

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- September 28, Sunday.—Twentieth Sunday after Pentecost.
 „ 29, Monday.—Dedication of the Church of St. Michael, Archangel.
 „ 30, Tuesday.—St. Jerome, Confessor and Doctor.
 October 1, Wednesday.—St. Gregory, Bishop and Martyr.
 „ 2, Thursday.—Feast of the Holy Angel Guardians.
 „ 3, Friday.—St. Adrian II., Pope and Confessor.
 „ 4, Saturday.—St. Francis of Assisi, Confessor.

St. Gregory, Bishop and Martyr.

The memory of St. Gregory, who preached the Gospel in Armenia, has always been held in special honor by Armenian Catholics. Though he died a natural death in the time of Constantine the Great, he receives the title of martyr on account of the cruel and protracted tortures to which he submitted rather than abandon the Faith.

Feast of the Holy Guardian Angels.

One of the most consoling doctrines of the Catholic Church is the spiritual union which exists between mankind and the angels who surround the throne of the Almighty. These glorious spirits, with whom we hope to share hereafter the joys of Paradise, are appointed by God to be our protectors during our mortal life. Though not an article of faith, it has always been the constant belief of the Church in all ages that Divine Providence has assigned to each individual a special angel to be his guide and guardian during his pilgrimage on earth. To this doctrine, which is confirmed by many passages of Holy Scripture, our Divine Lord alluded when He said: 'See that you despise not one of these little ones, for I say to you that their angels in heaven always see the Face of My Father, Who is in heaven.'

GRAINS OF GOLD

WHAT THINGS ARE MINE.

What things are mine shall come to me,
 Somewhere from out the dark unknown,—
 In storm or calm, by land or sea,
 Through deserts wild or fruitful sown.

What things are mine shall come to me,
 Though heart may ache and eyes may weep;
 What things are mine, these I shall have;
 And, having, shall forever keep.

I envy not my fellowman,
 However full his joys may be;
 For this I know—in God's good time,
 What things are mine shall come to me.

—Ave Maria.

Praise makes a wise man modest, a fool arrogant.

If you have faith, preach it; if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it.

It is consoling to think that our Lord couples humility with rest. Rest is one of the sweetest words he ever used. God grant us rest! The path seems narrow at the beginning, but it broadens out at the end.

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'.)

THE ROMAN CHURCH IN ITS INFANCY—I.

More than one inquirer has lately asked for information about the Roman Church in its earliest days, the persecution of the Church under Nero, the coming of St. Peter to Rome, his martyrdom there, and so on. An attempt will now be made to answer these questions, and to reconstruct the early history of Catholicity at Rome. The material at hand for building up the story is small—a few references in two or three pagan writers, some parts of the New Testament, and some early Christian traditions and legends; but there is enough to lend interest to the story to Catholics, and a simple sketch of the Church's infancy at Rome should serve to draw us closer to the Fisherman who 'keeps ward on his lonely watch-tower among the Seven Hills beside the yellow Tiber, and (who) straining ever eager eyes athwart the waste of waters, tempest-borne and darkling, watches for his Master, and, if perchance he may, to catch the souls of men.'

To commence with, let us try to get a glimpse of the Roman Church in these first days as it must have appeared to an outsider. In his life of Claudius the pagan writer Suetonius tells how that Emperor expelled the Jews from Rome on account of the persistent riots which were stirred up among them by one Chrestus. The only satisfactory explanation of this statement is that the disturbances among the Jews were caused when the Gospel message, especially that part of it which proclaimed Christ as God, was first preached by Christian missionaries in the Jewish synagogues; riots, though perhaps on a larger scale, like those which had broken out when the Gospel was preached at Thessalonica, Antioch of Pisidia, and Lystra.

The date of this expulsion is not given by Suetonius, but another writer, Orosius, assigns it to the ninth year of Claudius, A.D., 49-50—that is, about the same time as the First Council of the Church at Jerusalem.

But what is more important than the precise date, Suetonius's reference to the expulsion of the Jews affords us some insight into the state of Christianity at Rome less than twenty years after its Founder's death. Up to this time, outsiders could see no difference between Christians and Jews: the Christians were a mere Jewish sect. We can understand this view readily enough, when we remember that in accordance with our Lord's command the Apostles felt it their duty to preach first to the house of Israel. Further, we gather that 'the Christian propaganda must have met with considerable success. The huge Jewish community at Rome,' writes F. J. Bacchus, 'with all its multifarious interests would not have been thrown into tumultuous confusion because two or three missionaries gathered round them a small group of converts. If this had been all, the mobbing of a few individuals would have been retaliation enough. Riots that exasperated the Government to such a pitch that it issued orders for several thousands of persons to leave the city must have been excited by a persistent, and to a large extent successful preaching of a new religion. Thus, a casual sentence in a pagan writer reveals to us the existence in Rome of a considerable Christian community before St. Paul had even set foot in Rome.

The natural result of this order of expulsion was to make the Christians keep away from the Jews, and henceforth spend most of their energy in trying to convert the pagan Romans. So completely did Christians and Jews drift apart, that when, some ten years later, St. Paul came to Rome, the Jewish leaders there could pretend to know nothing more about the sect than that 'it is everywhere spoken against' (Acts xxviii. 22). 'It is everywhere spoken against.' If the Catholic Church of the 19th and 20th centuries had no other means of establishing its identity with the Church of the first century, this description might go

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a long way to prove its claim. But—and this is more to our present point—it also helps us to understand the following significant event related by the Roman historian, Tacitus:—‘Pomponia Graecina, a distinguished lady, wife of Plautius, who returned from Britain with an ovation, was accused of some foreign superstition and handed over to her husband’s judicial decision. Following ancient precedent, he heard his wife’s cause in the presence of kinsfolk, involving, as it did, her legal status and character, and he reported that she was innocent. This Pomponia lived a long life of unbroken melancholy. After the death of Julia, Drusus’s daughter, by Messalina’s treachery, she wore the attire of a mourner, with a heart ever sorrowful. For this, during Claudius’s reign, she escaped unpunished, and it was afterwards counted a glory unto her.’ The Roman lady thus accused of some foreign superstition, was evidently a Christian, for when an historian like Tacitus could not find a name for her religion, it must have been something new and unfamiliar—and such was Catholicity in these early days. And as a matter of fact, some inscriptions unearthed in the Roman Catacombs during the past century show that fifty or sixty years after Pomponia’s death many of her family were Christians.

Her story brings into prominence two things: In the first place, whereas in the years 49-50 outsiders could see no distinction between Christians and Jews, now, seven years later, the distinction was beginning to be realised even by them. Secondly, infamous reports were already in circulation about Christians, who were now becoming objects of hatred and calumny to the people, and of suspicion to the Government. This prepared the way for the persecution under Nero, Emperor from 54 to 68.

The Storyteller

A MATCH THAT WAS MADE IN HEAVEN

Isn’t it funny now how dreams can affect one! My, oh, my! Just think of all they can cause. People chasing after pots of gold and hidden treasures; or worrying over an evil that will never happen; and sometimes even a little good may come out of them. Of course I’m not saying you can believe them. But I want to tell you a bit of a story. It’s one of my experiences. Father John says it’s a funny thing that all the experiences happen to me. It’s an odd thing and the funny part of it all is that I was the dreamer. I’m getting to be an old man—forty-one years a priest and thirty-seven a pastor. Yet what ever came over me I can’t explain.

You know Tom Casey, who lives on Fremont, past the boulevard? As good and God-fearing a man as I have in my parish! I didn’t baptise him, but I did prepare him for his Confirmation; and I married him; and Mrs. Casey is every bit the mate that the Almighty could intend for him. Wasn’t she the popular girl though! And saying my prayers at night (they were keeping company then), I often thought a bit of a prayer that all might be well with them wouldn’t be amiss. An old priest without kith or kin, and no one to boss me or make me miserable but my old house-keeper (and sure, it’s just her nature, she doesn’t mean anything by it), I took a great interest in the young folks, feeling just as much joy at a happy union as I felt sorrow at one—well, not so happy. It’s odd! Even when I married a couple at the foot of the altar and prayed for blessings on their heads, I couldn’t help feeling a little sad. There was Tom and Joe and Will, who used to serve for me, and Mary and Ann and Kate graduating from one society into another, or singing in the choir—I felt I was losing them when they married. But that’s neither here nor there with my story. I’m a poor hand at a story. If Father John was telling this you would notice the difference right away.

Tom Casey and Kitty Kirkpatrick were keeping company a good deal and their parents and even myself liked it. Tom was a big, strapping fellow and when scarcely able to vote was drawing his hundred a month, and giving it to his mother to keep for him. Faithful as a clock in his duties, never missing a Sunday or a holy day, but you would find him in his seat. And Kitty, well, ask any of the boys and girls who knew her. She was popular and good looking, and a leader in everything. I think poor Tom often paid more attention to the choir than to the altar. But then Tom was a mighty nice boy, and Kitty was not ashamed or annoyed at his company.

But all of a sudden came the smash. I don’t know just what started it or how it happened, but there was a smash. Oh, dear me! They wouldn’t speak or go near one another. But I knew all the time they were just longing for a chance to make up. It bothered me quite a bit. Poor Tom was an old altar boy, and I felt a little sorry to see so good a match broken up. But, think I, I’ll just keep clear of the whole thing, and if they’re intended for one another they’ll make up without my interfering.

Then came the dream. I was sitting in my old chair dozing away and thinking that it would be a great blessing if quarrels and spats were banished for ever like the snakes in Ireland, when who comes in the door but Tom and Kitty.

‘Well, Father, we have decided to be married, and you can publish the banns to-morrow.’

‘I was just thinking,’ said I, ‘that you two were meant for each other and ought to come to your senses. But still it’s better to quarrel before and see the foolishness of it all, than to fight afterwards. Isn’t that so, my lad?’

‘Yes, Father. It was all my fault in the first place.’

‘Why, Tom Casey! Don’t believe a word he says, Father.’

‘Tut! tut!’ said I; ‘it’s all over and forgotten, and you’ll be the better for it. When is it to take place?’

‘We haven’t just decided the date, Father. But you can publish the banns to-morrow and we’ll be over during the week to tell you the day.’

And with that away they went.

Well, I finished up my Office and got to bed as quickly as possible knowing I had a long day ahead of me. Two Masses and a sermon and Vespers, and maybe a sick call or two.

Well sir, for the life of me I could not find a note or a scrap of paper anywhere the next morning with the names and ages and parents’ names, such as we must make for the record. Think I, ‘I’m getting very careless. I must hoop up a bit.’ And so I sat down and wrote out their names and parents’ names in the announcement book.

Well, sir, I thought no more of it until I turned around at the proper time to make the announcements. And there were Tom and Kitty right in their places. I thought it odd; most of them go to early Mass when their banns are published. But, think I, they’re proud of it and so am I, and I read it off.

Dear me! If a bomb had exploded or some one had died in his seat you wouldn’t have seen greater consternation; and I’m sure my sermon was spoiled. I knew something had happened—and such a sermon as I gave! I was glad when the Mass was over and I got into the sacristy.

Faith, I no more than got into the sacristy when in comes Tom with a scared look in his eyes, and after him Kitty just spitting fire all over. Wasn’t I in a pickle, though.

‘What!’ said I, ‘you don’t want your banns published after handing in your names yourselves last evening and telling me you had fixed up all your little grievances? Is it out of your senses you are?’

Well, sir, the looks on the two of them.

‘No, Father,’ says Kitty, ‘we’re not out of our senses, and we didn’t hand in our names. I haven’t been in your house since the sociable.’

‘Tut, tut!, now,’ says I; ‘Come back this after-

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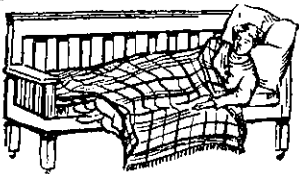
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noon after Vespers and we'll settle this thing.' Oh, I wasn't going to be caught between two fires unprepared. Think I, I must look for that paper.

Off they went, Tom out one door and Kitty out the other. After they went I stood there thinking. Think I, what in the world can be getting into them? Is it another fight they have had, and is this the way they're trying to get out of it? I would have been there yet turning it over and over in my mind, only one of my servers said a man wanted to see me in the parlor about something or another. And after that I had my lunch. But I was still thinking and thinking.

'Mary,' said I to the old housekeeper, as she was putting the last of my meal on the table, 'where were you when Tom Casey was here last night?'

'Faith, he wasn't here at all last night that I know of. There wasn't a one came to the door but the two Scanlon boys to know what time Mass would be in the morning.'

'No one but the Scanlon boys. My, oh, my! Mary! So much never went on without your knowledge since I knew you. - You're getting old, Mary. Well, so are we all. But I thought I heard you talking to Kitty after they left my study last night.'

Well, sir, I thought she would drop the dish she had in her hand.

'Kitty here last night! Faith 'twas myself called on her last evening, coming from my brother Pat's. And she was sick as a horse in bed. And I couldn't help thinking in my mind this morning when I saw her in church: "Ah then, Kitty, you're the good pious lass to be up and out after putting in such a day as you did yesterday."'

From bad to worse. And then the idea struck me—I'll just bet I was sleeping and dreamed the whole thing. I wanted to laugh; I guess I did. But, murder me! I knew I was in for it. I had dreamed the whole thing of them coming in and handing in their names. No wonder I couldn't find the script or scrap with a name on it.

Well, sir, if you ever saw a man get the vestments off in a hurry it was this same chap after Vespers. I wouldn't have these two come into that sacristy with my servers around there for anything.

I started over to the house and something delayed me, and when I did get there I saw the top of Kitty's hat in the window, and I lost all the courage I ever had and back I went to the church. I waited around there a little while trying to screw up my courage. Then said I to myself, 'You've got into worse scrapes than this and always got out, you might just as well face the music and be done with it.' Well, over I went and walked in brave as a whistle. They never saw me. There they were, the two of them, standing in the middle of the floor. He holding her pretty hand in his like she was praying to him, and they just looking into each other's eyes as if all the beauties of heaven were there. Think I, it's no place for me, and I backed out of the room. But they heard the click of the door and turned, and the pretty blush would have won poor Tom's heart if nothing else ever would.

I made the second announcement the next Sunday, and the third the next. And then I married them. If matches were ever made in heaven this one certainly was. Sure you can trace the finger of a higher power in spite of all the darts of Cupid or fifty Cupids, if you can muster that many.—*Extension Magazine.*

BEWARE OF THE SLIGHT COUGH.

Many big, strong men have found an early grave through consumption. This terrible disease began with a slight cough not worth buying medicine for, and before the danger was realised, it was too late.

Nothing can save you once you are fairly in the grip of the 'Great White Plague,' Consumption. Don't let your slight cough develop into something more serious. Cure it with Nature's healing herbs. Baxter's Lung Preserver is composed of herbal essences, healing and harmless. One dose will give good results, and a single bottle will cure the severest cold. It costs only 1/10 a bottle, at your storekeeper or chemist.

FRIENDLY FOES

Laying down his pen and pushing his sermon aside, Vernon Blackburne sighed deeply. His trouble was not one that usually forms part of a priest's burden. He had come to his present parish with burning zeal for work amongst the poor. He found a congregation intensely respectable. What poor there were did not need him—they made no secret of it. A few were indifferent, belonging to no religion, and asking only to be left in peace; some were Methodists or Wesleyans, but the bulk of the poor were Catholics, and towards these the heart of the High Church parson yearned. If he could have won even a simple family from its superstition, that would indeed be work worth doing.

Mr. Blackburne's church was full enough on Sundays, but he had an uncomfortable suspicion that the young ladies who formed more than half of his weekly audience came more *pour ses beaux yeux* than for the spirituality he urged upon them. They offered themselves freely as helpers in his good works and sought him out, either by invitations to their homes or by boldly invading his vestry, all professing themselves deeply interested. When it appeared they must all work together, however, and that there were no poor who wanted to be visited or taught they lost their ardor. Finally there was only one woman of the hundred or more whom Mr. Blackburne could think of with any comfort, or, indeed, with common patience.

Mrs. Layton was his ideal of womanhood. A calm, gracious presence, with sons and daughters older than the young clergyman himself, she helped him in a gentle, dignified way, until at length, whenever dissatisfied with himself and affairs in general, he went to seek the soothing she could bestow. But one day it was Mr. Blackburne's turn to be comforter. A grievous trouble had fallen on the Layton household—Marjorie, the youngest daughter, a clever college graduate, had returned home with the unbelievable tidings that she was in heart and mind a Catholic.

Vernon Blackburne had been looking forward to making the acquaintance of this girl who had distinguished herself at college and yet who was so evidently the dearest of home birds. But he never thought to meet her as a stern, indignant judge.

They looked a well-matched couple. He with his boyish face set, his eyes severe; she, with the great happiness of her parents' reluctant consent to her reception, glowing on her countenance. He had been seeking work to do; here was a foe worthy of his steel, an opponent with whom he could argue, then crush. When the castle of her errors was in ruins at her feet, how gently, how firmly would he build up for her the edifice of Anglicanism.

