and Plunkett were appointed to look after the hall and the altar.

Timaru

(From our own correspondent.)

August 11.

One of the old pioneers of the district passed away on Saturday morning last, in the person of Mr. Daniel Hally. His death took place at his residence, Whitcombe street, Temuka, and he passed away fortified by all the rites of the Church. A Requiem Mass was said yesterday morning in the Temuka Church, and Miss E. Spring played the 'Dead March' from 'Saul.' The funeral was a large and representative one, the remains being followed by friends from all over South Canterbury. The Rev. Father Kerley, assisted by the Rev. Father McCarthy, officiated at the graveside, and the pall-bearers were Messrs. E. B. Gillespie, W. D. Fitzgerald, J. Gaffaney, and J. Moore.—R.I.P.

On Thursday evening a reunion of the Timaru, Temuka, and Waimate Catholic Young Men's Societies took place in the Timaru clubrooms. About 70 young men sat down to the excellent banquet provided. Mr. O'Halloran, the president of the Timaru Club, occupied the chair, and was supported by the Very Rev. Dean Tubman and Rev. Father Murphy, and Messrs. Scott and Hickey, presidents of the Temuka and Waimate Clubs. A long toast-list was suitably honored, among the speakers being Dean Tubman and Father Murphy, and Messrs. Scott, Gillespie, Doyle, Quinn, Dunn, Ward (representing the Executive), Venning, Roche, and O'Brien. Items were contributed during the evening by Messrs. Fitzgerald (Arowhenua), McGrath, Bonacino, and Schaab, and recitations were acceptably given by Messrs. Quinn, McGuire, and Toner. The function was a most successful one, and its success was due in a great measure to the organising work of the Timaru secretary (Mr. S. Venning).

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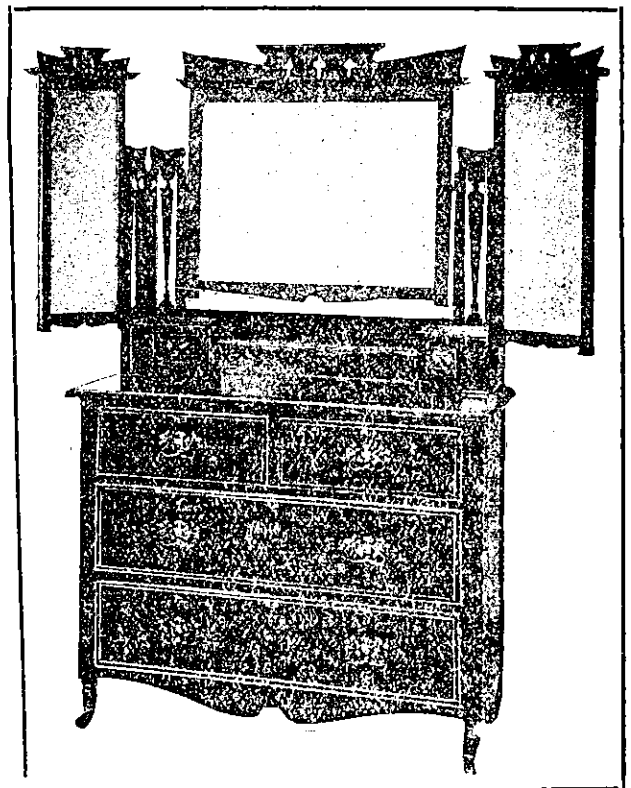
MATHESON—COXON.

A very pretty wedding, and one that proved of considerable interest to their many friends, was solemnised at St. Joseph's Cathedral on August 6, when Rev. Father Buckley united in the bonds of Matrimony Mr. J. Matheson, of Invercargill, and Miss Brenda Coxon, of Dunedin. The bride, who was given away by her brother (Mr. J. Coxon), looked very dainty in a gown of pale apricot silk coline, trimmed with point lace, net, and silk ball fringe. She wore the customary wreath and veil, and carried a white shower bouquet of choice hothouse flowers. The Misses Mellick and Irene Hilliker (niece) were bridesmaids, the former wearing a cream serge costume and black picture hat relieved with pale pink banksia roses, and Miss Hilliker white silk. The bride's present to the bridegroom was a double gold Albert, while the bridegroom gave the bride a substantial cheque, the chief bridesmaid a Nellie Stewart bangle, and the second a gold brooch. After the ceremony the guests adjourned to the Waratah Tea Rooms, where the breakfast was partaken of. Father Buckley, in a very happy speech, congratulated the newly married couple, and tendered some good advice. The other customary toasts were also duly honored. The happy couple left by the afternoon express for Invercargill, their future home, the bride wearing a travelling costume of navy blue serge, trimmed with oriental silk, and a becoming picture hat of black satin and ostrich plumes.

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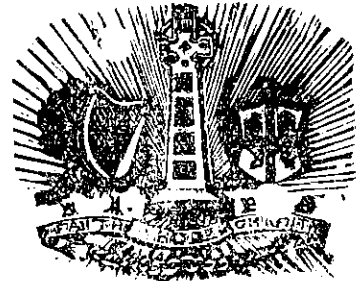
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Irish News

GENERAL.

Close on 2000 persons took part in the annual pilgrimage to Wolfe Tone's grave in Bodenstown Churchyard on Sunday, June 22.

Rev. Thomas Murray, Dublin, obtained £100 damages in an action brought before Mr. Justice Gibson and a special jury for damage sustained in a bicycle accident caused, he alleged, by the driver of a motor-car, a servant of Mr. W. F. Coldwell, Grafton street, Dublin.

Very general regret was felt at the announcement of the painfully sudden death of Very Rev. Canon O'Riordan, V.G., Cahirciveen, which occurred on June 23 in the O'Connell Memorial Church in that town. It appears that Canon O'Riordan had just celebrated Mass and, on returning to the sacristy, became extremely weak and died almost immediately.

The death took place on Sunday, June 22, of Very Rev. Edward B. Fitzmaurice, Ph.L., Guardian O.F.M., Waterford. The deceased was born in 1848, and was ordained in 1871 at St. Isadore's, Rome, where he pursued his clerical studies. He was a native of Waterford, and after leaving Rome was on the mission at Drogheda, Waterford, Limerick, and Clonmel.

Irish-made straw hats are no longer available in Ireland. At a meeting of the Richmond District Asylum recently, the chairman (Mr. R. Jones, J.P.), said a letter had been received from the Irish Development Association confirming the contractors' statement that Irish-made straw hats were now unobtainable in consequence of the closing of the factory in Wexford.

Among the passengers who left Queenstown on June 22 for New York by the steamship Cedric, was the Rev. Mother Drexel, an American Catholic lady who gave up a brilliant social career and the possession of enormous wealth to become a Catholic nun and devote her life to charitable work in America. She was on her return journey from Rome to the United States.

His Honor Judge Cook, County Court Judge for Donegal, opening Lifford Crown Sessions, thanked the High Sheriff for presenting him with white gloves in token of the fact that there was no criminal business to be transacted. He said he had also received a similar compliment at the sessions for the other division of the county. He thought he could safely say County Donegal had never been so free from crime as at present, and he hoped that satisfactory state of affairs would long continue.

The O'Mahony has just forwarded to Mr. Redmond a subscription of £50 to the Irish Parliamentary Fund. This year (The O'Mahony says) he doubles his subscription as the best protest he can make against the campaign of calumny and bigotry now directed against Home Rule. In his letter he writes: 'I have lived my life in the country districts of Kerry and Wicklow, where the majority of the people are Roman Catholic, and, though I have received many proofs of their goodwill and affection, I have never known a single instance in which a man has been annoyed, much less persecuted, on account of his religious belief.'

In the presence of a large attendance of the clergy and laity, his Eminence Cardinal Logue performed the opening ceremony in connection with the 'Oriental' bazaar held in Dundalk Athletic Grounds on June 19. The bazaar, which took close on twelve months to organise, was got up to liquidate a heavy parochial debt of over £3000 and to renovate St. Patrick's Church, Dundalk. During the past eight years £10,000 have been expended on the restoration of the churches, on schools, and on a residence for the Christian Brothers in Dundalk. Of this the people of Dundalk have contributed £7000, leaving still a debt of £3000, besides the sum still necessary to complete the restoration of St. Patrick's.

Mr. Matthew Keating, M.P., and Mrs. Keating were the recipients of a very handsome present from the Irish Party, on the occasion of their recent mar-

riage. The presentation consisted of a beautiful half-hoop diamond ring for Mrs. Keating, and of an opal and diamond scarf-pin for the member for South Killenny. They were selected by Mr. Augustine Roche, M.P., on behalf of his colleagues, and are of very chaste design. Amongst many other costly presents received by Mr and Mrs Keating were a solid silver coffee service and a silver basket with gold handle and pedestal, the gifts of Sir Joseph Ward and Lady Ward.

THE BISHOP OF KILLALOE AND HOME RULE.

Replying to an address presented to him at O'Callaghan's Mills, County Clare, on the occasion of the consecration of new altars, the Right Rev. Dr. Fogarty spoke of what Ireland would be under Home Rule, and said that when the day came the Green Isle would show the world that she was worthy of liberty, and would use it justly, impartially, and wisely. The old ascendancy clique that had farmed the country for their own selfish purposes since the siege of Limerick were dying a lingering and painful death. And so they had to listen to the insulting croakings of the 'carrion crows,' both lay and clerical, denouncing Irish Catholics as persecutors and bigots. Irish Catholics did not know what it was to persecute or worry any man for his religious opinions. They never did it, and never would.

IRISH JESUIT FATHER'S DEATH ABROAD.

At Montreal, on June 13, Rev. Vincent Naish, S.J., passed away at the comparatively early age of sixty-one. Deceased came of an ancient and distinguished stock well known in County Limerick, of whom the late Lord Chancellor Naish was not the least distinguished member. Early in his career as a Jesuit, after teaching for some six years in Clongowes and Tullabeg, he volunteered for work on the foreign mission, and was attached to the Belgian Province of the Order. Consequently his work lay principally in India, which is one of the mission fields of that province. For several years Father Naish was engaged in that missionary work, and directed with distinguished success the great Catholic College of Calcutta. Later on he was recalled to Europe, and was well known as a preacher of eminence all over the North of England.

ARCHDIOCESE OF CASHEL.

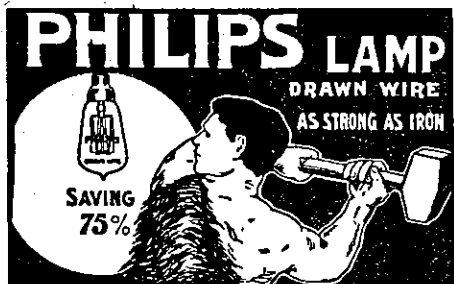
Owing to infirmity and advanced age, his Grace the Most Rev. Dr. Fennelly, Archbishop of Cashel and Emlly, has retired from his high office. The Holy Father has appointed him Titular Archbishop of Metymnos. The best wishes of his countrymen at home and abroad follow Dr. Fennelly into his retirement. At a meeting of the Chapter of the archdiocese of Cashel and Emlly held on June 23 at the Limerick Junction, Very Rev. M. P. Canon O'Neill, P.P., D.D., Lattin, was unanimously elected Vicar Capitular. The following resolution was unanimously adopted by the Canons assembled: 'We, the members of the Chapter of Cashel and Emlly, wish on this, the first occasion of our meeting after the resignation of our beloved Archbishop, to record our deep regret at the severance of the official links that have for twelve years bound us in love and confidence to a prelate who has been to us all, not only a considerate Superior, but also the staunchest of friends. We are grieved that his Grace's health has not continued to be equal to the strain of his high office, but it is a comfort to us to know that he will remain amongst us, to be, as we hope, our friend and counsellor for many a year to come. We feel that these sentiments of the Chapter are shared to the full by the priests and people of Cashel and Emlly, and by all the people of Ireland, of whose rights his Grace has always been a fearless champion. Signed on behalf of the Chapter—Innocent Ryan, Archdeacon.'

ALL HALLOWS' COLLEGE.

On Sunday, June 22, ordinations took place in All Hallows' College. The ordaining prelate was the Right Rev. Dr. Clune, Bishop of Perth (himself an alumnus of the college), assisted by the Rev. J. S.

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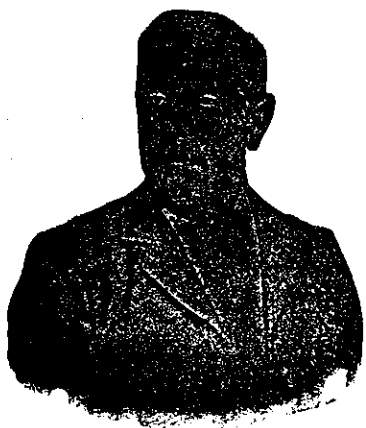
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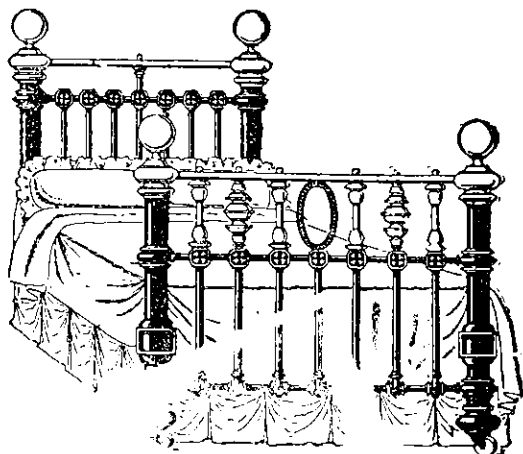
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Sheehy, C.M., Dean, and Rev. J. Furlong, C.M. At the distribution of prizes, which took place after the ceremonies, there was a large assembly of priests and the college staff, in addition to friends and relatives of the young priests. In welcoming the Bishop of Perth, the President of the College, Very Rev. T. O'Donnell, said that some weeks ago Dr. Clune paid his *ad limina* visit to the Pope, and an English paper said he was the first Englishman to see the Holy Father after his recovery—so he was—the first Englishman from the County Clare. The Pope was so pleased to see him, and so delighted with all he had accomplished as Bishop and missionary, spiritually and financially, that he presented him with that beautiful pectoral cross he was now wearing, and placed it around his Lordship's neck. That was a very rare mark of approval of the Pontiff. The Very Rev. Father O'Donnell also referred with pleasure to the presence of other distinguished representatives of the Church abroad: Mgr. Tracey, of Wilcannia; Father McKenna, of Wellington; and Dean Carey, of Melbourne.

The Right Rev. Dr. Clune, who was received with prolonged applause, thanked the president for his kindly references, and he thanked their great Archbishop (Dr. Walsh) for the privilege of allowing him to confer Orders in that seminary so dear to him (Dr. Clune) in its old associations. They all joined in the hope that his Grace might be spared long to guide the destinies of that vast diocese.

MAYNOOTH COLLEGE.

The annual distribution of prizes to the students of St. Patrick's College, Maynooth, took place on Tuesday, June 24, in the McMahon Hall at the college. His Eminence Cardinal Logue presided, and there was a large attendance of the Irish Hierarchy.

After the prizes had been distributed, Very Rev. Dr. Hogan, President of the College, in asking his Eminence to bring the proceedings of the scholastic year to a close, said he had but a few observations to make about the year that had elapsed and about the holidays that were going to commence. He had had the honor a short time ago of presenting to his Eminence and to their Lordships his report on the discipline and studies and the general conditions of the college during the past twelve months. He had, he said, very little to add to what he said in that report, but he thought he was in duty bound to bear testimony to the good conduct and the excellent disposition of the students during the past twelve months. His Eminence congratulated the students, and paid a warm tribute to the progress made during the year. In the afternoon the degrees in theology, canon law, and philosophy were conferred on the successful students by his Eminence.

A SUCCESSFUL STUDENT.

On June 23, the Rev. Wm. Moran, priest of the diocese of Meath, made a public defence of 75 theses for the degree of Doctor in Divinity at Maynooth. The defence took place in the Aula Maxima of the college, before his Eminence Cardinal Logue and a number of Bishops. The whole collegiate body—professors and students—were present. Father Moran, who is a student of the Dunboyne Establishment, presented 75 theses, as has been said, taken from the whole course of theology. He also presented a volume on 'The Government of the Church in the First Century.' This book did not come up for examination, though the candidate was expected to defend it if it were attacked. There were eight objectors, who examined the candidate for half an hour each. The objections, as well as the answers, were put in Latin, which was the only language allowed. The judges were the members of the Faculty of Theology of Maynooth. Father Moran's defence was adjudged satisfactory, and he was recommended for the degree.

The new Irish Solicitor-General, Mr Jonathan Pim, K.C., is a member of the Society of Friends, and the first man of that creed who has ever held the position of law officer of the Crown either in Great Britain or Ireland.

People We Hear About

Mme. Susanna Cole, vocalist and colleague of Jenny Lind, has just died at the age of 83. During Cardinal Wiseman's lifetime, Mme. Cole had many important appointments. She sang regularly at St. Patrick's, Soho, at the Church of the Jesuit Fathers in Farm street, at St. Mary's, Moorfields, and at the Sardinian Chapel, London.

Cardinal Gibbons was fifty-two years a priest on June 30, and twenty-seven years a Cardinal. He spent the day quietly in retreat and said his anniversary Mass in a small chapel. On July 23 he entered on his 80th year. With advancing years the Cardinal still retains his vigor and delights to take part in ecclesiastical exercises. He will always accept an invitation to a commencement or a celebration in honor of some priest or Sister with pleasure. In June he had attended a dozen or more commencements and had awarded hundreds of diplomas and prizes in many parts of the State. He never misses his daily walk, and he steps along the street or across the fields with the same quick step as he did when he celebrated his fortieth year in the priesthood. His health is excellent at this time, and prospects are that it will continue so for some time.

Writing to the *Catholic Union and Times*, a Washington correspondent has this to say of Mrs. White, wife of the Catholic Chief Justice of the United States:— 'Perhaps there is in Washington no higher type of the proper official hostess than Mrs. White, and her position as wife of the Chief Justice has not in any sense changed her established order. She is, to begin with, an accomplished housekeeper, one who attends scrupulously to every detail of her home; and is, in the language of one of her intimates, "one of the very few who take full responsibility for the moral and material welfare of every one in her home, servants included."' That last circumstance (remarks the *Ave Maria*) is worth noting. It is characteristic of the valiant woman eulogised in Holy Writ to look after the moral, not less than the material, well-being of her whole household, 'servants included'; and Mrs. White is setting a laudable example, which, it is to be hoped, will be generally followed.

Current reports from Rome of the serious illness of Cardinal Vives y Tuto recall the fact that he is one of the eight foreign Cardinals who have visited the United States. The incident of his brief stay here in 1872 is not generally known (says *America*). The Cardinal, who was born in Spain, February 15, 1854, joined the Capuchin Order in early manhood, in which he took the name of Father Joseph Calasanctius. Before ordination, he was sent at his own request to the missions of his Order in Guatemala, Central America, and while there was expelled from the country with 38 others of his brethren on June 8, 1872. They were not given an hour's time to prepare for exile and were driven from their convent between files of soldiers to the seaport, where they embarked for San Francisco. They landed there on July 1, and were charitably received by the Jesuit Fathers and taken to St. Ignatius' College. One of them, Father Francis, died a few days after from the privations he had to endure. Brother Calasanctius returned to France, where he was ordained a priest, May 26, 1877, and soon became Father Guardian of the Convent of Perpignan. Expelled from France in 1880, he went to Spain, whence in 1884 he was commissioned to go to Rome on important business of his Order. There he remained until Leo XIII., appreciating his great ability, raised him to the Sacred College, June 19, 1899, as Joseph Calasanctius Cardinal Deacon Vives y Tuto, of St. Adrian.

Tell me not in mournful wheezes
Life is but an empty dream,
For the man is sick who sneezes,
And things are not what they seem.
Life is real, life is earnest,
Of this fact you may be sure;
But precious little will ail you
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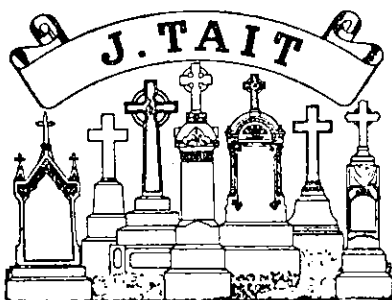
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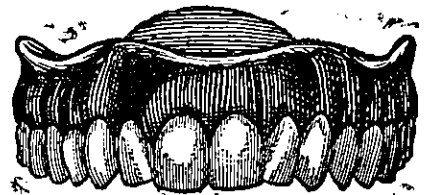
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ST. BENEDICT'S CLUB, AUCKLAND

(From the club correspondent.)

There was a record attendance at the meeting of St. Benedict's Club on July 24, when the debate, 'That war between England and Germany is imminent,' took place. The Rev. Father Forde, who occupied the chair, extended a hearty welcome to the Right Rev. Mgr. Brodie, who acted as judge. He thanked those who had come in such large numbers to encourage the participants in the debate, for by their presence they showed their appreciation of the work being done by the members of the club. The affirmative side was taken by Messrs. A. Rose (leader), J. G. Foy, N. Mahony, H. Ward, and M. Lynch, and the negative by Messrs. A. J. Fernandez (leader), J. J. Furlong, F. G. J. Temm, and A. Hynes. Mr. R. Hanson was unable to be present, consequently the negative side was allowed the minimum marks scored by the affirmative.

In opening the debate, Mr. A. Rose showed in a very clear manner that Germany was not serious when she proposed to settle international differences by arbitration. He then referred to the German Dreadnought programme, which was a very ambitious one, and contended that the Germans were suffering from what was commonly known as 'swelled head.'

Mr. A. Hynes (negative) said that the likelihood of war between England and Germany was very remote, whilst the unpleasantness that existed between the two countries was due in a great measure to an extremist press, which, in its own interests, sought to create sensations.

Continuing the debate for the affirmative side, Mr. H. Ward gave some interesting figures regarding the population of Germany, and he asserted that the German people were increasing to such an extent that German limits were taxed so greatly that territory must be obtained outside the Fatherland. As most of the land which was required by Germany was now occupied by Great Britain, the only way that Germany could obtain her requirements was by war.