Marjorie's views on the subject of religious discussion, however, were not at all in accordance with those of the zealous young pastor. Every remark of his, intended as an opening to his attack, was turned, apparently without intent or effort, into some harmless channel of daily platitude.

She had the advantage, for, never having known her as a member of his flock, he could not, in common politeness, call her to task, as he was longing to do, for her defection both from the Anglican Church and from the influence in religious matters of such a mother as hers. Before he took his leave it became evident that it was merely a battle of wits between them. He had to own afterwards to a certain admiration for the way in which she had not allowed him to find the least weak place in her defence and had obliged him to go as he had come, just a pleasant social acquaintance. What made his failure worse was the fact that Marjorie was a youthful copy of her mother, and his ideal in all but this incomprehensible infatuation for Rome.

But it was only this once, just some temporary spirit of mischief that had made Marjorie so insistently uncontroversial. She was not afraid of the vicar as an opponent, and when they met again she gave him the opportunity he sought. She did not provoke religious discussion, she only allowed it, but once embarked she became as eager as he, and whenever they

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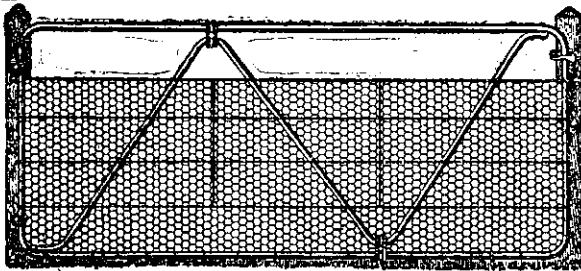
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met the discussion was renewed. She was exasperated at what, to herself, she called his obstinacy, but his simplicity and sincerity won her unwilling admiration. For his part, the more he knew her, the less he blamed her personally; but his indignation against the unknown 'they' who had led her astray and, it must be added, taught her to argue so uncommonly cleverly, deepened ominously.

That he was condemning without sufficient knowledge of his subject never struck him; and it was quite a shock when one day Marjorie said impulsively:

'I know you are honest, and, perhaps if you knew something about Catholics you would not be so unjust, and so uncharitable.'

For a moment he was silent, too much taken aback at this accusation of injustice and want of charity—two faults which, he had prided himself, were far beneath him—to speak. Seeing her advantage, Marjorie went on:

'You know very little about the Catholic Church, nothing practically that is true. And yet you judge us. Surely that is unjust! Here, again, without knowing or caring to know the truth, you impute all kinds of motives to our acts and words and accuse us of dishonesty and I don't know what besides. Can you honestly say that this is charitable?' She laughed a little. 'You do not even give us the benefit of a doubt.'

'You see, I have no doubts,' he answered stiffly, 'but if you think I am speaking without sufficient grounds, I should be quite willing, if you have any suitable book of doctrine, to argue with you from such a book.'

Her eyes ran along the bookshelf beside her, and she took down a copy of the *Imitation of Christ*.

'You will find everything here,' she said, 'but I will get you a penny catechism also. I have lent my own copy to the Blackies.'

The rector looked up sharply. The Blackies were one of the indifferent families who would have nothing to say to him; surely this girl was not going to begin a mission of perversion under his very eyes?

'You think I am proselytising?' said Marjorie with a sparkle in her eyes that might have been amusement merely, perhaps mockery. 'Another unjust accusation!' and now she laughed again. 'It is only the two eldest girls. Their mother was a Catholic, and so were they until she died. The father and stepmother are quite willing that the children should be brought up in their own religion. In fact the father wishes it, because he promised it should be done.'

It was not to be expected that the vicar's visits to the Laytons should escape without comment, nor did gossip diminish when it was discovered that these visits suddenly ceased. Many reasons were suggested for this new development, but none approached the truth, which was simply that Vernon Blackburne was studying the penny catechism. As one by one the objections which he had put forward in all good faith crumbled away in the light of simple truth, he could not, dared not, face again the keen young champion of Catholicity.

One day, knowing Marjorie to be absent, Mr. Blackburne called on Mrs. Layton, and an opportunity arose for him to ask a question which had been in his mind ever since he had learned of the girl's conversion.

'You ask if my dear child's defection from Anglicanism was a trial to me?' she answered. 'Indeed, it was, perhaps the greatest trial I have ever had to bear. Yet now if I could take her belief in Catholicity from her I would not do so. You are surprised? Indeed, I am almost surprised myself, but if you knew how it has developed her character, how it has brought out all that was good in her and helped her to curb what was evil, you would understand. Besides, once convinced that our Church was not the true one, in honor could she hesitate to follow where truth led?'

Going back to the study of Marjorie's little blue-covered book, the vicar for the first time questioned himself with an agonising pang, whether he could uphold the sincere conviction that the Anglican Church was the Church of Truth. Mr. Layton, unaware that

it was the—to him—utterly uninteresting topic of controversy that had brought Mr. Blackburne so often to the Cedars, noted the cessation of his visits, and questioned his wife. Mrs. Layton, though quite aware that religion was at once the attraction and the barrier between her daughter and the vicar, in her turn questioned Marjorie as to the reason of the vicar's absence. It was not until this absence had lengthened into weeks that the girl dared to cherish the hope that had sprung into being on the day Mr. Blackburne had agreed to study the catechism and the *Imitation of Christ*. As she had told him, she knew him to be honest, sincere, and naturally just, except when blinded by anti-Catholic prejudice, and his love of God and sense of duty were very deep and true.

At first Marjorie had not even hoped for Mr. Blackburne's conversion; but now, as each day passed without bringing him back to the attack, she both hoped and prayed. And with the absolute openness which had never been clouded between her and her mother, she told of her new-born hope. A further question gently put caused the girl's cheeks to flush.

'No, mother,' she answered, 'there could never be any idea of that. If it is given to him to see that the Catholic Church is the Truth, he will see that there is but one place for him—the priesthood.' And her mother was satisfied that, whatever befell, there was no danger to Marjorie's happiness in her intercourse with Vernon Blackburne.

From her position, alone in a non-Catholic household, living her life among Protestants or people of no fixed belief, Marjorie felt that, even more than other Catholic girls, she was the upholder of the good name of her religion. It is a curious, though unquestionable, fact that whilst Catholics are sometimes apparently despised, nevertheless they are always looked to for good example. Marjorie knew that more was expected of her as a Catholic than had ever before been expected, and she determined to be true to God. She offered her daily acts as well as her daily prayers for the conversion of this man whom she felt would be so worthy a son of the Catholic Church, if only his eyes were opened to the Truth.

Once they met as of old, but now there was no controversy. He merely asked permission to keep her books a little longer. 'They needed thought and study,' he said. She longed to add, 'And prayer,' but she felt that the prayer must still be hers. Then with an air of embarrassment, he asked her hurriedly if she had no other books that she would like him to read before they reopened the question of the Roman claims.

That evening she sent him Rodriguez' *Christian Perfection* and *The Catholic Christian Instructed*.

Although they met during the summer at various social gatherings, only twice was the subject that was uppermost in both their minds mentioned between them. The first time was at a garden party. Finding that he and Marjorie were by chance alone together for a moment, he turned to her abruptly.

'What ever made you become a Catholic?' he asked.

She started in surprise, but noted with inward rejoicing that the qualifying 'Roman' had been omitted.

'The grace of God,' she answered simply in a low voice, 'and the example of Catholic lives.'

There was no time for more, and it was some weeks before they had any other opportunity of interchanging views. This time they met outside the house of those same Blackies who had borrowed the catechism. The father had died suddenly, and Marjorie arrived in time to hear the vicar being informed by the elder of her two pupils that 'of course it was worse for t'others than for them. They could pray for poor father.'

'My task is easier than yours,' said Marjorie, in greeting, referring to the comfort both hoped to take to the house of mourning. 'I have the best, the only possible remedy, but you, of course, do not believe in prayer for the dead.'

'Perhaps I do,' returned the vicar abruptly, as he raised his hat and passed into the widow's house. His words, even his anxiety to avoid her, were taken

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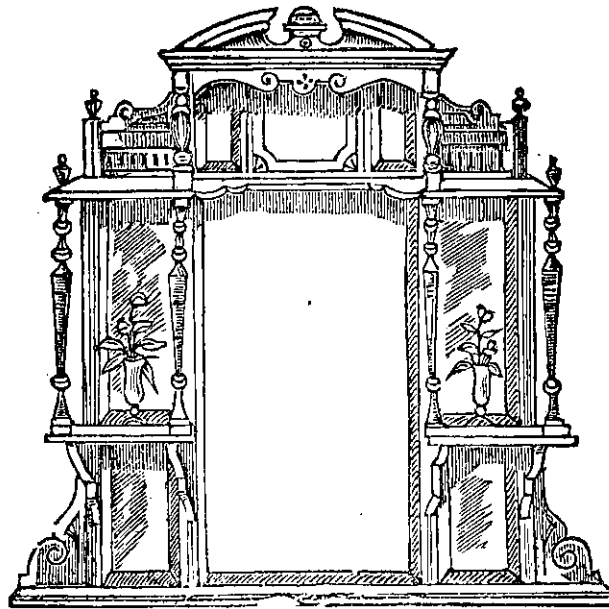
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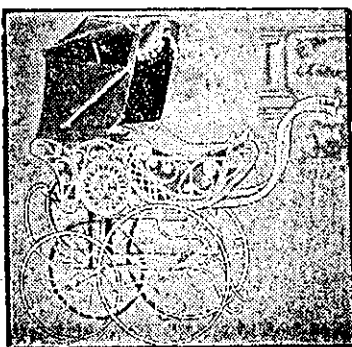
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as a hopeful sign by Marjorie, and wherever she went among her poor friends she asked for prayers for a special intention, till, though neither he nor they were aware of it, there was scarcely a Catholic house in all the parish where prayer was not being offered to God for the conversion of the Protestant vicar.

Yet the glow of early autumn had lit up every beauty of the country-side before Marjorie learned that those prayers were to be answered. A sister of Mr. Blackburne's had come to stay with him, and on her account he had accepted more invitations than was his wont, for everyone had remarked how little the vicar had been seen in society of late. The Laytons, too, had friends with them, and all went for a picnic to the chief beauty spot of the neighborhood, where as someone remarked laughingly to Mr. Blackburne, he could have his eye on all his parish at once.

There it lay at his feet, glorious with the red and gold of autumn. Cornfields surrounding prosperous farms in the foreground, with the little town further off, and even the unpicturesqueness of its straggling streets and the unsightliness of its modern villas softened to beauty by the trees and shrubs in their rare colored lines. Far away, wood and water and distant hill completed the picture. Seeing Mr. Blackburne standing alone, in contemplation of the scene below him, Marjorie moved across to where he stood.

'I heard someone congratulating you on your parish,' she said lightly. 'She was right, I think, and I do the same.'

He turned to her with sudden resolution, and in his eyes she read sorrow, regret, and yet the dawning of a great happiness.

'And you,' he said, 'have taken it all from me.'

She did not understand for a moment.

Then her heart began to beat and, though she did not speak, he gave the explanation that she sought.

'I have finished your books,' he said, 'and—I am a Catholic.'

He had resigned his living and left his beautiful red and gold parish before the leaves began to fall, before anyone but Marjorie knew of his intention.

Then in the Catholic houses the prayers of intercession were changed into thanksgiving, and Marjorie waited from day to day for the answer to the letter she had given him to the only Catholic priest she knew besides the gentle, kindly old man at home.

With this letter as his only help, Vernon Blackburne set out on the journey of his new life, a life that was to lead him not only into the communion of Rome but to the Eternal City itself. For Marjorie's words to her mother had not fallen short of the truth. The Catholic faith alone did not satisfy him, nothing less than the priesthood could do that. Under the shadow of St. Peter's the erstwhile clergyman, unlearned and learned again, until the crowning day dawned and he became, in very truth, a priest forever.

Marjorie was present at Father Blackburne's first Mass, but there was one before her to kiss the newly consecrated hands. His sister had followed him into the Church, and before many months had passed by he had the joy of assisting at her clothing at a convent where Marjorie would fain have joined her. But to her soul never came the call of God, *Veni sponsa Christi*.

In the busy life in the world that was Marjorie's portion the lessons she had learned through the conversion of her friendly foe were never forgotten. Their paths in life led different ways but the goal was the same. If one may judge by lives and works, the call, when a few years ago it came to each of them, must have been followed by the Master's 'Well done!'—Alice Dease in *The Magnificat*.

If you are waking call me early,
Call me early, mother dear!
If you do of my recovery
You really need have no fear.
For it's doing me good already—
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THE CROAGH PATRICK PILGRIMAGE

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The Croagh Patrick pilgrimage took place on Sunday, July 27, and it was estimated that no fewer than 50,000 people ascended the mountain. Many Masses were celebrated, and an eloquent sermon was delivered by Rev. Dr. McCaffrey, Maynooth. The Rev. Father Augustine, O.S.F.C., preached an impressive sermon in Irish. His Grace the Most Rev. Dr. Healy, Archbishop of Tuam, visited the foot of the mountain during the day, and made touching references to the pilgrimage during a discourse in the Westport church in the morning. The Most Rev. Dr. Higgins was among the pilgrims on the summit. Pilgrims from all parts of Great Britain and every village in Ireland, and even far overseas, flocked to Westport on Saturday and Sunday. The town was simply besieged for the accommodation of the enormous number of visitors, which far exceeded that of any previous year.

As usual, many hundreds of devout visitors scaled the steep slopes of the mountain during the previous night, keeping vigil on the ground where, 1500 years ago, the National Apostle watched and prayed. From dawn on Sunday pilgrims on foot and in every kind of vehicle wended their way to Murrisk, the picturesque hamlet some six miles from Westport, where the arduous climb was begun.

The sermon in English was by Rev. Dr. McCaffrey, who said:—

Well nigh 1500 years have passed since this mountain on which we are assembled to-day was sanctified by the prayers and penance of our National Apostle. Whether we turn to the sea or to the land, westward towards the myriad islands that are set like gems in the Atlantic, or eastward towards the mountains and plains of Mayo, the view that confronts us to-day is much the same as that which met the eyes of St. Patrick during the memorable Lent that he passed on this lofty summit. In the lapse of centuries since then, the world has witnessed many remarkable changes. Kingdoms and dynasties have disappeared, to make way for new nations and new forms of government. In politics, in social life, in men's ideals, and in their outlook upon the world, striking developments have been witnessed. Among all these fluctuations of fortune, in one respect alone we can proudly boast that Ireland remains unchanged and unchangeable as is the mountain on which we stand to-day or the Atlantic which dashes itself against the western shores, and that is in its devotion and attachment to the faith that St. Patrick preached and in its loyal adherence to the See of Peter, to which he bound the Irish Church as with chains of steel. The pilgrimage to Croagh Patrick is not a thing of yesterday. It is not a mere passing whim taken up to-day and to be put aside to-morrow.

From the Fifth Century to the Present Time thousands of pilgrims following in the footsteps of St. Patrick have toiled up the bare and rugged slopes of this mountain-side to imitate the example of our Apostle, to pray to God on the very spot where he had kept his long and lonely vigil, and by mingling their prayers with his to ensure for themselves and their families the blessing and protection of God. So numerous were the pilgrims in the olden days that the route by which they came can still be traced from Aughagower to Croagh Patrick. The pilgrimage was indulged by Popes, and was under the protection of the chieftains of Connaught; and it was deemed a serious crime to interfere with those journeying to the shrines of Croagh Patrick. Even in the darkest days of Ireland's history, when the good monks who inhabited yonder roofless walls were driven from their peaceful abode of penance and prayer, and when to profess oneself a Catholic meant to run the risk of plunder, imprisonment, and death, bands of pilgrims still dared to ascend this sacred mount to lay their sorrows before God and St. Patrick in the hope that he who in life was the Apostle and protector of the Irish race might plead for mercy for his adopted country. Nor was

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the intercession of St. Patrick without its results. The centuries of sorrow have passed away with all their bitter memories.

The Storm and the Clouds Have Passed, the sun of prosperity has begun once again to shine on our country, and Ireland is to-day more devoted and more loyal to the preaching of St. Patrick than she was even before English kings set themselves the task of changing a nation's faith. The old pilgrimage to Croagh Patrick has been renewed in these happy circumstances with the blessing of the Pope and the successors of St. Jarlath, and the thousands of pilgrims who have come together to-day, not merely from the province of Connaught or from all the provinces of Ireland, but from the farthest ends of the earth, afford striking testimony that, however Irishmen may be divided in politics and in their social condition, at home and abroad they are at one in their veneration for the Apostle of their race and country.