Mr. Temm (negative) admitted the strength of Germany on the seas, and therefore England, by maintaining a large navy, was only protecting her own interests. Some interesting figures, regarding trade between the two countries, were given by Mr. Temm, who said that for years to come German territory would be equal to any demand made by the growth of her population.

Mr. Mahony (affirmative) contended that the people of both countries were jealous of one another. Germany had her eyes on Australia, and she might at any moment declare war with the object of securing an extension of her colonies. Owing to apathy England was unprepared for war, and Germany would take advantage of the opportunity.

Mr. Furlong (negative) contended that the affirmative side did not discriminate between what was imminent and what was inevitable, and that they had failed to give any reasons why war should take place at all. He contended that if Germany were to declare war at the present time she lacked the means of transporting her troops, which was most essential.

Mr. J. C. Foy (affirmative) compared the naval strength of the two countries, and asserted that the German navy, was not, as contended, for protection, but for aggression, and that England stood in the path of Germany and her ambition.

In concluding for the affirmative side Mr. Lynch dealt with the German naval policy and its objects, and how these objects were a menace to Great Britain.

Mr. Fernandez wound up the debate by replying for the negative side. He contended that jealousy was not sufficient in itself to cause the two nations to indulge in a conflict. He showed that the German people, especially the German workmen, were opposed to war.

In summing up Monsignor Brodie commented on the general excellence of the speeches, and remarked that he had listened with great interest to them. He

exhorted the members to persevere in the good work in which they showed such talent.

The following are the marks allotted to each speaker:—Affirmative—Mr. Rose, 82; Mr. Ward, 61; Mr. Mahony, 71; Mr. Foy, 79; Mr. Lynch, 85; team management, 20; total—398. Negative—Mr. Fernandez, 80; Mr. Furlong, 83; Mr. Hynes, 70; Mr. Temm, 68; extra, 61; team management, 20; total—388. The affirmative thus won by 10 points.

WEDDING BELLS

MEEHAN—CLIFFORD.

The marriage of Mr. James Henry Meehan to Miss Katherine Cecilia Clifford was solemnised on August 7, 1912, at St. Peter's Church, Wreys Bush. The ceremony was performed by Very Rev. Father Lynch, who also celebrated the Nuptial Mass. The bride was the youngest daughter of Mr. Thomas Clifford, of Wairoa, a most respected settler in the neighborhood, and the bridegroom the only son of Mr. T. Meehan, a well-known resident of Drummond. The bride, who was given away by her father, was attired in a lovely gown of white satin charmeuse, a handsomely worked veil, and wreath of pearls. She was attended by her niece (Miss Mary Hanora Clifford) as bridesmaid, who wore a neat navy tailor-made costume. The bridegroom was attended by his cousin (Mr. John T. Meehan, of Oamaru) as best man. The wedding party was afterwards entertained at breakfast at the bride's home, when the usual toasts were honored. The bridegroom presented the bride with a beautiful diamond ring, and the bridesmaid with a gold brooch. The bride's present to the bridegroom was a gold cross. The presents included several cheques. After the wedding breakfast, the newly-married couple motored to Invercargill, and left by the express for Timaru.

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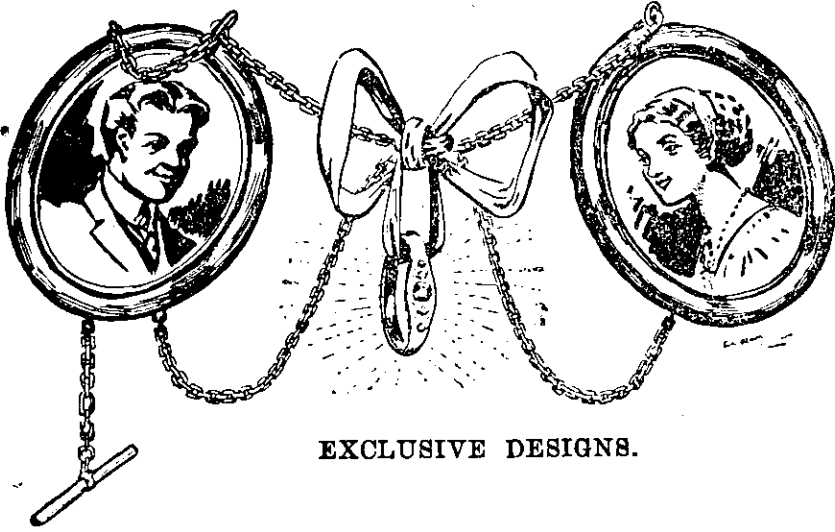
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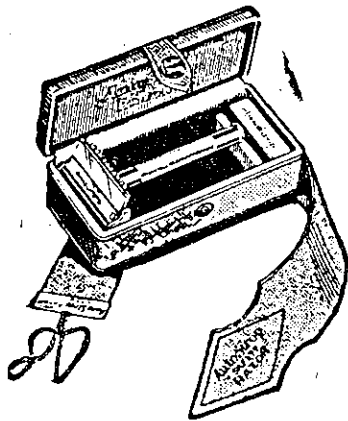
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ST. MARY'S CATHOLIC MEN'S CLUB, HOKITIKA

(From the club correspondent.)

August 5.

A very pleasant time was spent in St. Mary's Clubrooms on Monday evening, July 28, when a complimentary social was tendered to the lady friends of the H.A.C.B. Society. A short progressive euchre tournament made up the first part of the programme. A dainty supper was then handed round by the committee, after which musical items were contributed by Mrs. Houston, Mrs. Jeffries, Misses J. Byrne, Aileen Daly, A. Jacobs, and Messrs. A. Lawn, C. Dureen, J. Hanrahan, W. Warren, and W. J. Jeffries. The president (Mr. N. Warren) thanked all those who had very generously helped to make the recent H.A.C.B. Society's ball a success.

Remuera

(From our own correspondent.)

The annual 'At home' held in St. Benedict's Hall on Wednesday last by the Catholics of Remuera, Epsom, and Newmarket, was an unqualified success in every way. About 600 friends and well-wishers were present, and all spent a most enjoyable evening. An annexe was filled with euchre players, the winners of the handsome prizes being—ladies, Miss E. Casey first, Miss Blakey second; gentlemen, Mr. Ward first, Mr. Long second. Streamers of green fringe and foliage were stretched horizontally across the ballroom, and around the walls, the supper-room being adorned in a similar manner. The floral decorations were narcissi in yellow

and white shades. The winning number in the art union for the beautiful replica of Hoffman's painting, 'Christ teaching in the Temple,' was held by Miss McLean. As a result of the evening's entertainment, Mrs. Frost (the secretary) has handed over to Rev. Father Doyle the sum of £75 towards the church funds.

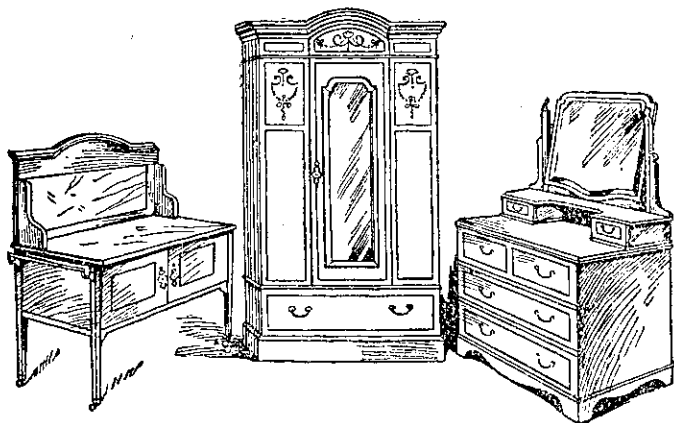
Waitara

(From an occasional correspondent.)

On Tuesday evening, August 5, the usual Hibernian progressive euchre party was held. The attendance was the largest of the series, there being 116 people present. The prize-winners were Miss L. Burkett (poker-work table), Mrs. Letts (handbag), Miss Sutherland (hatpin rack and veil satchet). Mr. F. Sampson (Lepperton) was the winner of the first prize for gentlemen (a handsome set of carvers), Mr Cudby second (set of brushes), and Mr. Sutherland third (pipe and carved pipe rack). During the evening occasion was taken to present Mrs. Brassington, one of the very energetic members of the committee, who left the following morning on a trip to Australia, with a beautiful silver rose bowl, as a small tribute from the committee of their appreciation of her ever-ready assistance in Church matters. A stud case was also presented to Mr. C. Cole for his labors in connection with the social movements in the place. Mr. Cole is also leaving on a holiday trip to Australia.

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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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THE IRISH HARP

IRELAND'S NATIONAL MUSIC

'It is thought (writes Mr. M. Nolan in the *Lyttelton Times*) that there was no Irish harper in that famous band of which Mr. W. F. Gordon has lately been telling us in the columns of the *Lyttelton Times*, for if there had been the Book of Daniel would certainly have told us all about it, and the aspect of affairs at the performance would have been entirely changed. It is certain that those three gentlemen who flatly refused to prostrate themselves before the golden image set up by Nebuchadnezzar, King of Babylon, would have willingly bowed down before the captivating influence of the Irishman's music. Ireland, from time immemorial, has not only been called 'The Island of Saints,' but the 'Island of Song' also, and pre-eminently the island of the harp. In the recently published *Story of the Harp*, by W. H. Grattan Flood, that writer says that there exists to-day evidence to prove that the harp was known and practised in Ireland four hundred years before Christ. In the very earliest records of the Gael the harp has a prominent place, for the ancient harpers and minstrels were the historians of the race and the companions of kings. Nay, many of the kings themselves were harpers. King David sang his wonderful Psalms upon the harp and turned his skill on that instrument to the praises of the Lord. The harp is

The National Standard of Ireland,

and it was under that standard that Brian Boroinhe broke the power of the Norsemen in that country for ever. Brian's own harp may now be seen, with many another relic of Ireland's ancient civilisation, in Trinity College, Dublin. It is doubtful whether the instrument alluded to as a harp in the Bible had any likeness whatever to the instrument known by that name to-day; and I quite agree with Mr. Gordon when he says that the translators of the Bible bestowed such names on the instruments as would be understood by their readers. What the ancient Hebrew musical instruments were like we have no means of knowing, nor did the translators themselves know. The psalter is mentioned in Ps. xxxii., 2 (Douay version), as an instrument of ten strings. The ancient Irish harp was an instrument of eight strings. The old harpers of Ireland, many of whom were blind, must have had a wonderful grasp of the technicalities of music to produce such fine melodies on such imperfect instruments. Irish national music cannot be compared with that of any other country. It is *sui generis*. It stands on a pedestal of its own, perhaps not very lofty, but firmly set, and well rooted. It defies all the known laws of harmony, and smiles disdainfully at the critic. Now it laughs and leaps and dances like the new-born sun on Easter morn, and anon it weeps and croons like Niobe wailing for her children. The true explanation of these varying moods of expression must be sought for in

The Chequered Annals

of our country's history. Without going into raptures about Irish music (for much of it is but poor stuff), it may be safely asserted that no other nation in Europe or perhaps in the world has produced anything like it. Mr. Grattan Flood tells us that from Ireland the practice of singing in parts was introduced by Irish monks into England. St. Aidan ruled Northumbria from A.D. 635 to 651, and St. Finan and St. Colman from A.D. 651 to 664, all Irish monks. The difficulty of rendering Irish music in English has always been recognised by Irishmen everywhere. This difficulty confronted Moore so forcibly that he was driven to alter, to mutilate, and to spoil many of our finest melodies before he could ally them to English words.

Such combinations as *lm*, in balm, helm, etc., are not to be found in Irish, and *ch*, *qu*, *th*, *r*, initial and final *z*, in such words as *zeal*, *azure*, etc., are entirely wanting in that language. Thus the beautiful and melodious Celtic tongue admits of a greater and easier flow of the passion than does the colder and more

subtle language of the English. This beyond doubt is the reason why it is so much easier and pleasanter to make love in Irish than in English. It is well known to every student of Irish history that the Norman barons, and even the Saxons in the time of Henry II., who went over to Ireland, soon discarded their own language in favor of the sweeter and softer language of the Celt. The irregular structure of many of the finest of the old Irish airs and the sudden transitions of feeling often in the same melody, render them difficult for anyone to sing but one who is swayed by the feelings of the composer. Irish folk music (and it is of that I am writing) must be sung from

From the Very Depths of the Soul.

In a miserable cabin on the bleak hillside of an Irish bog, cheered by no ray of light beyond the flickering gleam of a turf fire on the open hearth, I have often heard the weird and plaintive melodies of my country sung as I have never heard then sung since then, but those singers felt every note of the music and every word of the song as if they were portions of their own being. Irish song music is racy of the soil which gave it birth. It refuses to flourish except in that one spot in which it is indigenous. Of the influence which it exercised over the passions in its pristine glory we can have but little conception to-day. In the Statutes of Kilkenny, 1367, it was enacted that no Irish minstrel should be permitted to enter the English pale. The law, however, soon fell into abeyance until in the time of Henry VIII. it was revived, and the Lord Marshal in Ireland was instructed to imprison all the harpers that he could lay his hands on. In the reign of Elizabeth, Lord Barrymore was empowered to hang every man in Ireland who got his living by playing on the harp. 'The fierce legislation of the pale,' says Moore, 'had during many centuries of persecution done its utmost to extinguish the minstrelsy of Ireland, but it had too much vitality, it had too strong a hold upon the people to be extinguished utterly. However, at the close of the eighteenth century the deadly pressure of the penal laws' (which made it an act of treason to sing an Irish song in public) 'had almost accomplished the work which the persecutions of the pale had left undone.' Owing to those persecutions many of

Our Best National Melodies

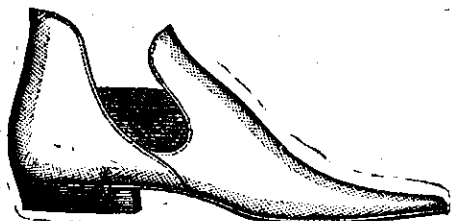
have been lost to us for ever. There must be something very alluring and seductive in Irish music, for it is stolen, pilfered, purloined, and appropriated by people who are too indolent and lazy, or too club-headed, to compose such music for themselves. One can scarcely pick up a child's pianoforte instructor without coming on such airs as 'The Campbells are coming,' 'O, Nanny wilt thou gang wi me,' 'John Anderson, my Jo,' 'Robin Adair,' etc., marked as Scotch melodies, the music of which has been written by Irishmen and was originally adapted to Irish words. 'John Anderson' is 'The Cruiskeen Laun,' an old Irish air. 'Robin Adair' is O'Daly's 'Eileen aroon,' of which Haudel said when he first heard it in Dublin that he would rather be the author of it than the 'Messiah.' 'Lochnabar no more' was written by O'Daly on the fall of Limerick, and was called 'Limerick's lamentation.' The music of 'O, Nanny wilt thou gang wi' me' was written by Thomas Carter, a wandering Irish harper, and the words by Bishop Percy, an Englishman, and so on, and so on. 'The last rose of summer' is embodied in his opera of 'Martha' by Flo'ow, but this was purely because of his great admiration of the melody.

While the ancient music of Ireland is the true reflex of the national character, tender, noble, pathetic and light-hearted, it must be confessed that the travesties of it which we are often called upon to witness on the concert stage in this Dominion do not tend to convey a very high opinion of its beauties, and the day has passed for ever when those beauties can be revived.

'Mute, mute the harp—and lost the magic art,
Which once aroused to rapture the Milesian heart,
In cold and rust its lifeless strings decay,
And all their soul of song has died away.'

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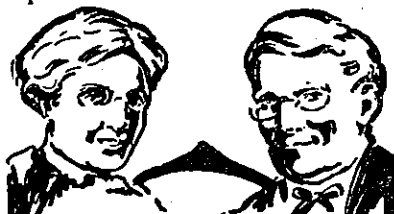


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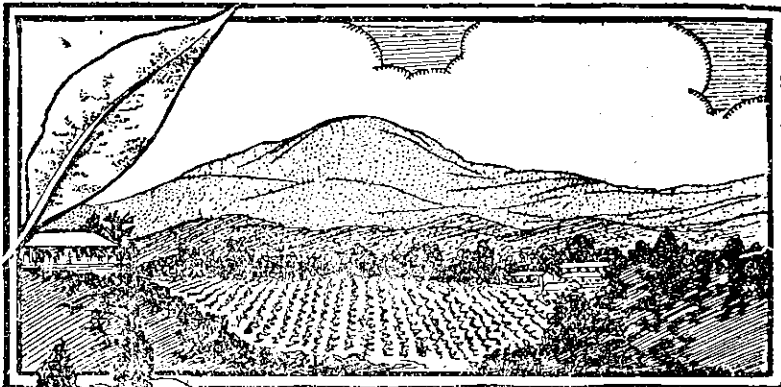


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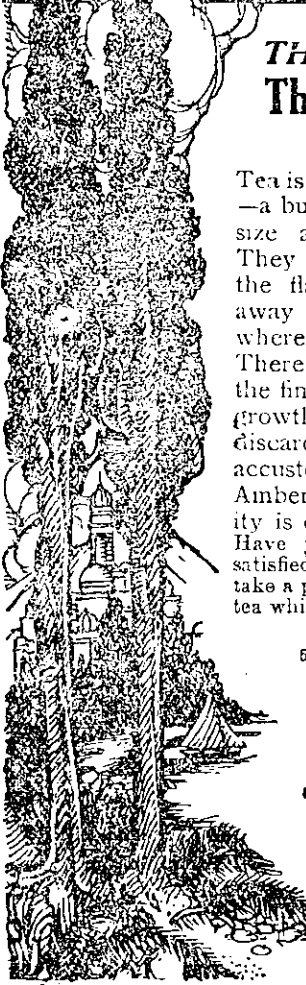
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Ancient Incubators.

Few people who wrestle with the chicken incubator problem, and often fail to solve it satisfactorily, realise what an old art it is and how it was brought to a high state of perfection thousands of years ago by ancient Chinese and Egyptians. It was an hereditary profession with both nations, and its secrets guarded with a zeal which was almost religious and handed down from father to son. The men who manipulated the incubators were held in the greatest reverence and respect. Even before the French Revolution the Paris markets had incubator chickens, thanks to the Bonnemain process, which was invented in 1779.

How Diamonds Originated.

Recent scientific authorities are inclining to the belief that all diamonds came to the earth in meteoric showers. The theory is the diamond fell to the earth as a meteorite at a late period of the earth's formation. Localities where diamonds are found contain meteoric masses which have penetrated the earth more or less deeply. Late discoveries in Arizona seem to indicate further the 'heavenly origin' of our most brilliant stone, for over the broad and open plains for areas of miles in diameter several thousand masses of metallic iron have been scattered. These masses have undoubtedly been meteoric showers. Not long ago an enthusiastic mineralogist, working on the mass, cut into a section and found that the tools were injured by something harder than metallic iron. He examined the specimens chemically and soon announced that the meteorite contained black and transparent diamonds. And since then the search for diamonds in meteorites has occupied the attention of chemists all over the world. Again, it is claimed that it is possible that the so-called 'volcanic pipes' at the Kimberley diamond mines and elsewhere are not volcanic, but 'simply holes bored in the solid earth by the monstrous meteors, the larger masses boring the holes, while the smaller masses, disintegrating in their fall, distributed diamonds broadcast.'

Latent Pressure in Rock Strata.

Although all underground boring such as mine galleries are subjected to the effects of the weights of overlying strata as a natural consequence, it appears to be found that the effects which are noticed in such cases are not entirely due to the weight of the soil, so that other causes must be supposed, especially the action of the latent pressure coming from earth movements which may have been maintained clear up to the present time. The French scientist, Lapparent, was led to think that all the rock strata of the globe are more or less compressed from mechanical movements which they underwent in the course of ages. Chief Engineer Morin, of the Levin mines in France, made some observations on this subject. While mine tunnels were being put through, or shortly after, he noticed slow movements of the ground, which cannot always be accounted for by the simple weight of overlying earth. Certain places showed an abnormal pressure at various levels underground, and at other points he found very great pressures at small depths, and on the contrary low pressures at great depths. Considering various observations, he is led to believe in a latent pressure in rock strata.

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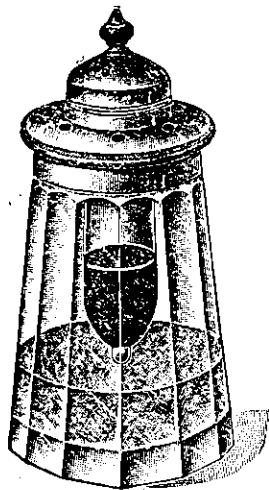
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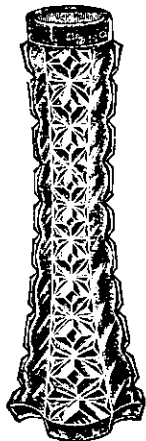
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A COMING ATTRACTION

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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.

We give 1/- discount for every complete £ for cash.

Intercolonial

The Governor-General's appeal on behalf of St. Vincent's Hospital, Melbourne, has reached close on £4000, and the sum of £1500 is still required to get the Government subsidy of £2000.

A handsome marble altar for the new church at Bairnsdale has been donated by a Melbourne lady (Mrs. Dan Slattery), formerly a parishioner of Bairnsdale. The altar will cost about £400.

Very Rev. Father W. Quilter, Administrator of St. Francis' Church, Melbourne, is at present an inmate of St. Vincent's Private Hospital, Sydney. Father Quilter has undergone an operation, performed by Sir A. MacCormack, and is progressing favorably.

The appointment of the Rev. Father Grogan, C.S.S.R., to the Philippines, made some little time back, has been cancelled. Official notification has been received from the Provincial, Very Rev. Father Walsh, C.S.S.R., of Limerick, to the effect that Father Grogan is to remain in Perth.

Who says that the age of faith is gone? (says the *W.A. Record*). A family journeys daily 9 miles to the Wagin Convent School, which is now in full swing with close on 60 pupils. This grand act is only equalled by another at the time of the Bishop's visit there for Confirmation. Then a mother and her two boys travelled 42 miles on the Sunday morning to the ten o'clock Mass, at which they received Holy Communion.