It is without a shadow of doubt that when the Lent of 441 was approaching, St. Patrick, who then found himself at Aughagower, determined to wend his way to the very summit of Cruachan Aigli to spend the holy season in prayer and penance. His work in Ireland for so far had been attended with considerable success. At Tara, overlooking the plains of Royal Meath, he had preached in the very citadel of paganism and had won many chieftains to the faith. In his journey through the central districts of Ireland and across the plains of Roscommon and Mayo, he had found thousands of willing converts, but his courage almost failed him as he thought of his own weakness and the magnitude of the task that still lay before him in the rest of Ireland; and his heart was filled with sorrow as he pondered on the dangers that would assail his flock when he himself should have passed away. He understood, as only such a saint could understand, the weakness and frailty of human nature—its restlessness and its yearning after change. He ascended to the summit of Cruachan Aigli, and for more than forty days, exposed to the winds and rain, he gave himself up entirely to prayer. During this terrible vigil he thought not of himself or of his own salvation, but of the conversion and spiritual welfare of the Irish race. He prayed that God might bless his work and crown it with success; that He might take under His special protection the men of Erin, those who then lived and the generations yet to come, and that He might keep them on the narrow path that leads to Heaven. And who that is acquainted with the history of the world since then can doubt about the efficacy of his prayers. Other Churches then flourishing, and likely to flourish, have long since disappeared. The great Christian centres of the East, of Greece and Macedonia, of Roman Asia, of Syria and Arabia, even the Church of Palestine, have at times wavered in their allegiance to the Holy See; but down through the ages the little island set in the Western Ocean—The Home of the Race for Whom St. Patrick Wrestled in Prayer

on this mount—has remained devoted to the faith that was delivered to it by its National Apostle. Nor was it merely that Ireland itself remained firm in its allegiance. On more than one occasion, when, humanly speaking, Christianity seemed in danger, and when the cry went up for help, Ireland hastened to the rescue. Again in modern times, when the faith of many in the Old World had grown cold, and when religious indifference threatened to be a greater danger than war or persecution, the Irish people set an example to the rest of the world by their deep religious fervor and by their willingness to sacrifice all rather than sacrifice their religious principles. The persecutions that were meant to extinguish Catholicism here at home have proved under the providence of God to be the means of building up the Church in foreign lands, so that wherever you turn to-day, whether to the populous manufacturing cities of England or Scotland or across the Atlantic to those of the great Republic of the West, to Canada, South Africa, or Australia, you will find that the Irish exiles have not forgotten the lessons they learned at home, and the almost countless

cathedrals and churches dedicated to St. Patrick scattered across the globe from San Francisco to Melbourne, constitute a unique memorial to a national apostle unparalleled in the annals of the Church. Even to-day a splendid opportunity is given to Ireland to do a great service to religion, and everything seems to indicate that the opportunity will not be neglected. The danger at the present time is religious indifference, and in consequence the attempt to drive out religion from the public life of the nation, to banish religious teaching from the schools, to view everything from the merely worldly point of view, and to treat religion as if it were something that might and ought to be disregarded by those engaged in government. Such an attitude has never found favor in Ireland, and, please God, it never shall.

Under a Native Parliament

persecution for religion's sake and intolerance will be unknown, as they have ever been unknown, amongst Irish Catholics. Every man, it is to be hoped, will be rewarded according to his merits; but at the same time, considering the deeply religious character of the people, it will for those charged with the conduct of affairs to show that a thoroughly progressive and democratic policy is not out of harmony with the traditions of the Catholic Church, and that the dreams of Lacordaire and Montalembert of a union of democracy, liberty, and religion, can be realised in real life. On this bleak summit, when St. Patrick was harassed by fears for the future, and when all the powers of evil were leagued against him to induce him to despair, after God, Whose help he had invoked, his thoughts turned instinctively towards Rome as the natural guardian and protector of his work. While here on this mountain messengers arrived to inform him that a new Pope had been elected, and his first thought was to despatch one of his assistants to bear his congratulations to the Pontiff, and to invoke his blessing on the work that he had undertaken. The new Pope, Leo the Great, was as deeply interested in the conversion of Ireland as his predecessor had been, and immediately he confirmed St. Patrick in his mission, and sent him as a pledge of his affection a portion of the relics of the Apostles SS. Peter and Paul, which relics were for centuries

The Greatest Treasures of the Cathedral at Armagh. The attachment and submission to Rome practised and taught by St. Patrick have never been forgotten by the Irish race. In the old days, before Ireland was disturbed by the Danes and the Normans, bands of pilgrims, bishops and priests, princes and tribesmen, braved the dangers of sea and land in their anxiety to worship at the shrines of the sacred city and to do homage to him whom they regarded as head of the Christian world. Nor was it merely in the days of its prosperity that Ireland showed its devotion to Rome. In the stormy years of the sixteenth century, when so many countries raised the standard of revolt, and when almost every month that passed brought news of other defections, when the whole of Northern Europe, Germany, Denmark, Norway and Sweden, England and Scotland, seemed lost to the Faith, Ireland alone withstood the storm, and refused to accept a royal dictator as the head of the Catholic Church. Irishmen might have saved

Their Churches, Their Schools, Their Lands, and Their Lives,

had they been content to act against their consciences, and to accept the King, Council, and Parliament as their religious guides, but, mindful of the teaching of St. Patrick, and of the example of generations of their ancestors, they preferred to abandon all rather than to allow themselves to be wrenched from the centre of unity. Men of the world may scoff at such sacrifices. They may rail at the foolishness of the Irish people in risking their property and lives over what they regard as a side issue, but Irish Catholics know better than to pay attention to such scoffers. They realise, as their forefathers realised, that the Church of Christ should be one and undivided, and that such unity can be maintained only by dutiful submission to

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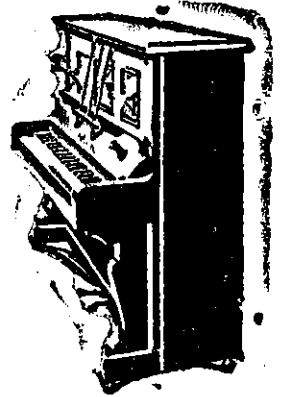
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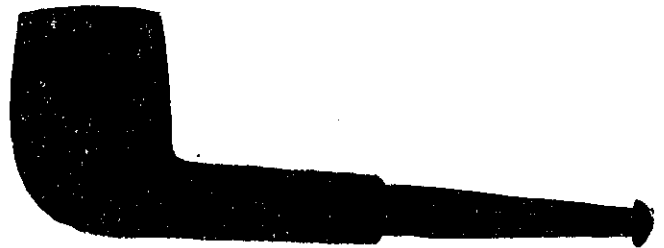
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the authority set up by Christ, and that whenever religion is at stake money and lands must count as nothing. Even from the worldly point of view their devotion to principle has not been unrewarded. They are winning back inch by inch and year by year whatever they had lost, and even their strongest opponents have begun to understand what the Roman Emperors understood centuries before, that penal codes, imprisonment, and death are of little avail against a people who are ready to die

In Defence of Their Religious Convictions.

Our pilgrimage to-day is held under very auspicious circumstances. A new era is about to open in the history of our country. The long struggle that has been waged for centuries is about to be ended, and the government and administration of Ireland are to be committed to the hands of Irishmen. Difficulties and misunderstandings are sure to arise, and views that are current elsewhere may find advocates at home. Here on the summit of Croagh Patrick a prayer should go up from this great national pilgrimage, representative of the entire Irish race, that our National Apostle may continue to guard our country in the future as he has guarded it in the past, that he may intercede with God to bless and protect it, so that it may stand, as it has always stood, true to the faith delivered to it by St. Patrick.

CHURCH INSURANCE FROM WITHIN

RESULTS IN IRELAND AND AUSTRALIA

(From the *Austral Light*.)

The cost of insuring his property against damage or destruction by fire does not, as a rule, give the ordinary householder much concern. In any case, he is so unversed in the technicalities of fire underwriting as to be quite unable to determine whether his premium is or is not a fair one. The position of owners or trustees of valuable buildings which are graded as first-class risks is somewhat different. The annual outlay involved in obtaining adequate protection for their properties has compelled them to go more minutely into the matter than the ordinary policy-holder, and they have come to the conclusion that the premiums on first-class risks are excessive. Hence, State Governments, City Corporations, merchants operating on a large scale, as well as religious denominations, have gradually withdrawn from the existing companies and established funds out of which losses through fire might be made good. The wisdom, or otherwise, of this new departure can be determined only by results in each case.

But the experiment appears to have attained success in Great Britain, where these private insurance funds have had sufficient duration to enable a reliable opinion to be formed. The multitude of religious bodies were not the last to perceive the apparent advantages of 'Church Insurance from Within,' and their properties are now mostly covered by policies of denominational companies. The fire insurance companies do not appear to have in the past made due allowance for the special immunity from fire of properties vested in religious and other corporate bodies. Given two buildings of similar construction, with external and internal conditions practically identical as regards liability to fire, the fact that one was used as a church and the other for business or residential purposes made no difference in the rate of premium. There was not any adequate abatement for the absence of 'moral hazard' in the risk on the church, although costly experience with property in the same grade (in which 'moral hazard' did exist) should have dictated a discrimination.*

* 'The "moral hazard,"' says a writer in the *Annals of the American Academy of Political and Social Science*, 'is frequently found among persons of means and of high social standing.' This hazard is direct and indirect. The direct moral hazard is 'where a property is fired by the owner for gain. The indirect moral hazard is where the owner may not be prospering,

Early in 1902 the movement attracted attention in Catholic circles in Ireland, and after some consideration it was decided to take action. Later on in that year a company was registered in Dublin with a paid-up capital of £10,000, and having as directors some gentlemen of the highest commercial standing in the Irish capital. Ecclesiastical approval was given to the company, and the Church authorities were represented on the board of management by the Very Rev. Dr. Donnellan, Bursar of St. Patrick's College, Maynooth. Although there were some initial difficulties, and a rather onerous expenditure attended its inception, the company soon demonstrated by its profits that the cost of Church property insurance could be materially reduced. In 1907 the company began to make a donation to the Irish Archbishops and Bishops of £1000 per annum; and by 1910 had distributed in this way £4000 for religious and charitable purposes. In the meantime, the company had gained great financial strength. By the end of 1909 its paid-up capital had increased to £20,000, while the net premium income was £4373, and the accumulated reserves £11,545.

The lesson derived from the conspicuous success of the Irish company could not be lost on observers in Australia. It was recognised that in this country we had an even more spacious field for such an institution. Climatic conditions alone enforced the adoption of even wider measures for protection of Church property from fire than were required in Ireland. Bush fires and other causes of disaster, familiar enough to Australians, are quite unknown in the motherland. Then there is the position of the Catholic community here, carrying the burden of two educational systems—25 per cent. of the cost of State education and the whole cost of their own schools. Any reduction in the outlay in protecting Church property throughout Australia would, therefore, be a welcome relief. These considerations suggested an inquiry during 1910 to ascertain the views of the Archbishops and Bishops of Australia, whose individual approval was at once given to the project. Subsequently it was officially considered at Conferences of the Bishops of Sydney and Melbourne provinces, and formal authority given to the formation of a company exclusively for the insurance of Catholic Church property. Finally, on November 22, 1911, under the law of New South Wales, the Catholic Church Property Insurance Co of Australia, Ltd., was duly registered, and on January 1, 1912, the company commenced the transaction of business. The first directors were: Michael Meagher, Esq., of Bathurst; Thomas Count O'Loughlin, K.S.G., of Ballarat; and the Hon. Hugh Mahon, M.P. In 1913 the directorate was enlarged, when J. J. Carroll, Esq., solicitor, of Sydney, and Vincent Nolan, Esq., LL.B., of Melbourne, accepted seats on the board.

As happened in the case of the Irish company, the initiation of a new enterprise generally involves considerable expense, chiefly in remunerating brokers and agents for the disposal of shares. The promoters of the Australian Catholic Church Property Insurance Co. broke new ground in this respect. The intervention of brokers for the sale of shares was not sought. It was determined that shares should first of all be offered to the bishops, clergy, and members of religious communities, and this was done by circular. Later on, applications were received from the Catholic laity. In this inexpensive way nearly 30,000 shares have been allotted to subscribers throughout the Commonwealth and New Zealand, so that the entire proceeds from the sale of shares have passed to the company's credit without any deduction whatever.

The company has also left the beaten track in avoiding the bulk of the heavy outlay entailed on other companies in the pursuit and retention of business. It employs no agents. It deals direct with its clients. To be of maximum benefit to the Catholic community, the company recognises that it must eliminate the middleman. The character of the business to which

and has little or no incentive to safeguard his property. To these may be added the demented "fire-bug," the tramp, and the small boy who likes to see the fire brigade turn out.'

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it is confined relieves the Catholic Church Property Insurance Co. from the necessity of resorting to the competitive methods of other institutions, as well as from copying their elaborate internal management. The working expenses and losses of other fire companies operating in Australia range from 76 to 100 per cent. of their net annual premium income. The working expenses and losses of the Catholic Church Property Insurance Co., during its first year's existence, despite the fact that the outgo embraced much non-recurring expenditure, were under 15 per cent. of its net premium income for 1912.

These figures do not require emphasis. They reveal a disparity which he who runs may read and grasp without difficulty. The position is to be explained by the economical methods just noticed; and, for the rest, by the special immunity of the property insured. Church buildings are rarely concentrated in a limited area where a single fire might result in a disastrous loss. They are widely scattered, almost invariably detached from privately-owned tenements, generally constructed of stone or brick, and carefully looked after by the occupants or trustees, who are vitally interested in their preservation from fire, which is not always the case with those in charge of buildings used for business or residence.

Persons dealing in a large way with fire insurance companies require to be satisfied, and very properly so, in respect to two essentials. The first is, that the contracting company is strong enough to meet all claims likely to be made on its funds; and next, that its premium rates are fair and reasonable. The limitation implied in the words 'all claims likely to be made' is employed advisedly. Because, if such an unthinkable situation arose as that every policy became concurrently a claim, no fire insurance company now in existence could meet its obligations. The liquid assets of the strongest companies are only an infinitesimal moiety of their total contingent liabilities. The utmost insurance managers expect to do is to provide that no single disaster, or series of disasters, shall involve such losses as will financially cripple their companies. The precautions adopted by the Catholic Church Property Insurance Co. are even more stringent. While the properties covered by its policies are the safest extant from an insurance point of view, the company reinsures largely with other underwriters, retaining only such amounts as, in the event of fire, it can pay without the slightest embarrassment.

In regard to its main purpose—viz., a reduction in the cost of insuring Church property, the company has already been successful. Five years elapsed from its inception before the Irish company was in a position to donate any of its profits to religious or charitable purposes. But our Australian company has been able, *at the end of its first year's operations*, to allot its policy-holders bonuses approaching 50 per cent. of the amount of gross premium. In addition to the ordinary 10 per cent. rebate given on the issue of a policy, the Australian company pays a cash bonus of 40 per cent. on the policy's maturity. In other words, a policyholder in the Catholic Church Property Insurance Co. pays only 12s for what costs him 20s elsewhere. It is estimated that, by the end of the year rebates and bonuses amounting to some £1500 will have been received by its policy-holders throughout Australia. This is an achievement which should arrest attention, yet it may be accepted as falling far short of what could be accomplished by universal co-operation of trustees of Catholic Church property in the company's activities. Without materially increasing its working expenses, the company could handle a much larger volume of business, and it may reasonably be expected that this business, now bestowed in other directions, will gravitate in the immediate future to this institution, owned and controlled by Catholics exclusively. For over half a century Catholics have been making huge contributions to the treasuries of outside companies without any appreciable return. This Catholic company enables us to stop this waste. That it has already rescued for Church purposes a substantial sum, which, but for its intervention, would have been lost, justifies its existence, and indicates that within it lies the power of

great practical utility to the Catholic Church in Australasia.

The progress of the company, as shown by its accounts, is most gratifying. The net profit on its operations for 1912 (including provision for unexpired premiums) amounted to £2172 8s. From this sum it paid to its shareholders the modest dividend of 5 per cent. Considering that the shareholders' funds earn over 4 per cent., the premium income was scarcely affected by the dividend. There is no doubt that the shareholders are entitled to look for a higher return in these times of dear money; and under ordinary circumstances the company should be able to pay it without difficulty. The funds of the company are all invested in Australian Government Stock, and its assets at date are over £30,000.

Although the Catholic Church Property Insurance Co. issues policies in all the Australian States, it has so far opened offices in New South Wales and Victoria only. The former is situated at 28 Elizabeth street, Sydney, and the Victorian office is at 481 Bourke street, Melbourne.

OBITUARY

MR. JEREMIAH BARRY, OAMARU.

Another old identity of this district, in the person of Mr. Jeremiah Barry, passed away on Monday, September 8. Mr. Barry was born in County Cork, and at the time of his death was 72 years of age. Mr. and Mrs. Barry had been residents here for 33 years, and were respected by all who came in contact with them. Much sympathy is felt for Mrs. Barry and family (four sons and two daughters) and his sister (Mrs. Fitzgerald, of Dunback), and the esteem in which they are held was well shown by the large number who attended the funeral. As the remains were being carried out of the Basilica, the 'Dead March' was played, and the bell tolled. During his illness, which was of short duration, Mr. Barry was regularly attended by the Rev. Father Lynch, and the Rev. Father Farthing officiated at the graveside.—R.I.P.

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[We do not hold ourselves responsible for opinions expressed by our correspondents.]

THEOSOPHY AND THE THEOSOPHISTS.

To THE EDITOR.

Sir,—I beg to draw attention to the following misstatements in your leading article, on 4th inst., on "Theosophy and the Theosophists."

The 'Order of the Star in the East' did not replace an older society which was suppressed in India; the 'Order of the Rising Sun' is still, I believe, in existence under the Vedantists and that name was at first inadvertently adopted by the O.S.E. I do not speak officially for that Order, but I believe that its object is—not to 'ensnare' any—but to induce all to live and prepare themselves for the coming of a Great Teacher.

Miss McNeil's statement that 'Theosophy explicitly denies the Incarnation, the Atonement, the death of Christ, the claim of Christ to be the only way to the Father; and if a Christian would be also a Theosophist, he must leave all this out of his Christianity,' is entirely unfounded: Theosophy denies none of these things, as its literature clearly shows. It opposes no man's faith, and has no sectional body of doctrine. The Society includes members of all faiths, each being free to think freely on Theosophical subjects and explanations.

You quote from the *Bombay Guardian* that the judge held that Mr. Leadbeater was 'an immoral person'; that is not true, and the Press Agency withdrew and apologised for the error.

The judge's opinion that Mrs. Besant had stipulated that the boys should have nothing to do with Mr. Leadbeater, was given in opposition to the evidence of Mrs. Besant herself, and of Sir Subramaniam Iyer, late Chief Justice, and of three other gentlemen, all present at the interview.

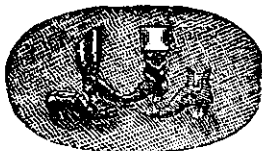
The whole case is still before the Courts, on appeal.

I have no reason to disbelieve Mr. Leadbeater's statement that he acted (as regards three boys in America many years ago) in accordance with rules laid down in a certain Order of the Anglican Church of which he was a member. The result in every case was quite successful in eradicating the 'devilish' habit.

C. W. SANDERS,

General Secretary, Theosophical Society.

[As a mere matter of courtesy we print the foregoing, but we would point out that a writer who sets out to correct 'misstatements' is expected to give chapter and verse for his counter-statements, and to furnish his readers with something better than that he 'believes' this, or 'has no reason to disbelieve' the other thing. Our correspondent's failure to supply a single authority in substantiation of his statements renders his communication entirely valueless. We have dealt briefly with his assertions in another column.—Ed. N.Z.T.]



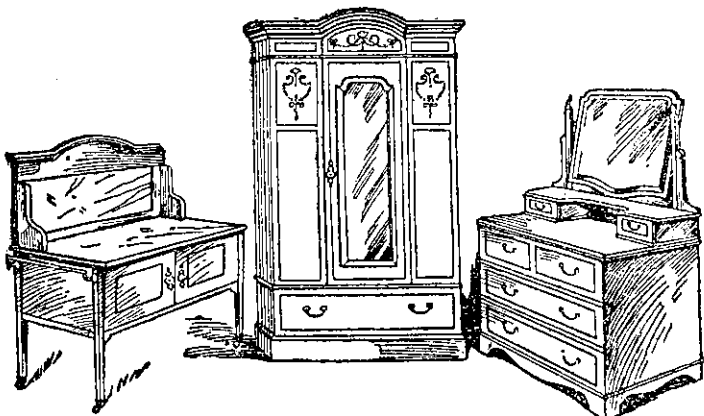
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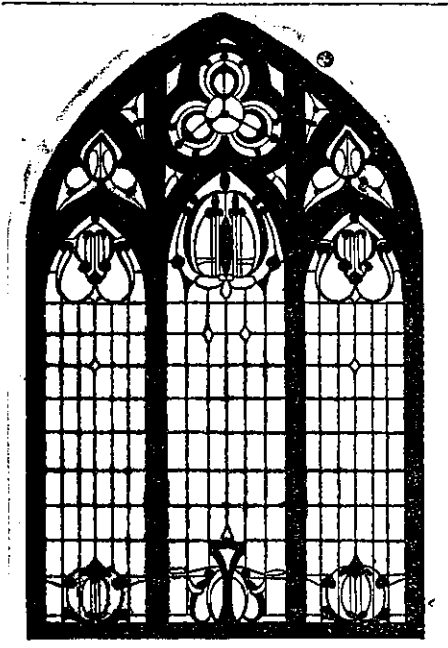
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Current Topics

The League and Its Methods

There is ever-gathering evidence that the unscrupulous and deplorable methods adopted by the Bible in State Schools League organiser in this country, and either directly or indirectly condoned by the League Executive, are beginning to recoil upon the party using them. In the *Otago Daily Times* of September 12 Mr. J. J. Ramsay, ex-chairman of the Otago Education Board, gives vent to the indignation felt by large numbers of fair-minded citizens in the following vigorous fashion: 'To misrepresent a man and put statements in his mouth that he never uttered seem to be inseparable from the Bible-in-schools policy. That and labelling men "atheists," "secularists," and "Catholics" are favorite methods of the so-called ethical leaders. Thank goodness, ordinary people have a soul above that kind of warfare. It would not even be tolerated in a prize ring.' And Mr. A. R. Atkinson, who has been insultingly and shamefully treated by Canon Garland, Dr. Gibb, and others of the League, thus sums up, in the *Wellington Post* of September 10, the effect of the League's methods in his own case: 'That the action of the secretary of the Bible in State Schools League has done me no harm in the place where I am best known, but has on the contrary seriously damaged his own reputation and his own propaganda, is fortunately beyond doubt. An organisation which stands by while its principal officer conducts himself in this fashion cannot possibly escape the moral responsibility for tactics which it has abstained from disavowing. The injustice, the intolerance, the vindictiveness, the entire disregard of the ordinary courtesies and decencies of honorable controversy with which I have been treated have made a profound impression upon the public mind.'

The 'Ulster' Business

The *Dublin Leader* puts the position in regard to the Orange attitude towards Home Rule pithily and admirably in the course of a brief comment on an utterance made by the Irish Unionist paper, the *Irish Times*. In a leading article the *Irish Times* had said: 'Viscount Morley was reduced to pitiable embarrassment by the question: If Ulster resists Home Rule to the extremity of civil war, will her loyal citizens be shot down by British troops.' On which the *Leader* remarks: 'Waiving the nonsense of supposing that a province, a majority of whose Parliamentary representatives are in favor of Home Rule, will fight against it, it is absurd to ask if loyal citizens will be shot down by British troops. Of course, they won't. The loyal citizens will be on the side of the troops. Arnott's paper should ask what will be done to disloyal citizens taking up arms—wooden or otherwise as they may be—against his most gracious Majesty, the King?'

In the meantime it is satisfactory to note that Irishmen who are in a good position to judge are strongly of opinion that the occasion for asking and answering the question will never arise. Orangemen, said Mr. John Dillon significantly in a recent speech at Birkenhead, may be brave but they are not lunatics. Mr. John McCormack, the famous tenor, who from his position as a sort of professional wanderer may be regarded as being capable of taking a fairly detached attitude on the question, in a press interview at Adelaide the other day declared enthusiastically, 'We will get Home Rule,' and as vehemently waived aside all suggestion of trouble from Ulster. 'The first people to come along and say let's sink our differences will be the Ulstermen,' he avowed. 'I know the North of Ireland people, and I am satisfied their hearts are in the right place. I am a Catholic, but the Protestants are just as proud of my success as though I had been a Protestant.' According to the Irish Press Agency, the most reliable information from well-informed Unionist sources in Belfast is to the same effect—that there will be no civil war and no Provisional Government, that

Sir Edward Carson is not taken seriously by the majority of Unionists who count for anything in position or influence, that the 'Ulster' agitation has about worked itself out, and that Home Rule, when it comes, will be accepted and worked by 'Ulster' for all it is worth.

A Remarkable Confession

We print the following remarkable confession, not because it is a slap in the face to the notorious *Menace*—which has received more notice than it really deserves—but because it takes the public behind the scenes, and gives them an inside view of the spirit which animates the whole anti-Catholic propaganda in America, and of the sordid and despicable means by which that propaganda is carried out. And it is a fair presumption that the application of the striking statements which are made as to the principles and methods adopted in the campaigns of bigotry against the Catholic Church is not confined to America. The declarant—to borrow a legal term—is one who was a leader and standard-bearer in the forces of aggressive Protestantism—one who was for twenty-two years the head of the Baptist missions and propaganda in Mexico. He is ex-minister Mr. William H. Sloan. Mr. Sloan is now a Catholic, and the editor of a Catholic paper published at Las Cruces, New Mexico. 'His statement,' says the *Ave Maria*, 'was prompted by the receipt of copies of a widely-circulated anti-Catholic sheet, of which he writes as no one that we know of could write. In returning a corrected proof of this open confession which we had submitted to him, Mr. Sloan says: "I am quite willing you should republish the enclosed. I am sorry I am too busy just now to polish it and to add to it; but I may before long send you something more satisfactory."'

Here is the confession, as supplied direct by Mr. Sloan to the *Ave Maria*: 'We ourselves were engaged in writing and preaching such stuff probably before the editor of the *Menace* was born—for his articles show that he is yet in the "puppy" age as well as of the "puppy" character,—and we know all about the origin and source of the lies and calumnies that he gives the public every week. We ourselves have waded through all the disgusting mire of slanderous attacks on the priests and the nuns; we have anathematized the bishops who wanted to take public funds from the treasury for the support of Catholic institutions; we have cried to Heaven to defend our public schools against the insidious attacks of Rome; we have accused the Pope of lying awake at night to devise some way by which he might surreptitiously win over the United States to the "Romanist" cause; we have painted the ignorance of Mexico and South America in most lurid colors; and we have reason to believe that much of the bigoted drivel now going the rounds of the *Guardians* of Liberty press, and heard in bigoted Protestant pulpits, had its origin in our sophomoric declamations years ago, when we travelled through the States in search of funds with which to carry on our work of Protestant propaganda, and inveighed in most bitter terms against "superstition, immorality, ignorance, and vice" as found among the Roman Catholic people where we labored. We were not entirely to blame: we were paid for doing it (as is the editor of the *Menace*), and we were easily persuaded it was all true. We learned the truth after a while. A compassionate God took hold upon us, lifted our feet out of the mire, and placed them upon the Rock.'

It is certainly to be hoped that Mr. Sloan will find time to carry out his intention of elaborating on the facts here so vigorously expressed.

Theosophy and the Theosophists

We publish in another column—purely as a matter of courtesy, and certainly not on account of its intrinsic merits—a letter from the general secretary of the N.Z. Section of the Theosophical Society in which the writer professes to correct one or two 'misstate-

ments' in our leader of September 4. In not a single case does our correspondent give any authority for the counter-statements he makes, nor a tittle of evidence in support of them, his alleged corrections amounting to nothing more than statements that he 'believes' this, or has 'no reason to disbelieve' the other thing. If the general secretary of the N. Z. Section of the Theosophical Society has no better defence or vindication to offer than this, he would have been well advised to hold his peace. The main contention of our article—that Mrs. Besant's apology for Leadbeater was an outrageous and utterly baseless calumny on the Catholic priesthood—he makes no attempt to controvert or deny; and from the fact that in quoting Leadbeater he limits that individual's utterance to 'a certain Order of the Anglican Church' he may be taken as admitting that the *Tablet* position was correct. The alleged corrections are for the most part concerned with purely incidental or subsidiary points; and with these we deal briefly *seriatim*.

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(1) The general secretary writes: 'The "Order of the Star of the East" did not replace an older Society which was suppressed in India; the "Order of the Rising Sun" is still, I believe, in existence under the Vedantists.' We are not in the least interested in what our correspondent 'believes'; what we want is the facts, and authorities substantiating the facts. Our authority for the statement made is Miss E. R. McNeile, who was for a while a personal colleague of Mrs. Besant's and an enthusiast in the Theosophist cause, who studied the cult at its fountain head in India. We quote the lady in full: 'In January, 1911, a society was formed among the students of the Central Hindu College, the College founded by Mrs. Besant at Benares, under the title of the Order of the Rising Sun, to promote preparation for this coming. The boy Krishnamurti was made prominent in the Order, and it was the practice of the members to prostrate themselves before him and touch his feet, an act of homage well understood to imply an act of worship. The principal of the College, Mr. George Arundale, was the founder of this Order and the high priest of the cult, and to such an extent did it tend to encroach upon the time and attention of the students that remonstrances were made by alarmed parents, and the Order was suppressed. It was, however, speedily replaced by the Order of the Star in the East, of which Krishnamurti is head and Mrs. Besant Protector. The object of this Order is so to prepare the way for this Coming One that, when he comes, he may be recognised and received.' The point is not one of any special importance; but so far as the evidence goes we prefer the personal testimony of a lady who has resided for years in India and who writes from first-hand and intimate knowledge, to the statement of a resident of Auckland, even though he happens to be the general secretary of a distant Section of the Society.

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(2) Our correspondent says: 'Miss McNeile's statement that "Theosophy explicitly denies the Incarnation, the Atonement, the death of Christ, the claim of Christ to be the only way to the Father, and if a Christian would be also a Theosophist, he must leave all this out of his Christianity, is entirely unfounded.' On the contrary, we affirm that the statement is literally and absolutely true. Miss McNeile is, of course, speaking of the accepted Christian doctrine of the Incarnation, Atonement, etc. If our correspondent asserts that Theosophy does not deny the doctrines of the Incarnation, vicarious Atonement, etc., of the historical Christ—as these are held and taught in orthodox Christianity—he is stating the thing that is not, and is ignorant either of the Christian doctrines or of Theosophical teaching on the subject. For Theosophy denies that Jesus of Nazareth was Christ at all. Let us hear Mrs. Besant on the subject: 'They (i.e. "well-instructed Theosophists") recognise in the Christ of Christendom the Supreme Teacher of the world, but they do not admit that He will come only once to the world; they reverence and honor Him now as still the

Supreme World-Teacher, but they do not identify Him with the great disciple who took the Jewish name as Jesus. . . . There is the point where the difference would come in' (*The Changing World*, pp. 309-10). Christianity holds and emphasises that Jesus—and He alone—was the Christ, and this is, indeed, the central feature and most important element in the Christian doctrines of the Incarnation, Atonement, etc. The Christian, therefore, who aspires to be a 'well-instructed Theosophist' must necessarily 'leave all this out of his Christianity.' In regard to the Atonement, Mrs. Besant is elsewhere still more explicit. In her work on *Esoteric Christianity*, after reviewing at length the Christian doctrine of vicarious Atonement, she describes it (p. 199) as 'a doctrine so destructive of all true ideas as to the relations between God and man.' Nor are these the only doctrines that must be abandoned by the Christian who is prepared to give in his adherence to the tenets of Theosophy. The very fundamental doctrine of Christianity—the doctrine of a personal God—must also go. In her little book entitled *Why I Became a Theosophist*, Mrs. Annie Besant says (p. 19): "The next matter impressed on the student of theosophy is the denial of a personal God. In theology, theosophy is pantheistic—God is all, and all is God. In spite of its attempt to masquerade in Christian ethical phraseology, and of its affected respect for the Christian tradition, Theosophy is nothing but a miserable mixture of sham philosophy, charlatanism (as exposed in the earlier history of the cult), and false mysticism; and its tenets are, we repeat, wholly inconsistent with the teachings of historical Christianity."

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(3) Our quotation from the *Bombay Guardian's* report of the judgment of the Madras High Court—to the effect that the judge 'held that from the evidence he had given Leadbeater was certainly an immoral person and was highly unfit to be in charge of the boys'—was correctly given: and so far we have not seen in the New Zealand press any withdrawal by the Press Agency of the *Guardian's* version of the matter. Our correspondent states that the reference to Leadbeater as 'an immoral person' was afterwards withdrawn by the Press Agency who 'apologised for the error.' As we have said, we have seen no such withdrawal; but we accept our correspondent's statement on the point, merely reminding him that his statement would have been materially strengthened if he had mentioned when and where, in what papers and in what terms, the withdrawal and apology were made. (4) Our correspondent asserts that the judge's opinion that the plaintiff—the father of the boys—had stipulated with Mrs. Besant that they should not have anything to do with Leadbeater 'was given in opposition to the evidence of Mrs. Besant herself, and of Sir Subramaniam Iyer, late Chief Justice, and of three other gentlemen, all present at the interview.' The obvious reply is that the judge had all this evidence before him; and if, nevertheless, he went out of his way to express himself as satisfied that such a stipulation had been made, it raises a strong presumption that the evidence against Mrs. Besant's recollection or version of the interview was overwhelming. The only other alternative is to suppose that the judge was either deliberately corrupt or a hopeless imbecile. (5) Our correspondent's suggestion that the statements as to Leadbeater's infamous teaching had reference only to 'three boys in America many years ago' is either mere pretence or an exhibition of ignorance on his part. As indicated in our article, the advice was given, as admitted in Mrs. Besant's letter, to at least some twenty other boys; and it was doubtless the evidence on this point which led the judge to declare that Leadbeater was 'highly unfit to be in charge of the boys.' The subject is not one which we can allow to be even distantly discussed in our columns. We can only express our surprise and disgust that any resident of New Zealand can be found to condone and apparently approve of teaching which even Mrs. Besant has strongly and vehemently condemned.