Rev. Brother J. P. O'Mullane, of the Christian Brothers' College, Perth, who has been in Western Australia since 1900, has left for Nudgee College in Queensland. Brother O'Mullane is one of the best-known of the Christian Brothers in Australia. About five years ago he celebrated the golden jubilee of his religious profession, and of the 50 years over 20 have been spent in Australia.

By the death of James Graham O'Connor, which occurred at 'Mayfield,' Waratah, is removed one of the most striking figures in the Catholic world of New South Wales during the past half-century, and the Church in Australia loses a veteran fighter who was always to the front to champion her cause, and who stood by her loyally through all the vicissitudes she has undergone in that State. He was as well, if not better, known as the leader and champion of the Irish party in the Commonwealth.

The successful candidates from Catholic educational establishments, who passed the junior public examination in connection with Sydney University, numbered 267, out of a total 632 from the whole of the schools of the State. The following Catholic schools were amongst those securing the highest number of passes:—Christian Brothers' High School (Lewisham), 23; Christian Brothers' College (Waverley), 17; St. Stanislaus' College (Bathurst), 17; St. Joseph's College (Hunter's Hill), 15; De La Salle College (Armidale), 14; St. Ignatius' College (Riverview), 14; Christian Brothers' College, (Goulburn), 13; St. Aloysius' College, 12; St. Vincent's College (Potts Point), 12; Marist Brothers' School (Darlinghurst), 10.

In accordance with a letter recently received from Propaganda (says the *Adelaide Southern Cross*), in reply to the Archbishop's request for a Coadjutor, a meeting of the clergy entitled to deal with the matter was held at St. Francis Xavier's Cathedral. There were ten of the senior clergy present, his Grace the Archbishop presiding, and the Rev. R. P. Denny acting as secretary. Three names were chosen by ballot as *dignissimus*, *dignior*, and *dignus*. These names will be considered and reported on by the Bishops of the province and the Metropolitans of Australia, and will then be forwarded to Propaganda with their recommendations. Propaganda will consider the names, and make a recommendation to the Holy Father, with whom the final appointment rests. It may, therefore, be some months before it is made. In the meantime the names selected, by special instruction from Rome, must be kept secret; and therefore the mention of names in

the secular press is purely speculative and devoid of any authority.

At the Diocesan Synod held on July 30 in St. Mary's Cathedral, Sydney, his Grace the Archbishop conferred the title of Doctor of Divinity on the Very Rev. H. McDermott (President of St. Patrick's College, Manly), and the Rev. Thomas Heydon (Vice-president). The office of Pro-Chancellor of the Archdiocese was confided to the Rev. James Whyte. Doctors McDermott and Heydon have been Professors of the college since its foundation, and the conferring of these honors may be regarded as the first of the celebrations in connection with the silver jubilee of the college, which will take place within a few months. The ceremony was performed by his Grace in the sanctuary at St. Mary's after the Synodal Mass. Immediately after the ceremony his Grace the Archbishop handed the keys of the archives of the archdiocese to the new Pro-Chancellor, Rev. James Whyte.

On July 29 (writes the Brisbane correspondent of the *Catholic Press*), his Excellency the Governor presented Brother Barrett with a purse of 500 sovereigns, that sum being a testimonial from past pupils and friends. It will be remembered that when the presentation was first mooted our grand old man of the Christian Brothers made the movement conditional upon the proceeds being devoted to the building of a science school at Nudgee College. In consequence of this two resolutions were moved at the gathering. Sir William McGregor first moved—'That this representative meeting of citizens tender hearty congratulations to Brother Joseph Barrett, on the attainment of his golden jubilee as a Christian Brother.' His Honor Mr. Justice Real seconded this, and Mr. P. W. Shannon (Under-Secretary for Lands) supported it. The Hon. J. W. Blair moved—'That the amount subscribed for the jubilee memorial be amplified so as to supply the necessary additions to Nudgee College.' Brother Barrett is a link between the old and the new. He was one of the pioneers of his Order in Australia, and he has seen the establishments under the control of the Brotherhood grow from very humble circumstances into something to be genuinely proud of.

Wanganui

(From an occasional correspondent.)

The following results of the theory examination of the Associated Board, held in Wanganui on June 7, have come to hand:—Local Centre—Rudiments (maximum 99, pass 66), Clare Williams, 95. School Rudiments, June Alderton, 96. Primary—Ellen Punch, 97; Olive Nixon, 96; Eileen Clinton, 93; Gertie Neylon, 93; Ella Rhodes, 82; Maud Fitzwater, 70; Miri Fraser, 67. The above are pupils of the Sacred Heart Convent, Mt. St. Joseph, Wanganui.

WHAT PEOPLE ARE SAYING ABOUT RHEUMO CURES.

So overwhelming has been the evidence in favor of RHEUMO as a cure for Rheumatism and Gouty troubles generally that even the most sceptical cannot but be convinced of the genuine worth of this remarkable remedy. From one end of New Zealand to the other one-time sufferers from the misery of Rheumatism send their testimony telling of their heartfelt gratitude for cures effected by RHEUMO. Others afflicted with Gout, Sciatica, and Lumbago have also written in similar strain. Here is one letter from amongst the many written in praise of RHEUMO. Mr. John Stevens, of Bulls, was well known throughout the Dominion. In a letter to the Rheumo Proprietary he wrote:—"I had a severe attack of Rheumatism and was advised to try RHEUMO. I did so, with most satisfactory results. After taking two bottles it practically cured me. I have no hesitation in saying that your remedy is the best I have ever used." RHEUMO is not a "cure all," but a scientific remedy that has proved its efficacy over and over again. It removes the cause of the trouble and improves the health generally. Why suffer when RHEUMO will cure you? Get a bottle from your chemist or store.

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OBITUARY

MR. CHARLES McKILLOP, MASTERTON.

It is with very deep regret we have to record the death of one of Masterton's oldest and most respected settlers in the person of Mr. Charles McKillop, which occurred at Nurse Vicker's private hospital, Wellington, on Wednesday morning, July 30, at the age of 72. The late Mr. McKillop took ill about three months ago, and his condition becoming serious, he went to Wellington a fortnight ago to seek medical advice. After a thorough examination, it was found that an operation was necessary. This was performed by Drs. Cahill, Ewart, and Martin on Friday afternoon. He came through it very well, and hopes were held out for his speedy recovery, but on Monday night he took a bad turn, and gradually sank, passing peacefully away in the presence of his family. He was conscious to within an hour of his death. He was attended in his last illness by Rev. Fathers Hurley and Eccleton. The last rites of the Church were administered by Father Hurley.

The deceased was born at Ballycastle, County Antrim. He came to Melbourne in 1804, and arrived in New Zealand in the following year. After spending a short time on the West Coast he came to Masterton, but returned to Melbourne, where he was married, and followed farming pursuits for a time. In 1871 he returned to Masterton, where he had resided ever since. He was an honest, straightforward man of charitable disposition, an excellent settler, a devoted Catholic, and very popular with all classes. His death will be regretted by a large number of friends. The remains were brought to his home, 'Goodlands,' Masterton, on Wednesday night, and on Thursday evening they were removed to St. Patrick's Church. A Requiem Mass was celebrated on Friday morning, and the funeral left the church in the afternoon. The remains were followed to the cemetery by a representative gathering of citizens, and settlers from all over the Wellington province who had come to pay their last mark of respect to their friend of nearly half a century. The burial service at the graveside was conducted by the Rev. Father Harnett. The deceased leaves a widow, one son, and two daughters to mourn their loss.—R.I.P.

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January 10, 1912.

'Your letter to hand, and in reply to same I am very glad to inform you that my son has not had a turn since last October twelve months, thanks to the benefits derived from your most valuable medicine. He is now as strong and healthy as ever he was in his life. You can make what use you like of my letter.'

From Mrs. JOHN SLEITH, 241 Leslie Street, Toronto.

January 22, 1912.

'I have been waiting to see if my son was permanently cured before writing to you. It is now eighteen months since he had an attack or any feeling approaching one.

'Since he was six years old he had been subject to them off and on, sometimes better and sometimes worse, and as he grew older they came on heavier and oftener. At eighteen he began taking your Remedy, and he got relief. At this time he got his leg broken and the shock brought on the fits again. He stopped the Remedy when he met with the accident. The attacks kept right on until two years ago. I begged him to take the Remedy again and give it a fair trial. This he did, dieting himself according to instructions, and we began to see a lessening of the attacks, until they ceased eighteen months ago, with no return of any since.

'He feels well and has gained in health and strength ever since. He spent six months out west in Saskatchewan on a farm and worked hard too. They were to report to me if there was any return of his trouble, but they said that there was none and he was enjoying the best of health, which I can truly say still continues. I am thankful to be able to report so highly of the good effect of your Remedy, and I trust, with God's blessing, my son may continue in good health. I have recommended your Remedy to several others, as I consider there is no other remedy so effectual for fits of any kind as Trench's Remedy.

'If this testimony from a thankful mother will induce any others who are afflicted to try your Remedy, you are at perfect liberty to make use of it.'

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The Catholic World

ENGLAND

A NEW VERSION OF THE SACRED SCRIPTURES.

One of the most important announcements of Catholic interest that have been made for some time is that the first instalment of a new version of the Sacred Scriptures is about to be published, with the approval of Cardinal Bourne and the English Hierarchy.

IMPRESSIVE CEREMONY.

On June 11, the Feast of St. Barnabas, the Bishop of Menevia had the consolation of clothing with the Benedictine habit twenty-seven of the nuns of the once Anglican Convent of St. Bride's, Milford Haven. Mother Scholastica Mary Ewart, the former Abbess, had been clothed on the feast of the Sacred Heart by the Bishop at Stanbrook Abbey. She returned to assist at the clothing of her daughters in religion. The Abbess of Stanbrook, with the Mother Superioress of that monastery, went to St. Bride's with her to assist at the interesting ceremony. The Bishop was assisted by Dom John Chapman, O.S.B., and Dom Bede Camm, O.S.B. (who have been placed in charge of the Caldey Community by the Holy See), and Father F. Bell, chaplain of St. Bride's, Father F. Burke, of Milford Haven, and some Brothers from Caldey also took part in the ceremony. The Rev. Aelred Carlyle, of Caldey, carried the Bishop's crozier. The ceremonial in use at Stanbrook and Solesmes was followed, somewhat modified in view of the peculiar circumstances of the case. The nuns of St. Bride's will henceforth wear the usual black Benedictine habit. His Lordship preached at the end of the ceremony, and announced that St. Bride's was now recognised by the Holy See as a canonically established monastery.

FRANCE

THE PREMIER AND THE STATE SCHOOLS.

M. Barthou, the French Premier, was taken to task on June 18, in the French Chamber, for the Government's attitude towards religion in the schools, and being pressed to set forth plainly the Ministerial view on the subject, said: 'Religion is for the church; the door of the school should be closed to religious beliefs. As I said on June 11, to impose on the masters the task of teaching duties towards God would be the surest way of violating neutrality. The young folk would be led to spy on the teachers.' Of the school are the words of our Lord 'He that is not with Me is against Me' true in a particular sense. This has been proved in the French State schools as conducted under the present regime. They are worse than godless schools (says the *Catholic Times*). A special correspondent tells in our present issue how children go out from some of those schools without ever having heard the name of God. But in many of the schools the pupils are actually taught hostility to religion and the name of God is mentioned for the purpose of installing irreverence into their young minds. Is it to be wondered at that in France so large a proportion of the young people fall into crime? The French Catholics have of recent years made progress in various directions. They will, it is to be hoped, settle down to the good work of banishing from the Government the enemies of God who are banishing Him from the schools.