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'THE POPE AND THE KING'

Bishop Brindle, in his speech at Ratcliffe College the other day, did well to emphasise the respective spheres of Catholic loyalty expressed by the toast of 'The Pope and the King,' for almost at the same time that his Lordship was speaking, a Protestant scribe must have been delivering his soul of the common misunderstanding in regard to this very point (says the *London Universe*). A newspaper cutting with nothing beyond a postmark to locate it brings the information, sent to the editor by one of his correspondents, that 'the Roman Church being essentially both an autocracy and a monarchy, there is no room, by the teaching of the autocrat, for loyalty to any other monarch.' From the drift of the letter it is implied that this is to have some serious bearing upon the state of things in Ireland; but the correspondent is really only saying what Protestants have over and over again maintained as a general principle—viz., that no Catholic in the British Empire can sing 'God save the King' without violating his religious duty. The fact that at Catholic dinners and other gatherings the company often honors the toast of 'The Pope and the King,' seems, if anything, to confirm the Protestant mind in error. 'There you are,' it is said, 'the Pope first, the King afterwards; an insult to his Majesty George the Fifth.' Now these same critics are in the position of being suspects on account of their own temporal loyalty—for do they not themselves toast the 'Church and State,' and so give the banner of the Establishment precedence over the Union Jack? If they answer, in truth and self-defence, that in their conception of the Church and its place in human life it rightly takes precedence in their minds, without any implied disloyalty to the Realm, that answer vindicates also the Catholic attitude of mind that is involved in the toast of 'The Pope and the King.' Both the Pope and the King have their place in Catholic hearts, and their claim on Catholic allegiance; but the former holds his sway in right of being God's vicegerent on earth, while the latter claims, at any rate nowadays, in right of his headship of a purely temporal state. To suppose that, under these circumstances, there is any want of due and proper recognition of the King's position by mentioning him next in order to the ruler of the Church, is to argue oneself so obsessed by the sense of temporal loyalty as to be beyond the understanding of what the Pope's position really signifies.

The True Patriotism.

Not only is the Catholic view supported by such expressions as 'Fear God, honor the King,' and 'Church and State,' but also we may say that, judging from the decay in the spirit of loyalty which animates nations that have rejected Christianity, the time can hardly be very far distant when patriotism, in the old-fashioned sense of the word, will scarcely exist unless as the complement of religious faith. Modern history is affording plenty of examples of the effect of an irreligious outlook and upbringing upon the minds of those who are shortly to constitute their nations' manhood. It is not too much to say that temporal thrones in Europe totter to their fall, or constitutional principles in legitimate republics are endangered, as a direct result of depriving the young especially of ideas of Christian reverence and a respect for Catholic authority. The makers and throwers of bombs in Barcelona are not even yearly communicants; your young Italian brigand who stabs and robs you is the political offspring of anti-religious principles; the Apache prowling near Paris by night is a fitting fruit of the Tree of Knowledge as planted by the present French Government. In all these cases there is no loyalty to the State, whether monarchical or republican, no ideas of any sort of national or civic duty, no regard whatever for the things that make for the country's welfare. Catholic citizens, on the other hand, know well that just because kings reign as servants of the King of Kings, their loyalty is called for in due order by the Master and the servant, but not by the servant before the Master. The whole underlying idea was

very well expressed by the English poet who made his lover say so prettily:

'I could not love thee, dear, so much,
Loved I not honor more.'

Just as the prepossession in honor's cause equipped him to discern the better his duty to his lady-love, so this same lover might have said to his sovereign:

'I could not love thee, sire, so well,
Came not my God before.'

It should not tax even a quite ordinary understanding to see and appreciate the principle that is here at work. The Catholic who toasts 'The Pope and the King' is so far from belittling the dignity of his Majesty George the Fifth that actually he is making proclamation of the high place to which the Sovereign is to be assigned in virtue of his office as temporal ruler—a place that makes him worthy to stand next and beside the Supreme Pontiff in a dual embodiment of the two spheres of authority. Every Protestant citizen who values patriotism in its highest sense, should no more wish to see the Royal Arms placed by Catholics above the Papal tiara than he would himself wish to make the Bible of secondary importance to the Statute Book.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 20.

There was Exposition of the Blessed Sacrament at St. Anne's Church last Sunday.

Among those who received an invitation to dine at Government House on Monday was his Grace the Coadjutor-Archbishop.

The Rev. Fathers J. Creagh and Mulcahy, of the local Redemptorist Monastery, returned from Australia by the Manuka yesterday.

There passed away at Wellington last Monday a very old resident of New Zealand, in the person of Mrs. Eliza Sullivan, of Dunedin. The remains were sent to Dunedin for interment. Mr. Thos. Jones, of the local police, is a son of the deceased.—R.I.P.

Sisters G. O'Flaherty and D. McGrath, of the ladies' branch of the H.A.C.B. Society, who recently returned from a visit to Christchurch, are loud in their praises of the hospitality of the Christchurch members, who entertained them and made their visit a memorable one. They have hopes of returning to Christchurch at no distant date to assist in the establishing of a ladies' branch there.

The usual fortnightly meeting of the ladies' branch of the H.A.C.B. Society was held in St. Patrick's Hall on Monday evening. There was a large attendance of members, over which Sister G. O'Flaherty, B.P., presided. At the conclusion of the ordinary routine business a euchre party was held, and a most enjoyable evening was spent. The prizes were won by Miss Geoghegan and Mr. Dustin. The branch will hold another euchre party on Monday, October 13.

A quiet but pretty wedding was solemnised at St. Anne's Church on August 20, the contracting parties being Miss A. McDonald, youngest daughter of Mr. Angus McDonald, Kelso, Otago, and Mr. W. E. Forde, Wairio, Southland. Rev. Father W. J. Peoples, S.M., celebrated the Nuptial Mass. Mr. W. B. Keany was best man, and the bride's sister acted as bridesmaid. Mr. M. Hannigan, cousin of the bride, gave her away, and a reception was given at his residence in Adelaide road after the ceremony, Rev. Father Peoples presiding. The honeymoon is being spent at Rotorua. Mr. and Mrs. Forde will take up their residence at Wairio.

The Wellington District H.A.C.B. Society Council met last Friday evening under the presidency of Bro.

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J. J. L. Burke. The principal business discussed was the report of the district half-yearly meeting, especially on the proposed sub-district legislation, announced at that meeting by the district-president. In view of the announcement, it was agreed to recommend branches to withhold, in the meantime, the secession notices pending further information as to the District Executive's intentions. The members of St. Patrick's and St. Mary's branches of the H.A.C.B. Society will approach the Holy Table in a body at the 7.30 o'clock Mass at St. Joseph's Church, Buckle street, on Sunday, September 28.

An enjoyable evening was spent in St. Patrick's Hall on last Thursday night by the Children of Mary, Te Aro. Among the visitors present were Very Rev. Dean Regnault, S.M. (Provincial), Rev. Fathers Hurley (director), Barra, Schaefer, and Tymons. A splendid musical programme was contributed to by Misses Jansen, B. and M. Lawlor, M. Griffin, Clisby, Curtis, O'Sullivan, and Murphy. Advantage was taken of the occasion to present Miss B. Lawlor (past-president) with an afternoon tea set, in view of her approaching marriage. Rev. Father Hurley made the presentation, and in doing so referred to the great services rendered to the sodality by Miss Lawlor, particularly during her term as president. In conclusion, he extended to her the best wishes of the members. Miss Lawlor suitably responded.

I very much regret to chronicle the death of Mrs. Connor, of Northland, which occurred last Tuesday evening. The deceased lady was a noted Church worker, and she was indefatigable in her efforts to secure a school-chapel for Northland. She endeared herself to a large circle of friends and acquaintances by her winning and gentle ways. For the past six months Mrs. Connor had been confined to her bed, but this did not prevent her from working for the cause she loved so dearly, and she spent the long period she was in bed in dressing dolls and arranging toys for a monster Christmas tree which she proposed erecting on the lawn in front of her residence. The interment took place on Wednesday, prior to which the Rev. Father Hickson, S.M., Adm., celebrated a Requiem Mass in the little school-chapel on the Hill for the first time—a fitting tribute to one who had done so much in securing its erection. Mrs. Connor leaves a husband to mourn her loss, and to him is extended the sincerest sympathy of a large circle of friends in his bereavement.—R.I.P.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

September 22.

A successful entertainment was given on last Wednesday evening in the Hibernian Hall in aid of the funds for furnishing the H.A.C.B. Society's and Marist Brothers' Old Boys' combined section in the projected Cathedral carnival. There was a large audience, and the well-selected programme was much enjoyed. Two selections in good style were given by the M.B.O.B.'s orchestra; the Marist Brothers' junior pupils contributed an excellent exhibition of club and dumb-bell drill; Miss Egan and Master Darragh danced a sailor's hornpipe and an Irish jig; the Convent pupils sang a chorus, and Misses Wacked and O'Brien a duet; vocal solos were given by Miss W. Brick, Messrs W. McKay, and W. Bell, and Master R. McLaughlin. Mr. M. Grimes and Mr. W. P. Daly shared the secretarial duties.

On last Thursday evening the Marist Brothers' Old Boys gave a reception in the Brothers' school to the Catholic members of the Australian Rugby football team, there being a very large attendance to honor the guests of the evening. Amongst those present were the Rev. Fathers O'Boyle, Long, Murphy, B.A. Mr. Morgan (manager), Mr. Fahey (vice-captain), and several members of the New Zealand team.

On behalf of the M.B.O.B., Mr. Smythe cordially welcomed the visitors to Christchurch, and hoped that

their visit would be one of pleasure. Rev. Brother Calixtus, on behalf of the Brothers and present pupils, also extended a very hearty welcome, and sincerely hoped that their visit would be profitable and enjoyable.

Mr. Morgan, on rising to reply, was received with prolonged applause. He thanked one and all for their kind words of welcome, and said that everywhere they had been in the Dominion they had been overwhelmed with kindness. The members of the team were fine fellows, which made his work as manager one of very great pleasure. They would all carry back to Australia happy recollections of their visit to New Zealand, but especially of their sojourn amongst the people of Christchurch.

Light refreshments were then handed around, after which several games were indulged in, concluding with an excellent programme of music to which the following contributed:—Piano solo, Mr. P. Augarde; songs—Misses F. Gardiner and I. Main, Messrs. R. Moloney, W. McKay, Johnston, Jamieson, and C. Lawrence; recitations, Miss O'Donnell. The accompaniments were played by Mr. P. C. Augarde.

The Rev. Father Murphy, B.A., goes this week from the Cathedral parish to assist in the wide parochial district of Ahaura, Westland.

On the occasion of the recent visit to Christchurch of Sister G. O'Flaherty and Sister D. McGrath, president and past-president respectively of St. Mary's (ladies') branch of the H.A.C.B. Society, Wellington, every attention was extended to them by the members of St. Patrick's branch in this city. Among other means promoted for their enjoyment was a very pleasant drive through the suburbs to Nazareth House and Mount Magdala. In a four-in-hand drag, supplied by the Rink Stables, Misses O'Flaherty and McGrath, a large party of members and their lady friends, and the branch chaplain (Rev. Father O'Boyle), participated in the outing, the visitors being much impressed with these admirable institutions. The party were entertained at afternoon tea by the Nuns of the Good Shepherd, whilst they and the Sisters of Nazareth were cordially thanked, on behalf of the company, by Bro. H. A. Sloan, B.P., for their kindness and hospitality. The return drive to the city concluded a thoroughly enjoyable afternoon.

Christchurch North

September 15.

Very Rev. Dean Binsfield is at present the guest of the Very Rev. Dean Hills, S.M., V.G.

The enrolling of members of the Catholic Federation took place at all the Masses on Sunday, and will be continued for the next few Sundays. The secretary, Mr. T. Cape-Williamson, was in attendance at all the Masses.

The solemnities in connection with the Feast of the Holy Name of Mary, and patronal feast of the church, were held on Sunday afternoon, and consisted of Rosary, sermon, procession in honor of our Lady, and Benediction of the Blessed Sacrament. There was a very large congregation. The Children of Mary, numbering about 50, took part in the procession. An eloquent sermon was preached by the Rev. Father Quinn, S.M. (St. Bede's), who took for his text 'Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women.' Very Rev. Father Graham, S.M., assisted by the Rev. Fathers Hoare and Dignan, S.M., officiated at Benediction, the Very Rev. Dean Hills, S.M., being present in the sanctuary.

Ashburton

(From our own correspondent.)

An 'At home,' under the auspices of the Catholic Young Men's Club, was held in the Catholic boys' schoolroom on September 17, Mr. T. M. Brophy presiding. The usual procedure was followed—progressive euchre, musical programme, and supper. The progressive euchre prizes were won by Miss T. Hicks and Mr.

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D. McCormick. The musical portion of the programme was contributed by Misses T. Hicks, M. Quigley, Messrs Duncan, McDonald, and E. McSherry. The supper, provided by the ladies, was much appreciated. The singing of 'Auld lang syne' terminated a pleasant evening's entertainment.

Occasion was taken at the social held by the Catholic Club for making a presentation to Mrs. D. McCormick by her fellow-members of St. Mary's Catholic Club. Very Rev. Dean O'Donnell, in making the presentation (which was a recognition of Mrs. McCormick's good work in the interests of St. Mary's Club), referred to the enthusiasm always displayed by Mrs McCormick in all Catholic matters, and eulogised her work as president of St. Mary's Club. The recipient briefly and feelingly returned thanks.

Messrs. E. McSherry and W. J. Cunningham, two prominent members of the Catholic Young Men's Club, delivered recently, before the members and their friends, an instructive lecture on 'First aid.' The charts shown were minutely explained by the lecturers, while the demonstration as to the proper method of attending the injured was keenly watched. On the termination of the lecture, Mr. M. J. Burgess moved and Messrs T. M. Brophy and F. K. Cooper seconded, a hearty vote of thanks to Messrs Cunningham and McSherry, the vote being carried by acclamation.

The attendance was only moderate at the last weekly meeting of the Catholic Young Men's Club. Mr. M. J. Moriarty (vice-president) presided. The programme for the evening took the form of a 'Parliamentary election.' The candidates were: Messrs. J. A. Lennon (Reform party), T. M. Brophy (Liberal), and E. McSherry (Independent). The speeches of the candidates were very interesting, and gave evidence of considerable thought on the part of the speakers. The vote taken resulted in Mr J. A. Lennon (Reform party) being returned.

Timaru

(From our own correspondent.)

September 22.

On Wednesday last there passed away, fortified by all the rites of the Church, Mrs. Ellen Fitzgerald, wife of Mr Jas. Fitzgerald, and mother of ex-Detective Fitzgerald, in her seventy-second year. The funeral took place on Saturday, and was attended by a large number of mourners.—R.I.P.

On the initiative of the Timaru Catholic Club a meeting of Timaru literary societies was held in the Herald Buildings on Tuesday last to take steps towards holding literary and general competitions. The Rev. Brother Egbert and Messrs. S. Venning and M. J. Doyle were the Catholic Club delegates, and Mr. S. Venning was elected as one of three to go into the matter early next year.

The mission conducted by the Marist Missionary Fathers is being attended by very large congregations. The week-day Masses, which are followed by instructions, are very well attended, whilst at the evening exercises only standing room is often available. On Thursday evening there was a procession around the interior of the church in honor of the Blessed Virgin. On Sunday the greater part of the congregation at the early Mass received Holy Communion. As it was the 'women's Sunday' the various women's confraternities and the Children of Mary approached the Holy Table in very large numbers. The total number of communicants at both Masses amounted to over 700, and it may be added that over 300 adults approached the altar rails every morning during the week. On Sunday evening the sacred edifice was literally packed with over 1100 adults. The sermon was preached by the Rev. Father McCarthy, S.M., and the Very Rev. Father O'Connell, S.M., led the congregational singing. The zealous and devoted missionaries—Very Rev. Father O'Connell and Rev. Fathers McCarthy and Herring—are working most zealously for the success of the mission, which will be brought to a close on Sunday next with a Communion breakfast for the men. On Thurs-

day evening there will be a special solemnity in honor of the Blessed Sacrament.

DIOCESE OF AUCKLAND

(From our own correspondent.)

The sacred concert, which was recently held in the Sacred Heart Church, Ponsonby, was given by the local choir under the conductorship of Mr. A. Dobbs, and several members of the Cathedral Choir and others assisted on the occasion.

An effort may be made to secure the attendance of the famous band of St. Augustine's Orphanage, Bendigo, for the Auckland Exhibition contest. The Exhibition Band Contest Committee is most anxious to secure the presence of the boys' band, and it is to be hoped success may crown its efforts.

Rev. Father Roche was detained here last week, and did not, as intended, leave for Sydney on Monday. He addressed the members of the Holy Family confraternity at their usual weekly meeting. The annual week's mission to this confraternity will commence on Sunday, October 19, and will be conducted by one of the Redemptorist Fathers.

Reference was made recently to the work going on at the Sacred Heart Church, Ponsonby. The improvements are extensive, and afford much-needed room, and will seat another 250 people, making the total seating accommodation 750. The additions include two transepts, and a sanctuary, the interior design now being cruciform. A new iron roof, replacing the old shingle one, has been put on, and the whole edifice has been repainted and renovated. A new sacristy and committee room have been added. The total improvements will cost £1200.

The monthly meeting of the Guard of Honor Society was held in the Cathedral on the first Sunday of September. The Rev. Father O'Doherty (spiritual director) was present, and Sister Mercedes presided over a large attendance of members. The election of officers for the ensuing year resulted as follows:—President, Miss C. Gough; vice-president, Miss B. Tuohy; secretary, Miss K. Commons; treasurer, Miss L. Kavanagh. Father O'Doherty congratulated the members on their successful social gathering, which was held in aid of the altar funds. He also thanked them for their presentation, and the social evening given in his honor on his feast day.

At the Concert Chamber of the Town Hall on Thursday evening a lecture on 'The life and times of Robert Emmet' was delivered by Mr. J. J. Sullivan. There was an excellent attendance. The lecturer dealt most interestingly with the exciting times in which the favorite patriot of the Irish people lived and played so important a part. The lecturer gave a very interesting account of Emmet's student days in Trinity College, during which time he gave promise of the high patriotic ideals by which he was animated in later years; of the Volunteer movement, Grattan's Parliament, and the shameful methods adopted for its destruction, and of the patriots of the time. The arrest and so-called trial, and Emmet's own vindication of his motives were graphically described. The position of Ireland then and now was compared. Belfast was then the nursery and home of Irish patriotism. What a contrast with the Belfast of to-day. The lecture throughout was highly instructive and entertaining. A cordial vote of thanks was accorded the lecturer at the close. Mr. George Higgins presided. During the evening several musical items were capably rendered. The net proceeds of the lecture are to be handed to the Sisters of St. Joseph, of St. Benedict's parish.

Waihi

(From our own correspondent.)

September 18.

The Rev. Father Wright expects to leave Victoria on his return to Waihi about October 1.

The Young Men's Club will hold a picture entertainment (Irish scenes, etc.) in aid of the club funds on Friday night, October 31. It is expected that the new clubrooms will be erected by Christmas.

The Catholic social, which was held on Friday night in the Miners' Union Hall, proved most enjoyable, though the hall was much too small for the large number that attended. The refreshments supplied by the ladies' committee were much appreciated. Three socials have now been held in aid of the schools, and have shown a credit balance of £16 each, thanks to the great work of the ladies.

Kaikoura

(From an occasional correspondent.)

The two pupils presented by the Sisters of the local convent for the theory examination, held in June under the auspices of Trinity College, were successful. In the advanced intermediate grade Marjorie Hopkins took honors with 88 points, and in the intermediate grade, Mary McSwigan secured honors with 86 marks.

NURSING SISTERS OF THE LITTLE COMPANY OF MARY

A BRANCH OF THE ORDER FOR CHRISTCHURCH

(From our own correspondent.)

As previously announced, the Nursing Sisters of the Little Company of Mary, or, as they are familiarly known, 'Blue Nuns,' will shortly establish a branch of their Order in Christchurch. Messrs. Luttrell Bros. are arranging plans for the erection of an up-to-date hospital for the Sisters on Bealey avenue, and it is hoped that a commencement of the work will be undertaken next month. In view of this important addition to the many fine institutions with which the diocese is so well equipped, the following particulars, kindly supplied by the Very Rev. Chancellor Price, Adm., will undoubtedly prove of interest:—

This Order of Nursing Sisters was founded by Mother Mary Potter, who died in Rome only seven months ago. She was a very remarkable woman, and her influence extended to the principal cities of the world, where her hospitals minister to the poor. She was a woman of indomitable courage, to whom difficulties were merely a stimulus to renewed effort. Endowed with a splendid mental equipment and a wonderful power of initiative and organisation, she was also a notable disciplinarian, but she possessed all the lovable qualities which made her a tender mother to her spiritual daughters and an ideal ministrant to the sick. It was these qualities that led her to undertake the humanitarian project of founding an institution for the benefit of the sick poor.

Small Beginnings.

Thirty-six years ago, when the project first took shape, she was in the prime of life and vigor. It was in England that she, with five earnest and skilful companions, received their first habits from Dr. Bagshawe, Bishop of Nottingham, under whose sanction the Order was founded, and it was from that small beginning that the great results now seen in the nursing world developed. A few years later—in 1882—Mother Mary and two companions left England for Rome. There they had an audience with Pope Leo XIII., who gave his blessing to the project and expressed his appreciation of Mother Mary's exertions and the rules of her community by inviting her to remain and carry on her admirable work in Rome. The hospital she opened on Caelian Hill became the mother-house of the Sisters and the refuge of Romans and visitors overtaken by sickness in Italy. The thoughts of many travellers of every nationality and rank nursed back to health by the Blue Nuns linger round the Caelian Hill. In 1886, with the approval of the Archbishop of Florence, a

house was founded in his city. Another has been established near Fiesole, in the same neighborhood. On the hillside which rises sharply behind the famous Villa Medici, built on a small platform overlooking the house and garden, stands this interesting Convent of San Girolamo, where the Blue Nuns receive convalescents. It is on the old road to Fiesole, the venerable Etruscan city, and from the terrace on the extreme left of the convent there is one of the most beautiful views of Florence.

Development in Australia.

As recently as 1885, six Sisters of the Little Company of Mary, now growing in numerical strength, with each member trained scientifically for the arduous work of nursing in all its branches, embarked for Australia, under the fatherly protection of the late Cardinal Moran, their splendid work having won his admiration and sympathy; and at Lewisham soon afterwards a hospital and convent suitable for their needs were erected. Ryde was the next place to which their energies were extended. There, by the intervention of the Cardinal and the munificence of the late Hon. Thomas Dalton, they were able to institute a hospital for the insane. A third Australian branch of the Order was opened in Adelaide in 1890.

That Mother Mary's foundation has been appreciated in Australia is evidenced by the strides these three hospitals have made. Lewisham alone (which will supply the staff for the Christchurch Home) amply justifies the hopes of the eminent woman in whom the work originated. It is recognised by the medical faculty as one of the finest and best equipped hospitals in the world. Thousands of patients have passed through Lewisham Hospital; most of them have been cured, and those who have not been restored to health have had their end softened by the kindly attention of the Sisters.

Further Afield.

Meantime, the influence of the Order stretched out embracing arms to other countries. With the permission of Bishop O'Dwyer, St. John's Hospital was opened in Limerick, Ireland, the generosity of the late Count Moore smoothing out financial difficulties. Two other hospitals have been established in County Cork. Chicago was the next centre to which attention was turned. The Archbishop of that city gladly consented to their foundation there, but insufficient funds were a difficulty hard to overcome. The sympathies of Mr. Mair, a wealthy gentleman of Chicago, however, were enlisted. He generously provided the means, and the hospital there rapidly became a flourishing and widely popular institution, the skill of the nursing staff, all of whom were members of the Order, their tenderness to the sick and the self-abnegation apparent in their lives, filling their hospitals with patients from all parts of the States and from all denominational bodies.

The little island of Malta received attention in 1894. The inhabitants there enthusiastically welcomed a suggestion that a hospital conducted by the Little Company of Mary should be erected in memory of the jubilee of Pope Leo XIII., and established a home of the Order in the island.

Mother Xavier Lynch, the present Superior in Lewisham, who will be Superior of the Order in Christchurch, was a member of the staff in the hospital at Malta. There, as well as in Sydney, many of their patients belong to the British Admiralty.

Further Extension.

In 1896 the Order turned its attention once more to England, and through the kindness and generosity of Miss Monteith, Gunnersbury House was established in Isleworth. Since then two other institutions have been founded in England, one through Lady Encombe and one in Commercial road, in the East End of London. The latter is not for the reception of patients, but to provide Sisters for visiting and nursing the sick poor, who in that quarter form a large proportion of the community. In 1895 the Sisters were established in South Africa. The latest house accepted to the credit of the Little Company of Mary is in Buenos

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Aires, an Irish lady, Mrs. Morgan, having built the hospital and convent there. The Order has, at the present time, seventeen hospitals and five hundred trained Sisters.

A Governor's Compliments.

Sir Gerald Strickland, Governor of New South Wales, in moving the adoption of the report at the twenty-fourth annual meeting, held on May 21, said: 'I feel that I do not know a tithe of the good work that others are doing in this State. I feel that all of us would be better in mind at least, if not also in body, by studying the self-sacrifice, the skill, and devotion to duty of the good Sisters who are giving health, strength, and happiness within these walls. Going through the institution, it is clear that there is an incentive that inspires the working thereof. The Sisters are laboring for higher ideals, and look for their reward, not in this world, but in the next. Here they are serving their Master, and making the most of their lives, and an appreciation of this ideal performs a grateful and aseptic cure in my mind, as it must in the minds of all who come in contact with it.'

The Christchurch Institution.

The Christchurch institution, of course, will have a small beginning, but it is hoped that, with the admirable aims in view, it will soon grow. At first there will be a staff of seven Sisters with Mother Xavier Lynch in charge. There will be accommodation for twenty patients, and the equipment will include the most modern operating theatre and sterilisers. The Sisters also will nurse the sick in their own homes.

WEDDING BELLS

HANRAHAN—MADDEN.

(From an occasional correspondent.)

On Wednesday, August 27, the Church of the Holy Name, Ashburton, was the scene of a very pretty and popular wedding, when Mr. John Hanrahan, second son of Mr. P. Hanrahan, of Dromore, was united in Matrimony to Miss Charlotte Madden, third daughter of Mr. and Mrs. H. P. Madden, of Ashburton. The marriage was solemnised by the Rev. Father Hanrahan, brother of the bridegroom, assisted by the Very Rev. Dean O'Donnell, and the Rev. Dr. Kennedy. The bride, who was given away by her father, was beautifully attired in a gown of cream charmeuse, trimmed in one-sided effect with handsome lace, draped skirt with new fish-tail train, the usual veil and orange blossoms being worn. She was attended by her sister, Miss Agatha Madden as bridesmaid, who wore a soft pink satin dress, with lace coatee, draped skirt caught up with black velvet bow and ends, and tiny pink roses, and pretty hat to match. The bride's travelling dress was a smart navy blue costume with tobacco colored revers, and champagne cloth collar. The bridegroom was assisted by his brother, Mr. P.

Hanrahan, jun., as best man. After the marriage ceremony, the Rev. Father Hanrahan celebrated the Nuptial Mass, which was served by two of his nephews, the Very Rev. Dean O'Donnell and Rev. Dr. Kennedy being present in the sanctuary. As the bridal party left the church, the Wedding March was played by the organist (Mrs. D. Crowe). The popularity of the young couple was evidenced by the large crowd of friends and well-wishers assembled at the church. After the ceremony the party repaired to the Tancred Street Hall, where a dainty wedding breakfast was partaken of. After full justice had been done to the good things provided, Dean O'Donnell, who presided, in a very happy speech voiced the feelings of all present in wishing the newly married pair every happiness and prosperity, and referred to the great pleasure it gave him to be present that morning at the marriage of two for whom he had always entertained feelings of the very warmest regard. The toast of 'The bridesmaid' was proposed by Mr. J. Daines and responded to by the best man. The Rev. Dr. Kennedy, in a characteristic speech, proposed the toast of the parents of the bride and bridegroom. He recalled the time when he had been stationed in Ashburton, and when the families of the bride and bridegroom had been among his closest friends. He paid a touching tribute to the kindness of the late Mrs. Hanrahan, for whom he entertained feelings of almost filial regard, and whose memory would always be held by him in feelings of deepest veneration and affection. Rev. Father Hanrahan, in replying to the toast of his health, proposed by Dean O'Donnell, referred to the pleasure he felt at being present that morning. As a priest it was most gratifying to him that the bride of his brother's choice was so exemplary a Catholic, and adorned with every virtue calculated to make her a model wife. The happy couple left by the second express for Christchurch en route for the North Island, where the honeymoon was spent. Numerous wires of congratulation were received, which, with the many and costly presents received, testified to the great popularity which the newly-wedded pair enjoy.

About 5000 Catholic parishes in all America have parochial schools, their number increasing by about 400 each year. In them are 1,500,000 students. Boston, Chicago, and Seattle have well established high schools for Catholic youths, and St. Louis, St. Paul, Detroit, and Denver have colleges ranking as high schools or that carry on high school work.

According to the Paris *Univers*, the oldest Catholic Bishop in the world is Monsignor Abbati, a Franciscan, at present dwelling in a convent of the Franciscans at Bordighera, Italy. Monsignor Abbati was born in Modena in 1820, entered the Franciscan Order while still very young, and was made a missionary Bishop in the Levant. Last March he celebrated the fiftieth anniversary of his consecration. He has been in retirement at Bordighera for some years.

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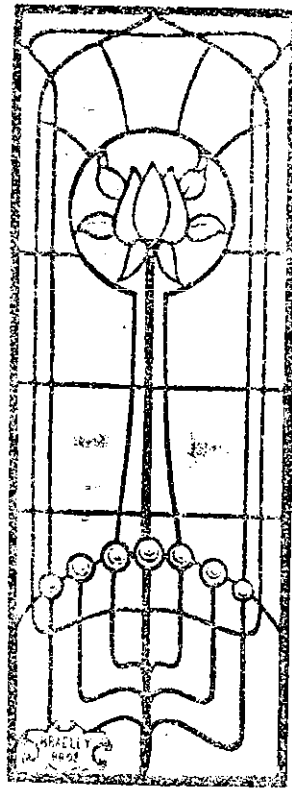
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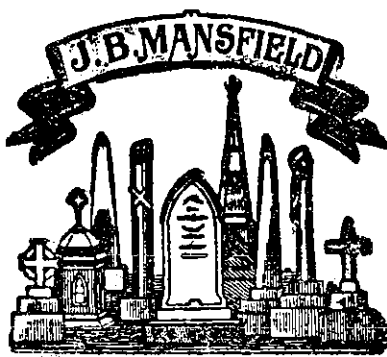
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Commercial

PRODUCE

Messrs. Donald Reid and Co. report:—

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

Oats.—During the week there has been more inquiry for prime Gartons and Sparrowbills for shipment, but so far little business has transpired. There is good local demand, chiefly for prime Gartons. Medium feed lots are not strongly in favour, and are mostly being quitted in small quantities. Prime milling, 2s 2½d to 2s 3d; good to best feed, 2s 1½d to 2s 2½d; inferior to medium, 1s 9d to 2s 1d per bushel (sacks extra).

Wheat.—Prime velvet and velvet ear continue to find ready sale. Other sorts are also looked on with more favor, but stocks of all kinds are light, and only moderate business is passing. Good whole fowl wheat meets with ready sale, but lower grades are not in request. Prime milling velvet, 4s to 4s 2d; velvet ear, 3s 9d to 3s 11d; Tuscan, 3s 8½d to 3s 10d; medium, 3s 7d to 3s 8d; best whole fowl wheat, 3s 4d to 3s 6d; medium, 3s 1d to 3s 3d; broken and damaged, 2s 3d to 3s per bushel (sacks extra).

Potatoes.—Only well-conditioned lines have any demand. These have not been over plentiful, and are readily placed at quotations. Medium and indifferent lots are difficult to deal with. Best table potatoes, £2 5s to £2 10s; others, £1 10s to £2 per ton (bags included).

Chaff.—Prime oaten sheaf is in good demand locally, and nearly all consignments to hand during the past week have met ready sale ex truck. Medium and inferior qualities are not in favor. Best oaten sheaf, £4 to £4 5s; choice black oat, to £4 7s 6d; medium to good, £3 10s to £3 17s 6d; light and discolored, £3 to £3 7s 6d per ton (bags extra).

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

Oats.—There has been a fair inquiry for A grade Gartons, but buyers are considerably below vendors' limits. Quotations: Prime milling, 2s 2½d to 2s 3d; good to best feed, 2s 1½d to 2s 2½d; inferior to medium, 1s 9d to 2s 1d per bushel (sacks extra).

Wheat.—There is a good demand for prime velvet and velvet ear, but there is very little business passing owing to the small quantity offering. There is also a fair demand for whole fowl wheat. Quotations: Prime milling velvet, 4s to 4s 2d; velvet ear, 3s 9d to 3s 11d; Tuscan, 3s 8d to 3s 10d; medium, 3s 7d to 3s 8d; best whole fowl wheat, 3s 4d to 3s 6d; medium, 3s 1d to 3s 3d; broken and damaged, 2s 3d to 3s per bushel (sacks extra).

Chaff.—There is a large quantity coming to hand but the demand is only for prime quality. Medium and inferior lots are hard to place. Quotations:—Best oaten sheaf, £4 to £4 5s; medium to good, £3 10s to £3 17s 6d; light and discolored, £3 to £3 7s 6d per ton (sacks extra).