ROME

THE HOLY FATHER'S RECOVERY.

Those whose duties bring them into very frequent contact with the Holy Father are astonished at the completeness with which all traces of his recent illness have disappeared (writes a Rome correspondent under date June 22). He rises about 5 a.m., celebrates Mass at an early hour, and after a drive in the gardens while the morning is still cool and fresh returns quite

vigorous and cheerful. It is only by being constantly reminded of the prescriptions and limitations of his medical advisers that his Holiness is restrained from resuming fully those engrossing labors in which he was engaged before his illness. During the week the usual official audiences have been accorded, and many groups of pilgrims and visitors have had the privilege of being received in some of the larger halls. All have expressed themselves as surprised to find the Pope so fully restored.

SCOTLAND

THE SEE OF DUNKELD.

His Lordship Bishop Fraser, of Dunkeld, was solemnly enthroned in St. Andrew's Pro-Cathedral, Dundee, on June 24. Replying to an address presented to him the Bishop said that if Scotland is to be brought back to Catholic unity they must bring home to their separated brethren the knowledge that the Catholic principle of authority is reasonable in the highest degree. Great work had been done in that direction in past years, and the continuance of it would have his sympathy, encouragement and support.

SPAIN

SOLDIERS AND THEIR RELIGIOUS DUTY.

The soldiers of Spain not only attend their military Mass on Easter Sunday, but also perform their Easter duty. The following (says *America*) is a description by the chaplain of the 7th Engineers, in Melilla, North Africa, of the manner in which the men received Holy Communion before the close of the Easter season. For some evenings previously he had preached a series of sermons at which not only the soldiers who came of their own accord, but also nearly all the officers, headed by their colonel, were present. The men erected a triumphal arch of branches and flowers in the court of the barracks, and, underneath it erected an altar which was decorated by the wives and daughters of the officers of the post. The families of the officers received Communion with the soldiers, immediately after the corps of officers. The band discoursed military and religious music during the Mass, after which a breakfast was served for all. In his order of the day, the colonel congratulated his men because 'they proved that religious duty is not incompatible with the life of the soldiers.' Many a home in Spain, he said, would rejoice in the news of what they had done, and the chaplain adds, 'If any one says that the Spanish soldier is not a Catholic, but that he is irreligious, he says what is untrue.'

GENERAL

CATHOLICISM IN AFRICA.

Catholicity is making rapid progress in the German colonies in Africa. The returns for 1912 give the number of native Catholics in the colonies at 144,000, in addition to 56,000 catechumens—a total of 200,000. In 1910 the baptised numbered only 85,000, and the catechumens 44,000—in all 129,000. Last year 22,000 natives were baptised, whilst the Baptisms in 1910 were only 9975. The missionaries in the North German colonies have to struggle against the inroads of Islamism, which is spreading southward from the Arab tribes. The missions in the north are conducted by the Fathers of the Sacred Heart and the Fathers of the Holy Ghost. In the Cameroons there are 156 schools, under the direction of monks and nuns, and the school children number 20,000. A training school has been started to train native teachers, and 200 native Catholic teachers prepared there have been distributed amongst the 156 schools.

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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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You can effect a big saving by dealing with us.
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CRAIG and CO. Manners St., Wellington

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Put a 'Champion' in your New Home

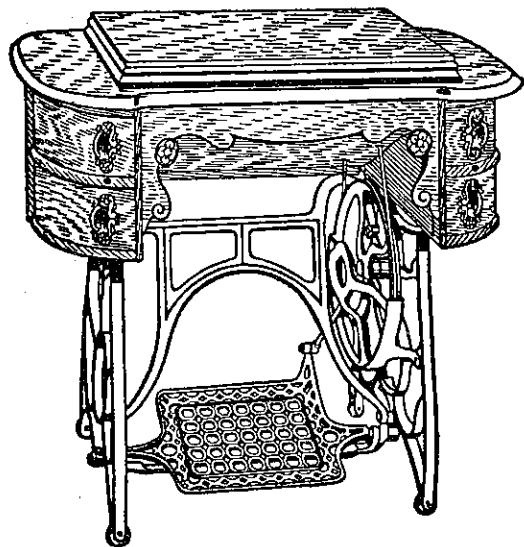
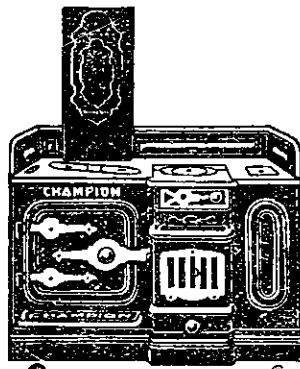
When planning your new house, be sure you specify one of the new Champion Ranges, which embodies every convenience necessary to the modern Range. The

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 Kind to Buy

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

THE WHIRR OF WHIZZING WHEELS.

Have the WHEEL which best befits mankind of both sexes and all ages; the rich, the poor, and the fellow in between.

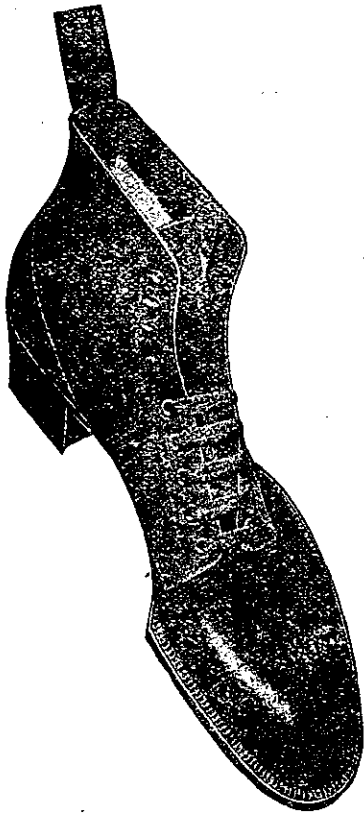
The NEW HUDSON MOTOR CYCLE is something to crow about, with its Triple-speed Gear and Free Engine, and all that tends to lighten life's journey.

OUR DEFIANCE BICYCLE at £12 10s is the best that ever donned a pair of tyres, for the man who desires style as well as utility; and we have Machines down to £7, for the man who needs a Bicycle to hack around in all weathers, under all conditions, and on all roads.

MOTHERS, WE CAN SERVE YOU! Let us ease the family load by supplying you with one of CLEGG'S NO-CARTS, which we sell at the Maker's Prices.

J. McPORKINDALE & CO. - Popular Cycle Works - Main Street, CORE-

ENORMOUS SAVINGS ON BOOTS



During Sale time we offer you this boot in either Box Calf or Glace Kid, Welted Soles, open or closed fronts, for

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Less than Marked Price . . .

23s. 6d.

Postage Paid.

If not satisfied, your money will be cheerfully refunded.

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 Above VALUABLE PROPERTIES can be bought now at a REDUCED PRICE.

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LICENSED LAND AGENT & GRAIN BROKER,
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THE FAMOUS WHITE SEWING MACHINE.

To Try It! Is to Buy It!
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Prices from £7.—Cash or Terms.—Prices from £7.



PUSH-CARTS!
PUSH-CARTS!
 See the Latest
 DRAUGHT-PROOF
 PUSH-CART.
 Very Cosy!

BICYCLES!
BICYCLES!
 As the Season is nearing an end I can supply you with a good Bicycle—
CHEAP!

REPAIRS to Lawn-Mowers. Bicycles, Sewing Machines, Mangles, Wringers, Etc.

W. MELVILLE

66 GEORGE STREET DUNEDIN

Domestic

BY MAUREM.

Cement for Mineral Oil Lamps.

Boil three parts of resin with one part of caustic soda and five parts of water. The composition is then mixed with half its weight of plaster of Paris, and sets firmly in from half to three-quarters of an hour. It is very adhesive, and excellent for attaching the brasswork to mineral oil lamps.

Household Hints.

Lemon juice added to the water when boiling rice will make the latter snowy white.

When a glass stopper will not come out of a bottle allow one or two drops of glycerine to soak in, and it can be removed quite easily.

Removing a Tight Ring.

Take a length of very fine string. Pass one end of it through the ring. Bring the ring down as near the palm of the hand as possible and wind the string evenly round the finger in an upward direction up to the first joint. Get a second person to hold the string in position while you take the lower end and commence, unwinding the coils upwards. The ring will be slowly forced towards the joint, and can then be easily removed.

White Sugar Icing.

Beat up the whites of two eggs; then add ½lb powdered castor sugar and the juice of a lemon, or a few drops of orange-flower water. Beat the mixture until it hangs upon the fork in flakes, then spread over the cake, dipping the knife in cold water occasionally. Stand it before the fire, and keep turning the cake constantly, or the sugar will catch and turn brown. As soon as it begins to harden, it may be removed. The icing must not be put on until the cake itself is cold, otherwise it will not set.

A Steamed Ginger Pudding.

Take yolks and whites of two eggs, butter, sugar and flour. Cream the butter and sugar well together, add the yolks of two eggs separately, then the flour, and three ounces of preserved ginger cut into dice. Whip the whites of the eggs to a stiff froth quickly, stir a teaspoonful of baking-powder into the mixture, and, lastly, lightly add the beaten whites. Pour into a buttered mould. Steam for an hour and a-half. Turn out to serve, and pour a creamy sauce round.

An Excellent Gingerbread.

Take a pound and a-half of well-dried flour, four ounces of butter, four ounces of brown sugar, one pound of treacle, one ounce of ground ginger, half an ounce of ground allspice, one teaspoonful of carbonate of soda, a gill of warm milk (or more if required), and two eggs. Mix the flour, ginger, and allspice together. Melt the butter, and add it to the treacle, which should be warmed. Dissolve the soda in the milk, whisk the eggs thoroughly, and make all into a smooth dough. Bake this cake in a moderate oven in a shallow tin.

'Fur' in Kettle.

'Fur' is caused by the hardness of the water which is usually heard in the kettle. It can be removed by boiling rain-water and broken oyster shells or half a dozen unwashed and unpeeled potatoes in their place. If the deposit is very thick the process will probably have to be repeated several times before the result is satisfactory. Keep a stone marble in the kettle when the 'fur' has been removed, as this will prevent it from forming in the utensil itself again. When the marble is thickly coated it must be replaced by a fresh one.

When removing, you will do well to employ the New Zealand Express Co. They are so careful, so expert, so reliable. It's a real saving to get them to do the work, your things are handled so nicely. They remove furniture to any address, near or far. Offices all towns....

IN GOLD 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.

The Best Furniture is the kind Pegden makes



313

W. Pegden, Art Furniture Manufacturer,

PA 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

Corner of St. Asaph, Madras, and High Streets, Christchurch.

JAMES POWER, ... Proprietor
(Formerly of Dunedin)

Good Accommodation and a hearty welcome for all old friends.



The Children Need Not Go Short!
—for you can always get plenty of the Fresh, Delicious, 'Full Cream.'


HIGHLANDER

Condensed Milk.

Even though ordinary Milk is dear in Winter, don't stint the children. Milk is a necessity to them, and they just love "Highlander."