Potatoes.—There is a fair demand for table lines but all other sorts are neglected. Quotations: Prime table lots, £2 5s to £2 10s; others, £1 10s to £2 per ton (sacks in).

WOOL

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, September 23, 1913, as follows:—

Rabbitskins.—There was a good attendance at yesterday's sale, a large catalogue being submitted to the buyers present. Competition was not very keen and prices for all classes of skins showed an easier tendency. Quotations: Prime winter does, to 39d; good, 33d to 36d; second winters, to 27d; prime winter bucks, to 28½d; good bucks, to 25d; second bucks, to

21d; incoming winters, 18½d to 19¼d; autumns, 17½d to 18¾d; early autumns, 16d to 17d; outgoing winters, 16d to 17½d; best racks, to 13¼d; light racks, to 12¾d; best hawk torn, 16d to 17½d; medium, 10d to 12d; small, to 9d; spring bucks, to 13d; spring does, to 12d; best winter blacks, 45d to 48¾d; second winter blacks, 30d to 36d; fawns, to 26½d; hareskins, 20d to 22½d per lb. Best catskins, to 12½d; good, 5d to 9d each. Horsehair, to 18½d per lb.

Sheepskins.—We offered a large catalogue at our sale to-day. Bidding was very slack and prices, except for good lines, showed a drop of ¼d to ½d per lb. Quotations: Best halfbred, 8¼d to 8¾d; good, 7½d to 8d; inferior, 5½d to 6½d; best fine crossbred, 7½d to 8½d; best coarse crossbred, 7½d to 7¾d; medium to good, 5½d to 7d; best merino, 6½d to 7½d; medium, 4½d to 6d; best pelts, 4½d to 5¾d; inferior, 2d to 3½ per lb; broken and damaged skins, 5d to 6d.

Tallow and Fat.—There is a very good demand for all coming forward, and prices keep very firm. Quotations: Best tallow in casks, 24s 6d to 27s; in tins, to 24s; medium to good, 22s to 23s 6d; inferior, 20d to 21s; best rough fat, 20s to 22s; medium to good, 18s to 19s 6d.

OBITUARY

MRS. MARGARET HELEY, DUNEDIN.

On Tuesday morning there passed away at her residence, Lower York place, Dunedin, an old and highly esteemed member of St. Joseph's Cathedral congregation in the person of Mrs. Margaret Heley. The deceased, who was in her 79th year, was born in Kilkenny, and came out to South Australia about fifty years ago. She was a resident of Dunedin for the past thirty years, and during that time she was noted for her piety, devotion to her religious duties, and her kind and charitable disposition. Notwithstanding her age, she had enjoyed fairly good health until about three weeks ago, when she was seized with the illness which ended in her death. During that time she was regularly attended by the clergy of St. Joseph's Cathedral, and she died fortified by all the rites of the Church of which she was such a faithful member. She was predeceased by her husband by about three years, and there are left to mourn their loss two daughters—Miss Adelaide Heley and Mrs. P. Herbert—and one son—Mr. F. Heley. The remains were taken on Wednesday evening to St. Joseph's Cathedral, where a Requiem Mass was celebrated this morning. The family of the deceased have the sincere sympathy of a large number of friends in their bereavement.—R.I.P.

South Canterbury football (writes our Timaru correspondent) was brought to a close on Saturday last by the schools' seven-aside tournament. The boys of the Marist Brothers' School succeeded in winning both the senior and junior grades of the primary schools' division. The seniors beat Waimataitai by 10 points to nil, Waimate by 5 points to nil, and Timaru Main in the final by 5 points to nil. The seven medallists are T. Sullivan, C. Lynch, P. Houlihan, C. Murphy, F. Darcy, D. O'Connell, and W. Hay. The junior played excellent football, and easily routed their opponents. Their names are P. Bergin, D. Croxford, T. Reilly, W. Mason, W. Angland, C. Leeming, and B. Kane. The senior fifteen has had a very successful season. They have won all their eight matches, scoring 275 points, and for the second year in succession have gone through the competition without having a point scored against them. They have also defeated the premiers of North Otago. The junior team has also won the cup for the second consecutive year. Not to be outdone by their brothers, the girls from the Convent primary school carried off the medals in the rounders' tournament, beating Waimate A, Waimate B, South School A, and in the final met and defeated by 24 to 22 the best six of the Timaru Main School. The names of the girls in the winning team are E. Feeley, M. Flynn, S. Schaab, L. Conway, K. Dennehy, N. Costigan.

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FOOTBALL.

At the conclusion of the Mornington v. Kaitangata match at the Caledonian Ground, Dunedin, on Saturday afternoon, the schools' representative team, which recently defeated Wellington and Canterbury, was opposed by a strong team representing the Christian Brothers' Club. Christian Brothers (green) kicked off against the strong breeze. The Greens were first to attack, and Whites' goal was in danger until L. Duncan relieved with a long kick down field. The Representatives' forwards, working nicely together, gave the Green backs a busy time, but the defence of Con Collins and McCleary proved too sound. Christian Brothers made a dash for the Whites' goal, where McCarthy scored with a powerful shot, after beating the Representative backs. Later on McCaughan made a good solo run for the Greens and finished up with a powerful shot, which was splendidly saved by Edwards. Half-time was called with the scores even. Christian Brothers dominated the second half, but the defence of the Representative backs was excellent. E. Collins, L. Duncan, and Dawson were most conspicuous for the Whites. A hot shot from Christian Brothers' right wing was brilliantly saved by Edwards, who was playing splendidly in the Representatives' goal. Within a minute from time the Greens secured a corner kick, which McCaughan placed into the net, leaving Christian Brothers winners by 2 goals to 1. This is the third time this season the Christian Brothers' team has defeated the Otago representatives, the respective scores being 2 goals to nil (McCaughan and Brown), 4 goals to 1 (McCaughan 3, McCarthy 1), and 2 goals to 1 (McCaughan and McCarthy). The wins are all the more creditable as Tarleton, Thompson, Dawson, and Collins, four of the Brothers' boys, were playing for the Representatives. J. McCleary deserves special mention for his speaking play in the three games.

Speaking at the reception given by the Marist Old Boys' Association to the visiting Australian Rugby football team (writes our Christchurch correspondent), Brother Calixtus said the gathering was honored by the presence of the manager, Mr. Morgan, and his team. Mr. Morgan was one of a gallant band of Rugby officials in New South Wales who were striving to keep the amateur game alive, and the presence of such a fine team in New Zealand showed that they were striving successfully. If the team were not winning all its matches, the members were winning the respect of all by their manly behaviour both on and off the field. He also welcomed the members of the New Zealand team represented by Mr. Barrett, of the Auckland Marists' Club, and trusted that they would uphold the honor of New Zealand in to-morrow's game. Mr. Morgan, in reply, thanked the Marist Old Boys very sincerely for their cordial reception of his team, and was particularly pleased that mention had been made of the conduct of his team. He emphasised the fact that the members had behaved like gentlemen throughout the tour, and the splendid spirit that existed was very gratifying.

CHRISTIAN BROTHERS' CRICKET CLUB,
DUNEDIN.

The annual meeting was held in the schoolroom, Rattray street. There was a large attendance of members and supporters. The Rev. Brother Moore presided. The secretary presented the annual report and balance-sheet, from which we make the following extracts:—Your committee have much pleasure in congratulating the club on another successful season. As you are aware, a departure was made in the grading of the teams, a second grade team being entered, and also a team in each of the lower grades. Unfortunately the second grade team did not play up to expectations. Nevertheless, no regrets need be expressed at the progressive step taken, and we feel confident that if members will only instil a little more keenness and enthusiasm into club matters the club will, in the near future, be found aspiring to still greater fields. Both

the third and fourth grade elevens performed creditably, and must be complimented on the improvement they showed during the season. Both teams would have done considerably better but for the frequent changes that had to be made in the personnel of the teams. The practices held during the season were but poorly attended. However, the bad weather experienced interfered to a great extent with good practice. It is hoped that during the coming season members will take a much keener interest in the practices, and make a point of attending as often as possible. Your club had the honor of being represented in the junior representative match against Southland by Mr. A. Clark. The Territorial movement, which hampered players to a great extent last year, has been arranged in a more satisfactory manner for the coming season. Your committee wish to impress upon those players who are in the Territorials that if they attend all daylight parades up to December 13 they will then be practically free for the rest of the season. The finances of the club are in a satisfactory condition, there being a small credit balance. The thanks of the club are due to his Lordship the Bishop and the clergy for the deep interest taken in the club, to the Christian Brothers (and in an especial manner to the Rev. Brother Moore), to many kind friends for donations, to the Umpires' Association, and to the press.

The chairman moved the adoption of the report and balance-sheet, and said he was glad to be with them that evening, and to congratulate them on the progress the club had made since its formation. It was most gratifying to see, notwithstanding their defeats, the way they had played the game for the sport's sake. That was just as it should be. He felt certain that the future was a bright and promising one.

The motion was carried.

The election of office-bearers resulted as follows:—Patron, Rev. Father Coffey, Adm.; president, Rev. Brother O'Donoghue; vice-presidents—Rev. Brother Moore, Messrs. J. B. Callan, jun., J. Carroll, A. J. Sullivan, J. A. O'Brien, W. Coughlan, J. Collins, Murphy, T. P. Laffey, T. J. Hussey, E. Spain, and Dr. O'Neill; club captain, Mr. A. Clark; practice captains, Messrs. E. O'Connor and J. Flanagan; hon. secretary, Mr. J. Flanagan; hon. treasurer, Mr. J. P. Dunne; committee—Messrs. T. Thorn, W. Otto, J. Tarleton, J. Thompson, and J. Stapleton; delegate to O.C.A., Mr. A. Macdonald; grading committee—Messrs. E. O'Connor, A. Clark, and J. Sweeney.

It was left to the committee to fix the opening day.

ST. JOSEPH'S HARRIERS, DUNEDIN.

The St. Joseph's Harriers decided their five-mile club championship at Tahuna Park on Saturday. The day proved an ideal one for the race, and a number of friends of the club were present. A record field faced the starter, Mr. B. Rosevear, who got the competitors away well together. The course was twice round the enclosure and three times outside the park, which led in the direction of the brickworks, past the pumping station to the back of the school, then through a neighboring street on to the park. The course was a very trying one for the runners, and comprised grass track, sand, ploughed ground, metalled roads, ditches, and swamps. Throughout the round in the park the leading men were Dandle, Tracey, Collins, and Findley till leaving the course, when Dandle was leading, with Tracey second. On coming on to the course Collins forged ahead, with Tracey in close attendance, and these positions were unaltered leaving the park the second time. Leaving the course the third time C. Collins was still leading, with John Findley second. Coming on to the course for the last time the order was Collins, Tracey, Findley, and Cameron, the rest of the field being well strung out. The finish proved a most interesting one, in that each of the above four were lying abreast of each other. On reaching the tape the positions were: A. B. Tracey (30min 47sec) 1, J. Findley (30min 48sec) 2, J. Cameron (30min 49sec) 3, C. M. Collins (31min 10sec) 4. Five-mile sealed handicap: J. A. McKenzie (28min 8sec) 1, A. E. Ahern (29min 16sec) 2, J. Cameron (30min 34sec) 3.

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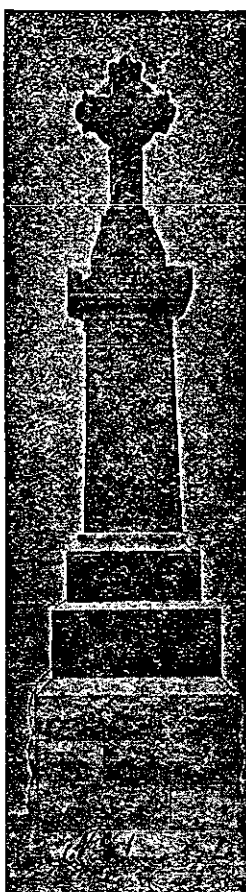
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MARRIAGES

DUNN—CURRY.—At St. Mary's Church, Heriot, on September 10, by Very Rev. P. O'Donnell, Gore, Samuel, third son of Mr. Samuel Dunn, of Barrow-in-Furness, England, to Mary Magdalen, eldest daughter of Mr. A. Curry, Heriot.

HANRAHAN—MADDEN.—On August 27, 1913, at the Church of the Holy Name, Ashburton, by the Rev. Father Hanrahan (brother of the bridegroom), John, second son of Mr. P. Hanrahan, Dromore, to Charlotte, third daughter of Mr. H. P. Madden, Ashburton.

DEATHS

CONNOR.—On September 16, 1913, at her residence, Northland, Wellington, Sarah, dearly beloved wife of J. E. Connor.—R.I.P.

FOGARTY.—On September 21, 1913, at his parents' residence, Bayfield, Anderson's Bay, Thomas, dearly beloved son of Thomas Christopher and Mary Fogarty; aged 12 weeks.

HELEY.—On September 23, 1913, at 63 Lower York place, Margaret, relict of James Lawless Heley; aged 79 years.—R.I.P.

SULLIVAN.—On September 15, 1913, at 45 Majoribanks street, Wellington, Eliza, relict of Thomas Sullivan, and beloved mother of Thomas and Margaret Jones; aged 77 years.—R.I.P.

**BAZAAR AND ART UNION, CAMBRIDGE
WINNING NUMBERS.**

The following is the draw of the above Art Union, held September 12, 1913:—

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J. BYRNE, Hon. Secretary.

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IN MEMORIAM

GLEESON.—In loving memory of William Gleeson, who died at Green Island, September 27, 1902.—R.I.P. Inserted by his loving wife and child.

JOYCE.—In loving memory of our dear father, Patrick Joyce, who died at Otautau on September 29, 1912.—R.I.P.

It is just one short year to-day
Since our dear father was called away.
Hard was the stroke, the shock severe,
To part with him we loved so dear;
God willed it so, and thought it best
To take our dear one home to rest.
Father is gone, but not forgotten,
Nor is the good advice he gave.
Sweetest thoughts shall ever linger
Around our darling father's grave.

Sweet Jesus, have mercy on his soul.
—Inserted by his loving son and daughter (Mrs. P. F. Fitzsimons).

NOTICE TO SUBSCRIBERS

We are in receipt of remittances, unaccompanied by the names and addresses of the senders, from Oamaru, and Waimate. Kindly communicate at once.

MANAGER, *Tablet*, Dunedin.

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitia 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, SEPTEMBER 25, 1913.

A NEW TRANSLATION OF THE BIBLE



AS has been widely intimated in the Catholic press, a new translation of the Bible, which is to be published under the name of *The Westminster Version of the Sacred Scriptures*, has been undertaken by a number of English Catholic scholars under the general direction of two well-known members of the Society of Jesus. The General Editors are the Rev. Cutibert Lattey, S.J., Professor of Sacred Scripture at St. Beuno's College, North Wales, and the Rev. Joseph Keating, S.J., Editor of the *Month*; and it is announced that the collaboration, as Editors of separate sections, of the Right Rev. Dr. McIntyre, Bishop of Lamus; the Right Rev. Mgr. B. Ward, President of St. Edmund's; the Rev. J. P. Arendzen, Professor of Sacred Scripture at St. Edmund's; Father Hugh Pope, O.P., of the Collegio Angelico, Rome; Father Joseph Rickaby, S.J., of Oxford, and other leading Catholic Scripture scholars, has been secured. The object of this new translation, the Editors explain, is two-fold: First to reproduce in English exactly what the Sacred Authors wrote, with due regard to idiomatic differences of language; secondly, to produce the Sacred Writings, as far as ex-

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ternal appearance goes, in a manner more worthy of their character. These objects, it is held, demand, not only recourse to the best attainable original texts, but such apparatus of notes and explanations as will enable the reader to enter into the whole atmosphere and occasion of the several Scriptures; and they demand, moreover, such care in editing that the natural divisions of thought shall be typographically expressed, and all obscurities due to arbitrary divisions and faulty arrangement removed. These requirements, it is claimed, will be fully complied with in the Westminster Version.

*

The critical and explanatory matter added to the text is said to be of the kind that will be welcome not merely to theological students, but to all readers of the Holy Scriptures; and the reading and understanding of the sacred text itself will certainly be greatly facilitated by the arrangement of paragraphing and sub-heading. Although the new translation has been undertaken with the approval of the Cardinal Archbishop of Westminster and the English Hierarchy, it is not ecclesiastically authoritative, and the Editors make it perfectly clear that it does not aim or claim to be a substitute for the old and familiar "Douay" version which, being based upon the Vulgate, must still be used when the Epistles and Gospels are read in church, until the final revision of the Vulgate makes a new version imperative. 'But it responds,' they say, 'to a widespread feeling, itself due to increased interest in Biblical studies, that the great advances made in textual criticism, the light thrown upon New Testament Greek by the Egyptian papyri, and the existence of many needless obscurities and faults in the current version, all demand a more accurate translation, if the exhortations of the Holy See to a more frequent and fruitful perusal of the Sacred Writings are to meet with general acceptance. And it corresponds with a movement in the same direction in the Church abroad, as is evidenced by the number and excellence of recent French and German versions of the original Scripture texts. No disrespect is shown to the memory of those confessors of the Faith, the Douay and Rheims translators and the great Bishop Challoner, by the suggestion that the result of their labors in its modern condition does not satisfy either students or those who wish to read the Scriptures purely for edification. This new version, it is hoped, will be welcome to both classes (but chiefly to the clergy and educated laity, to teachers and the upper forms of schools), as giving more sure and ready access to the infinite treasures of revelation.' From first to last it is expected that the carrying out of the undertaking will extend over something like ten years.