Most Economical for Cooking and Baking
"You can depend upon it."





Before going out drink a cup of

Van Houten's Cocoa

It fortifies the system against fatigue and strengthens the nerves.
A delicious beverage.
Cheap because a little goes a long way.

Ask your grocer for a sample

Church Requisites

In Gold, Silver, Silver Gilt, or Electro Plated on White Metal. Stg. Silver Crucifixes with Real Ebony Crosses. Stg. Silver Rosary Beads. Made in our own Factory.

Designs and Estimates Submitted. Renovations and Repairs promptly executed.

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59 LAMBTON QUAY, WELLINGTON.

BADLY-FITTING BOOTS ARE
DEAR AT ANY PRICE.

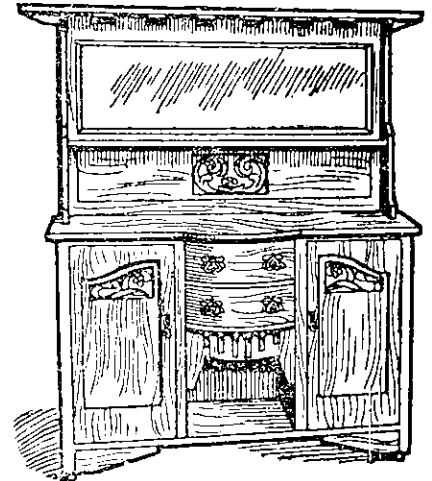
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OUR BOOTMAKER.

IMPORTER OF HIGH-CLASS FOOTWEAR,
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Hand-sewn Work a Speciality.
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FURNITURE MANUFACTURER AND
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Up to date in every Department.

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Terms can be arranged.

On the Land

GENERAL.

'Lucerne is the richest hay food known,' is the way W. J. Spillman, of the United States Department of Agriculture, expresses it.

There are 264 cow-testing associations in Germany, all established since 1907. The cows that are dealt with number 341,900, or 32 per cent. of all the milk-yielding cattle.

As a rule, it is not a very satisfactory practice to attempt to fill in the thin places in a lucerne field. The young plants will not have a very good opportunity to start. Taking it all in all, when a paddock becomes too thin to be profitable, it pays to plough it up and reseed it.

Clover is excellent pasture for pigs, and lucerne, though not used so much, is equally good. It is estimated that clover, lucerne, rape, or a rape-clover-and-oat mixture, properly grown and fed, will effect a saving of nearly 30 per cent. in the grain ration for growing pigs.

A Captain Murray, of Maynooth, is resuscitating an old polled breed of Irish cattle known as Maoile cattle (the word 'Maoile' means polled or bald). The captain has been collecting all the animals of this kind he can find before they become altogether extinct. This native breed is known from the old literature of Ireland to have been in existence for at least 1000 years. The animals are of fairly large size, polled, and color tending to a black roan. They yielded up to six gallons of milk daily, and were extremely hardy.

The composition of farmyard manure varies greatly with the feeding of animals that produce it and the nature of the litter. A ton of rich manure, rotted to an average extent, contains about 11lb of nitrogen, 6lb of phosphoric acid, 14lb of potash. Calculating the cost of this quantity of fertilising constituents in ordinary commercial fertilisers, we find that it could be bought at less than 10s in a condition much more available as plant food, but on the other hand farmyard manure has advantages which commercial fertilisers do not possess. It supplies to the soil a bulk of organic matter, developing humus, and acts with great benefit on the physical condition of the soil. Stiff land is loosened by its action and light soils rendered more retentive.

An English contemporary has unearthed an old record, according to which it was enacted in that country in 1535 that 'butchers should sell their beefe and mutton by weighte, beefe for a halfe-penny the pound and mutton for three farthings, which being devised for the great commoditie of the Realme (as it was thought) has proved farre otherwise, for at that time fat oxen were sold for six and twenty shillings and eight pence the piece, fat wethers for three shillings and four pence the piece, fat calves of the like price, and fat lambe for twelve pence. The butchers of London sold penny pieces of beefe for the relief of the poor, every piece two pound an a halfe, some time three pound for a penny. . . . What price it hath grown to since it needeth not to be set down.'

There were only average yardings in all departments at Burnside last week. The fat cattle yarded totalled 218, consisting for the most part of good quality bullocks, with a few pens of good heifers. On account of the large yarding prices were from 10s to 15s easier. Best bullocks brought from £12 to £14; extra do, £17 12s 6d; medium to good, £10 to £11; light and inferior, £8 to £9 10s; best heifers, £10 to £11 10s; extra, £14; medium to good, £8 to £9; light and inferior, £6 to £7 10s. There was a medium yarding, of fat sheep, 2441 being penned, comprising for the most part good quality wethers, with a few pens of medium to good ewes. The sale opened with prices 1s in advance of the previous week's rates, but these declined as the sale advanced. Prime wethers brought from 26s to 28s, extra to 32s 6d, medium 22s

to 24s, others 19s 6d to 21s, prime ewes 22s to 25s, extra 27s 6d, others 18s to 20s. There was a small yarding of fat lambs, 280 being penned. Exporters were not inclined to operate, and the bulk of the entry went to the graziers at prices on a par with previous week's rates. Prime lambs brought from 17s to 18s 6d; extra, 19s; medium, 15s to 16s 6d; unfinished, to 13s 6d. There was a small entry of pigs which were sold under keen competition.

At Addington last week there were large entries of fat stock. Fat cattle sold well up to the previous week's rates. God store ewes and hoggets were dearer, and other descriptions were firm at late rates. New season's lambs sold well, and fat sheep sold at advanced rates and up to record prices for special lots. Pigs showed an improvement. There were 30 new season's lambs penned, some of them being well grown. They made 18s to 25s for the larger sorts, and 11s 6d to 17s for smaller. There was a large entry of fat sheep, totalling over 6000, and included in the entry were some exceptionally prime lots of wethers, several pens being prize-winners at various shows during the past season. A new Australasian record was established, £14 10s being recorded, as against £8 last year, for Mr. F. Bull's wethers. The range of prices for the special lines of wethers was £2 10s to £14 10s. Extra prime wethers made to 38s; prime, 22s 6d to 29s 9d; others, 18s 9d to 22s; merino wethers, 14s 4d to 22s; extra prime ewes, to 42s. Steers realised £8 to £12; extra, to £27 10s; heifers, £8 12s 6d to £9 5s; extra, to £14 10s; and cows, £6 10s to £10 15s. Choppers made £3 10s to £6 17s 6d; heavy baconers, 70s to 77s; and lighter, 55s to 65s—these prices being equivalent to 6d per lb.

BY-PRODUCTS IN SLAUGHTERING CATTLE.

Increasing attention is being given in Ireland to the home slaughter of cattle as a safeguard against outbreaks of cattle disease of which the country had such a bitter experience last year. As is well known, the vast majority of the cattle exported from Ireland leave the country alive, and take with them their hides, horns, bones, hoofs, tallow, and other parts which represent the raw material of numerous important industries.

At the recent spring show of the Royal Dublin Society, an interesting exhibit was shown under the auspices of the Department of Agriculture of by-products of the cow. The object of this exhibit was to illustrate the advantages that accrue to a country in which a dead meat industry was conducted. One of the items exhibited exemplified the use to which the by-products can be put, and the value represented in what many people consider is merely rubbish.

When skins have been what is termed 'limed' in a tannery, they are removed from the lime-pits and the hairs are taken off them. Until recently these hairs, and the grease which come off with them were thrown aside until a large heap was accumulated, when it was sold for a trifle to farmers, who ploughed it into their land as manure. A German chemist, attracted by these facts, set to work to see if a better use could be found for this ingredient. As a result of his experiments, he succeeded in converting it into a high-class gelatine, which is now being in turn converted into the highest grade cinematograph films. Thus, what heretofore ranked as rubbish has become, by means of scientific treatment, a valuable economic asset.

PILES.

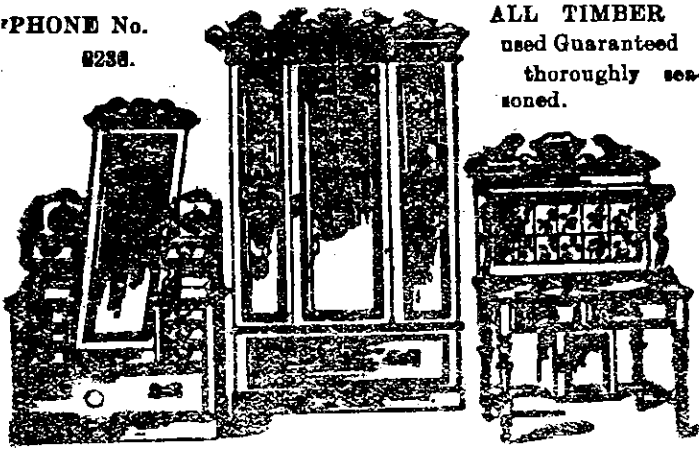
Can be instantly relieved and quickly cured by the use of BAXTER'S PILE OINTMENT. This excellent remedy has been a boon to hundreds of sufferers all over New Zealand. Sent post free on receipt of 2/6 in stamps, or postal notes, by WALTER BAXTER, Chemist, Timaru....

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

WATCHMAKER, JEWELLER, AND OPTICIAN.
THE SQUARE, PALMERSTON NORTH.
THE SHOP FOR PRESENTS. Renowned for Moderate Prices.

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2238.



ALL TIMBER
used Guaranteed
thoroughly sea-
soned.

For Artistic Reliable Furniture, for All
Value in Bedsteads, for Clean, Pure Bedding,
for Bed Rock Prices for Carpets, Hearthrugs
Floorcloths and Linoleums,

—Try—

JAMES J. MARLOW
Excelsior Furniture Warehouse
203 Princes Street South.

Duchesse Chests from 42/-; Brass Rail Bedsteads 35/-
Brass Rail Fender and Brasses, 20/-
Country Orders receive Prompt Attention

Flawless Jap. Silks direct from Japan.

With wonderful commercial instinct the little Japanese is up to all sorts of methods to push his wares. Incidentally, with regard to White Silks the cunning little Jap. classifies them into three distinct grades. They are the *American Choice*, the *Australian Choice*, and the *English Choice*. The latter grades are the remains of the American Choice after Cousin Jonathan has had his pick. Fortunately, Hope Lewis dropped across a consignment of the American Choice Grade, with the result that a shipment has now landed of these beautiful high-grade Japanese Silks, which are free from any flaws. The values are exceptionally fine and the prices are wonderfully low.

PRICES—27in wide—2/-, 2/6, 2/11, 3/6.

Send for Samples.

HOPE LEWIS "The White House" TIMARU.

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

MOTHER DEAR IS GROWING OLD

When I note the gathering wrinkles,
And the hair so silvery white;
Note the steps each year grow slower
That were once so quick and light;
Note the eyes a wee bit dimmer,
And the carriage not so bold;
Then I whisper, oh, so faintly,
'Mother, dear, is growing old.'

Surely I must be mistaken,
Note her nimble fingers fly;
In and out her needles darting;
Surely I've no need to sigh.
Hear her laugh so free and hearty—
Makes you think of songs you've sung
Full of trills and trills and high notes—
Dear old Mother's growing young.

Young or old it makes no difference,
For we love her just the same,
Mother—Mother—dear old Mother,
Surely ne'er was sweeter name!
As the days pass by so quickly
May each one be brighter still
May your heart grow ever younger
As your life with love we fill.

FLORENCE CAREY'S TALENT

'Dr. Ingels told my mother he thought I had very decided ability,' remarked Gladys, complacently. 'I have been studying with him for three years now, and he says he thinks I have great talent. He is a perfectly wonderful teacher. Oh, I do love music!'

'Yes, music's nice,' said Irene, with a rather superior smile, 'but I would much rather be a reader. People enjoy a good recitation so much more than they do music. Didn't you notice at the concert on Friday night how the reader was encored three times as much as anyone else?'

'I can't play and I can't speak,' said Thelma. 'But I can draw and I'm going to be an artist some day. That isn't so showy as some things, but it is real art, and no mistake, and it suits me.'

'Well, I think I have a talent for studying,' said Madeline. 'I'm going to be a professor and have a Ph.D. after my name. That's artistic enough for me.'

Florence Carey slipped ahead of the girls with:

'Oh, you lucky girls, to be so talented. Isn't it lovely? What would you do if you were like me—couldn't do one little thing? Why, I haven't even a talent for washing dishes.'

'You're a dear, sweet girl,' said Madeline, 'and I like you best of all, if you haven't any talent.'

'Oh, girls,' cried Thelma, suddenly, 'did you notice Angie Gray in geometry to-day? I am sure she was cheating. I saw her look in her book.'

'Why, Thelma!' denied Irene. 'Angie wouldn't do any such thing. She's a special friend of mine and she's not that kind.'

'Well, I saw her myself,' said Thelma.

'She never did any such thing,' muttered Irene.

'I saw her looking in her book, too,' said Florence Carey. 'But I don't think she was cheating. I think she just opened it thoughtlessly—she shut it in a hurry. Wasn't her story in English fine yesterday? She does write the nicest stories.'

Again war was averted.

At the gate the five friends parted, and as Florence Carey walked slowly up the pathway she thought back over the conversation.

'Mother,' she asked suddenly, 'which is the finest art—music, reading, drawing, or school-teaching?'

Her mother laughed. 'Goodness, Florence, such a big question! Any art is just as big as the artist makes it!'

'As big as what?' asked Florence, doubtfully.

'As big as the artist makes it. The artist is the measure—not the art.'

'Then it all depends on the person, doesn't it?'

'Yes, all.'

'Mother, don't you wish I had a talent for something?'

'Why?'

'Oh, because. Nearly all the girls are geniuses but me. My! listen to those children! What is the matter with them?'

Some mooted point in the game had caused disension, but when it was referred to Florence she settled it promptly. Then for nearly an hour she played in the yard with 'the youngsters,' going in at last, flushed and breathless.

'Florence, dear, will you rid out my work-basket?' asked her aunt, as she stopped at the door to speak to her. 'The silks are all tangled.'

As Florence set to work, she thought again of the subject of geniuses.

'You are a genius, aren't you, auntie?' she asked.

'A genius?'

'Yes; if I could embroider and make lace as beautifully as you do I would say I was a star among artists. As it is, I can only smooth out the tangles in your silks so you can be a genius.'

'Well, that isn't such a bad job, either, Florence. You really do seem to have the knack of smoothing out other things besides silk. Didn't I just hear you smoothing out the difficulties among the children?'

'Oh, that comes natural to me!' laughed Florence. 'It's easy for me to settle scraps. The girls call me the "Great Pacifier".'

'Then, Florence, dear, your forte is right. Be a "Great Pacifier." You could not find a more worthwhile art. Cultivate it. Develop it. You say it comes natural for you to smooth things out. That's just what genius is—nature. If you are by nature a born pacifier—a smoother-out of troubles—you are a lucky, lucky girl. Music and art cannot compare with it.'

Florence looked at her aunt.

'How can I cultivate it?' she asked very practically.

'Keep your eyes open for chances to use it, and make the most of every chance.'

Florence closed her eyes. 'It's a very little thing,' she said to herself. 'It will never set the world on fire, that's sure. But after all, I suppose it's better than nothing. It must be worth cultivating. Anyhow, it's the best I've got.' Then, after a long silence, she sat up and opened her eyes with an air of great surprise. 'Why, auntie,' she said, aloud, in an astonished voice, 'maybe that's why the girls like me better than the others.'

And Florence Carey never said 'It is a very little thing.' She had found her talent, and she knew full well that it was worth cultivating and that the world needed it.

NOT AT THIS END

A stout old gentleman was having trouble with the telephone. He could hear nothing but a confused jumble of sounds, and finally he became so exasperated that he shouted into the transmitter:—

'Who's the idiot at the end of this line?'

'He's not at this end,' answered a cool, feminine voice.

A CORRECTION

The teacher had written on the blackboard the sentence, 'The toast was drank in silence,' and turned to her class for them to discover the mistake.

Little Bennie Sheridan waved his hand frantically, and, going to the board, scrawled the correction: 'The toast was eaten in silence.'

WHAT HE TOOK

An old darkey was taken ill and called in a physician of his own race. After a time as there were

Wm. INGS

DENTIST, 6 OCTAGON, DUNEDIN.

PHONE 1807.

Less Pain. Best Attention. Moderate Fees.

no signs of improvement, he asked for a white doctor.

Soon after arriving Dr. — felt the old man's pulse, and then examined his tongue.

'Did your other doctor take your temperature?' he asked.

'I don't know, boss,' replied the sick negro. 'I hain't missed nothing but my watch as yit.'

A SUCCESSFUL RUSE

The Kaiser's recent thunderings against Alsace-Lorraine recall to the London *Chronicle* a story illustrating the state of feeling between the French and Germans in Alsace. An Alsatian fell into the Rhine. He was unable to swim, but he managed to lay hold of a log and screamed out in his native French for help. A German policeman standing on the bank regarded him with a cold eye, but took no further notice.

The drowning man, strangling his native pride, repeated his cry in German, but still the policeman stood coldly watching him. Then an inspiration came to the man in the water.

'Vive la France!' he cried. And the policeman immediately plunged into the river and arrested him.

AN OFFER DECLINED

A man was sued for a certain amount of money. The debtor repeatedly offered to work off the debt, but this offer did not seem at all to suit the taste of the creditor. At last the judge asked the plaintiff the reason for his unwillingness to accept the debtor's offer to 'work off the debt.' His reply was: 'Well, you see, your honor, the man's an undertaker!'

A SCHEME THAT FAILED

The young lawyer had opened his office that very day and sat expectant of clients. A step was heard outside, and the next moment a man's figure was silhouetted against the ground-glass of the door. Hastily the legal fledgling stepped to his brand-new telephone, and, taking down the receiver, gave every appearance of being deep in a business conversation.

'Yes, Mr. S.,' he was saying, as the man entered, 'I'll attend to that corporation matter for you. Mr. J. had me on the 'phone this morning and wanted me to settle a damaged suit, but I had to put him off, as I'm so rushed with cases just now. But I'll try to sandwich your matter in between my other cases somehow. Yes, yes. All right. Good-bye.'

Hanging up the receiver, he turned to his visitor, having, as he thought, duly impressed him.

'Excuse me, sir,' the man said, 'but I'm from the telephone company. I've come to connect up your instrument.'

YOUNG GRAMMARIAN

A teacher gave an examination on the comparison of adjectives and adverbs following a series of lessons upon that subject. One little boy was called upon to compare the word 'far.' With much shuffling of embarrassed feet, he replied:

'Positive, far; comparative, farther; superlative, grandfather.'

MORE DEFINITE INFORMATION

A witness in a particular case had been examined by the lawyer of the plaintiff and was turned over to the lawyer for the defence for cross-examination.

'Now then, Mr. Smith,' began the legal one, 'what did I understand you to say that your occupation is?'

'I am a piano finisher,' answered the witness.

'Yes, I see,' persisted the lawyer; 'but you must be more definite. Do you polish them or do you move them?'

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FAMILY FUN

TRICKS AND ILLUSIONS.

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

A Card Trick.—The performer undertakes to examine a person in respect to his (or her) knowledge of a pack of cards. Having obtained a voluntary assistant, he requests him to answer a few questions quickly—'How many cards in an ordinary pack?' 'Fifty-two.' 'Quite correct. I will write the name of one on this piece of paper.' Performer writes, say, 'king of diamonds.' He does not let the assistant see this name. 'How many suits in a pack?' 'Four.' 'Right again. What are the colors?' 'Two black and two red.' 'Correct. Which do you prefer, the black or the red?' 'Red.' 'I thought so—the color most cheerful people would select.' (If black had been chosen the performer would have said, 'Thank you, that leaves me with the red.') 'Now, there are two reu suits—hearts and diamonds. Will you select one?' 'Diamonds.' 'You are wise. Hearts are quite out of fashion; in fact, it is considered bad taste to have one—so likely to lead to complications.' (If hearts had been chosen the performer would have said 'Thank you, that leaves diamonds.') 'Now how many cards are there in the diamond suit?' 'Thirteen.' 'Quite right. And which will you have, the ordinary plain cards or the court cards? You prefer the court cards. Now, in the court there are four important people—the king, queen, knave, and ace. Which two out of the four do you prefer?' 'The king and ace.' 'And which one of these will you take?' If the king be chosen, continue, 'We will now examine the name on this sheet of paper. See, I have the name of the card written down.' If the ace had been finally chosen the performer would have said 'Thank you, that leaves the king. We will now examine the paper.' Thus, the performer has, by ambiguous questioning, made the assistant tell him the name which he (the performer) wrote on the paper. It will be seen that the assistant has really no choice at all. If the name of the card written down is the queen of diamonds, and the assistant chooses hearts all the performer has to do is to say—the more rapidly the better—'That leaves me with diamonds to go on with.' The effect is really mystifying.

The Three Colors.—That liquids are of different densities may be easily shown by taking a glass and pouring into it successively water colored blue, ordinary oil, and alcohol of a red hue. These three liquids will remain stationary in layers and present to the eye the colors of the national flag. Call attention to the fact that the density of water being 1, the densities of the olive oil and of the alcohol are .0915 and .0795 respectively, for the three liquids superpose themselves in the order of their diminishing density.

Magic Reading.—This is one of the finest drawing-room illusions that one could wish for. The method is as follows:—The performer asks several people to write each a sentence on a slip of paper and seal it in an envelope. One of the audience is a confederate of the performer and writes on his slip a sentence agreed upon before the commencement of the illusion. When the papers are collected the performer is careful to place the one written by his confederate at the bottom. He goes back to the platform and with as much ceremony as he is able to command takes up an envelope. He then calls out the sentence upon the paper enclosed. This, of course, is the sentence written by the confederate. He tears open the envelope which he holds, and pretends to repeat the sentence from the paper. This is declared to be correct by his aforesaid confederate. The paper, of course, belongs to another member of the audience, and he reads what is upon it and memorises it. He takes up a second envelope and calls out the sentence which he has just seen. He tears the second envelope open and again repeats the sentence, in reality again reading another person's paper. So the performer goes on till he comes to the end of the papers. The last one is, of course, the paper which his assistant wrote, but he reads out the message which he saw on the second to last paper.

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