*

There will, we should say, be absolute unanimity in the English-speaking Catholic world as to the need for a better edition of the Catholic Bible in English. The Douay version is, on the whole, a marvel of accuracy; and the spirit which animated its translators in their declared and conscientious determination not to modify the original, but to keep to it word for word, is certainly worthy of all praise. But even a good principle can be carried too far; and the translators' too-rigid, cast-iron adherence to the determination referred to led them into unnecessary obscurities, into the use of words that were archaic and occasionally wholly obsolete, into foreign idioms and ill-expressed metaphors, into extravagant Latinisms, and into frequent uncouthness and angularities of style—all remediable defects and all calling for removal. Numerous and not unimportant changes have, indeed, from time to time been made in the original Douay version; but there still remains urgent need for further revision, and for the introduction of something like a uniform text. It may be urged that the promoters of the new translation would have done well to wait until the revision of the text of the Latin Vulgate—which is being carried out with great care by the recently appointed Papal Commission—is completed; but it is not improbable that the work of the Commission may extend over a generation, and in the meantime there seems no good reason why something should not be

done to make the Bible more readable and more intelligible. There is more point in the suggestion that the Editors of the Westminster Version might with advantage have based their translation on the Vulgate instead of on the Greek text, since it is only the Vulgate version—or versions made from it—which 'is authorised to be read in Churches.' Undoubtedly the value of the new translation would be immensely enhanced if it were available for public use. It must, however, be remembered that the existing legislation on the subject is a mere matter of discipline, and that it is, therefore, not outside the range of possibility that some relaxation may be made.

*

The first instalment of the new venture—in the shape of the publication of the *Epistles to the Thessalonians*—has just been given to the public. The volume has not yet reached New Zealand; but the reception which the advance copies have met with at the hands of the English press will furnish a sufficiently reliable guide as to the measure of success which has attended and which is likely to attend this important enterprise. The reviews which have so far come under our notice have been uniformly and for the most part highly favorable. The *London Tablet*, it is true, adopts a severely judicial attitude, and is almost microscopically critical. Yet even this most conservative of Catholic papers, while refusing to accept the translation as a representative one, acknowledges that it 'is full of significance for our time and place, and shows how carefully the promoters have read the signs of the times, and how earnestly they have addressed themselves to one of our greatest needs. Courage was needed for the step, and zeal. Neither has been wanting.' The *Catholic Universe*, in the course of a review which contains some friendly and entirely sympathetic criticism, remarks: 'We extend a most cordial welcome to this first instalment of the *Westminster Version of the Sacred Scriptures*. In twenty-one pages we are furnished with a preface, in which the main features of the work are sketched out, with an excellent *introduction* to the two Epistles, and with an English version of them which is eminently readable. Copious notes are given at the foot of the page, and an appendix on St. Paul's Eschatology appears at the end.' . . . The Editors are to be congratulated on the way in which they have achieved their task.' And the *London Times*, in the course of a lengthy and most cordial notice of the work, says: 'The translation itself is clear, dignified, and scholarly, and is obviously influenced by the textual work of Westcott and Hort, though it shows no hesitation in departing from their readings. It certainly presents what the editors call "a readable Bible." We are reminded, by its allied conservatism and scholarship, of the work undertaken by "Two Clerks," in their recent edition of the Epistle to the Hebrews. The translator is to be heartily congratulated on the success of his work. But the *Westminster Version of the Sacred Scriptures* cannot be judged by its translation alone. The notes appended to the text are an essential part of a Roman Catholic translation of the Bible, and the real significance of Father Lattey's work cannot be judged apart from those accompanying his version. It is a pleasure to notice that they are marked by a desire to arrive at the immediate purpose of St. Paul, and are free from polemical bias. They give evidence of sound scholarship, allied with a frank acceptance of modern critical results, which will at once dispose the reader to accept them and incite him to a careful study of their implications. . . . We need not allow criticism to diminish anything of our gratitude to the Editors for undertaking their noble enterprise, nor to affect the heartiness of our good wishes that they may be enabled to bring it to a satisfactory completion.' Coming from such a paper as the *London Times* that must be regarded as high praise. Incidentally, we may remark that the new translation, coupled with the magnificent work which is being done by the Papal Commission on the Scriptures, should do something to stop the mouths of the noisy and shallow bigots who, with empty and parrot-like iteration, are so fond of declaiming against 'Rome' as 'the enemy of the Bible.'

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Notes

The Judge and Mr. Leadbeater

As we go to press late Indian files bring us a statement of the exact words used by the judge in the Madras High Court case in reference to the now notorious Mr. Leadbeater. The precise words used in the judgment are that Mr. Leadbeater's opinions are 'certainly immoral and such as to unfit him to be the tutor of boys . . . and render him a highly dangerous associate for children.' The *Bombay Guardian* had summarised the judgment as stating that Leadbeater was 'an immoral person.' The foregoing represents, presumably, the extent of the 'withdrawal' by the Press Agency which is referred to by a correspondent elsewhere in this issue.

Debate on Catholic Claims

The joint committee, consisting of six representatives of the Australian Catholic Federation and six from the Victorian Scripture Campaign Council, has completed the arrangements for the public debate on the education question to which reference was made in our last week's issue. The Auditorium in Collins street, Melbourne, has been engaged for Monday evening, September 29. Mr. T. C. Brennan, LL.B., will represent the Federation, and the Rev. Joseph Nicholson the Scripture Campaign Council. The Auditorium will seat 2500 people, and exactly that number of tickets have been issued. Half of the supply of tickets will be given to the Federation and half to the Scripture Campaign Council, and the tickets are to be sold at 6d each. After all expenses have been paid, half of the net proceeds will be given to each organisation, to be voted to such public charity as each may determine.

Mrs. Besant's Apology

Writing in our issue of September 4 on Mrs. Besant's extraordinary apology for the immoral teaching given by C. W. Leadbeater to young boys under his charge—that he 'had brought the idea over with him from the celibate priesthood of the Anglican High Church and the Roman Catholic'—we expressed the opinion that in due time we would hear that the odious calumny had been straightforwardly and unreservedly withdrawn. This hope has been already at least partially realised. In reply to the 'Open Letter' addressed to her by 14 Catholic Associations of India and Burma and published in prominent Indian dailies, Mrs. Besant has written: 'Gentlemen,—I have never had any idea of bringing any accusation against your clergy. I referred only to the evidence that had been given in the High Court and the Police Court of Madras, and was common knowledge when I wrote. As soon as I knew that what I had said had been misunderstood (I was away in Europe) I wrote saying, "the church is in no way responsible for the advice given by the priests in question." These very priests I characterised as "men of holy life," honestly grappling with a terrible problem and seeking to save women from the unbridled passions of men.' Although the word 'priests' is here used, the rest of the letter makes it clear that it is Anglican clergy, and not members of the clergy of the Catholic Church, who are referred to.

Writing in the August *Theosophist*, in reply to a letter received by her from a Catholic gentleman about the priesthood, Mrs. Besant further says: 'I thank you for your courteous letter. I quite agree that priests gain power to remain pure through the Holy Sacrament. The point I mentioned was that Mr. Leadbeater learned the advice he has given in a few cases when he was a member of an organisation of priests. "It was not for themselves," but was an effort to save women from being ruined by the passions of uncontrolled men. I know enough of the priesthood to respect the vast majority of its members as men who lead holy lives. I am sorry that the misunderstanding of what I said

has caused pain to any.' More than this I cannot say, for to withdraw a charge which I have never made would be equivalent to acknowledging that I had made it. I gladly express the regret for having unwittingly caused pain but I never had any intention of attacking your priesthood. I am Irish, I know that the chastity of the Irish peasantry, unequalled in Europe, is due to the precedent, the example of the Irish Roman Catholic priesthood. I admire its unselfishness, its devotion, and its self-abnegation, and the innumerable attacks made on me by the Roman Catholic press have never induced me to attack the character of Roman Catholics. The Catholic alone in Western Europe has preserved the training and discipline which develops the saint. Hence, to me, it embodies the highest form of Christianity. . . . I hold your church to be absolutely free from any participation in the advice given, or from any approval of it, and I am obliged to you for the opportunity of stating this again.'

THIS WEEK'S ISSUE

A new Catholic translation of the Bible—and how it has been received. Page 33.

Theosophy and the Theosophists—a letter and a reply. Pages 19, 21.

An Open Confession—remarkable exposure by former Baptist minister of anti-Catholic principles and methods. Page 21.

Nursing Sisters of the Little Company of Mary—interesting sketch of the work and history of the 'Blue Nuns.' Page 26.

Mrs. Besant's Apology—the head of the Theosophist cult withdraws a charge against the Catholic Church. Page 35.

'The Pope and the King'—the true patriotism. Page 23.

DIOCESE OF DUNEDIN

Very Rev. Father Roche, C.S.S.R., opened a week's retreat for the Children of Mary, South Dunedin, on Sunday evening.

A social gathering in aid of the school funds will be given in the Sacred Heart School, North-East Valley, on Friday evening.

The members of the Christian Brothers' Football Club approached the Holy Table in a body at the 9 o'clock Mass on Sunday at St. Joseph's Cathedral.

On Sunday, after the 11 o'clock Mass at St. Mary's Church, Port Chalmers, his Lordship Bishop Verdon administered the Sacrament of Confirmation to forty candidates.

A concert and part evening, in aid of the Old Boys' stall at the Christian Brothers' School bazaar, will be held in St. Joseph's Hall on September 29. The committee will be thankful for any article that can be sold or raffled during the bazaar.

On Monday evening the Children of Mary (St. Joseph's Cathedral) held a successful euchre tournament in St. Joseph's Hall. The proceeds are to be devoted to the furnishing of their stall at the Christian Brothers' School bazaar. There was a very good attendance, and a most enjoyable time was spent. The prizes in the tournament were won by Miss Mary Dunne and Mr. Quinn. During the evening Miss and Mr. Quinn danced an Irish jig in capital style. Towards the close of the proceedings light refreshments were handed round.

As the time draws near for the opening of the Christian Brothers' School bazaar the stallholders and their assistants are unceasing in their efforts to make the display of goods surpass anything seen previously in Dunedin. The reports from the heads of stalls go to show that they are meeting with very generous support, and therefore the exhibition of artistic and useful articles will easily establish a record. The spectacular display promises to be one of the finest and most



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picturesque ever witnessed in Dunedin, and in preparing for this part of the programme, Miss Hamann is most loyally supported by the participants who are making every effort to perfect themselves in the dances and evolutions. It is needless to say that the tug-of-war contest is exciting much interest, and the number of teams that have signified their intention of competing, is in excess of those taking part in any previous contest. The committee are now actively engaged in completing the arrangements, the details of which will contribute in a marked degree to the comfort and convenience of patrons. Those who have received books of tickets are again reminded that it is most necessary to have blocks of sold tickets returned without delay. On Saturday afternoon Rev. Father Coffey, Adm., and the members of the Management Committee met the stallholders at His Majesty's Theatre, when the positions for the various stalls were allotted.

ST. JOSEPH'S CATHEDRAL CHOIR.

The annual meeting of St. Joseph's Cathedral Choir was held recently in St. Joseph's Hall. The president (Rev. Father Coffey, Adm.) presided, and there was a large attendance of members.

The report, which was read and adopted, showed the choir to be in a very satisfactory condition. During the past year a number of new members had joined, and more interest was taken in the work. There were still, however, a few members who did not seem to recognise the importance of attending the practices and the evening services. It was pointed out that the very essence of the success of the choir's work was that the practices should be regularly attended. During the past year Mr. Vallis, choir-master and organist, completed the twenty-first anniversary of his appointment, and due recognition was made of his excellent services at a function held in February last. Miss Callan still gives valuable help as assistant organist, and thanks are due to her. Mr. T. Deehan, who has been conductor since Easter, takes very great interest in the work, and his assistance has been much appreciated. On Labor Day, Rev. Father Coffey, Adm., again entertained the members at a picnic at Waitati, when a most enjoyable time was spent, and members desire to place on record their indebtedness to him for his kindness. The thanks of the choir are due to Messrs. McGrath and Poppelwell for their services in rendering the music of the Proper of the Mass on special occasions. The choir recently sustained a loss by the departure of Mrs. Fraher from Dunedin. This lady had always been a valuable member in choral and solo work, and her departure is much regretted. Upon the whole the choir is in a very satisfactory state, and the new year promises to be a very successful one.

After the election of officers, a musical programme of a highly meritorious character was submitted, the following contributing:—Songs—Miss Violet Fraser, Miss I. Poppelwell, Messrs. McGrath, Poppelwell, and Mee; flute solo, Mr. Deehan. A most enjoyable evening was spent, and before its conclusion it was announced that Father Coffey would give the annual picnic to the members on Labor Day.

A few evenings ago the gentlemen of the choir entertained the lady members at a social gathering in the Rata Tea Rooms, Stuart street, when a very enjoyable evening was spent.

Christchurch North

The Marist Fathers will open a mission in St. Mary's on Sunday, October 12, when special arrangements will be made for the children.

On Sunday Exposition of the Blessed Sacrament was held at St. Mary's from the 11 o'clock Mass until after evening devotions. The usual procession took place in the evening, and was followed by Benediction of the Blessed Sacrament.

A meeting of the collectors in connection with the parish fund was held in Ozanam Lodge on Sunday night after devotions. It was well attended, fully fifty being present. The Very Rev. Dean Hills, S.M., V.G., presided, and, judging by the enthusiasm displayed, good results are expected.

MANAIA

A very large number of the residents of Manaia and surrounding districts assembled in the Town Hall on Wednesday evening, September 17, on the occasion of a valuable presentation to Mr. Charles Garrigan, who is leaving Manaia for Southbridge after a residence of over 15 years (says the *Waimate Witness*). There could certainly be no doubt about the popular esteem in which the guest of the evening was held. The costly and splendid gift of which he was the recipient as well as the fact that all classes of the community were represented in the proceedings and the personal tributes of the various speakers were all proof in that respect.

Mr. J. J. Meldon, who presided, said Mr. Garrigan's departure from amongst them had caused a feeling of widespread and very genuine regret in the community and also an equally widespread feeling that his services, extending over a period of 15 years, should not be allowed to go unrecognised. For the Hibernian Society he had done faithful and valuable work and by long years of untiring zeal and hard work he had been chiefly instrumental in making it one of the most flourishing branches of the institution in the colony.

Mr. A. G. Bennett was pleased to have an opportunity of publicly putting on record his testimony of the splendid services rendered to Manaia and its various institutions by Mr. Garrigan.

The Rev. Father Saunderson said their esteemed friend, Mr. Garrigan, was a man of whom he was justly proud. He was always willing to put his shoulder to the wheel in assisting every good work along. What he had done for the Hibernian Society was patent in the position it occupied to-day. He had been very intimately and usefully connected with Church work, and from that standpoint it was a pleasure to know, as well as a tribute to the liberal and broadminded instincts of the people, that that did not lessen but rather increased the esteem in which he was held by the public. Father Saunderson concluded by wishing him God speed and every success in his new home.

Mr. D. J. Hughes also complimented Mr. Garrigan on his many attractive qualities and generally endorsed the remarks of previous speakers.

Mr. Meldon then read a brief address to Mr. Garrigan from the parishioners, the H.A.C.B. Society, and his many friends in Manaia and the Waimate Plains, signed by Father Saunderson, Mrs. O'Donnell (Inaba) on behalf of herself and family, F. Mourie, and 130 others. He then handed him a gold watch, chain, and locket, the gift of his many friends in recognition of the esteem in which he was held.

Mr. Garrigan, speaking in feeling tones, sincerely thanked his friends for the magnificent proof of their esteem. He was very sorry he was going, and it certainly was some gratification to know he was leaving behind so many friends who had been associated with him during all these years. He had certainly put his heart into the work of the Hibernian Society, and it was a pleasure to know that, although one of the youngest, it was one of the strongest branches in Taranaki. He thanked Father Saunderson for speaking so highly of him. He did not deserve such valuable presents, for which he again thanked them sincerely. The proceedings concluded with a verse of 'For he's a jolly good fellow.'

Mr. J. A. G. Cosgrove, who succeeds Mr. Garrigan as secretary of the local branch of the Hibernian Society, was secretary of the presentation committee, and the *Witness* pays a well-deserved compliment to him for the admirable manner in which he managed the business.

The Maori of to-day, unlike his ancestors, is a great believer in personal comfort. A Native travelling on the Main Trunk train last week astonished the occupants of a carriage by producing an eider-down quilt, with which he made himself snug for the remainder of the night. The quilt was like Joseph's coat—of many colors.

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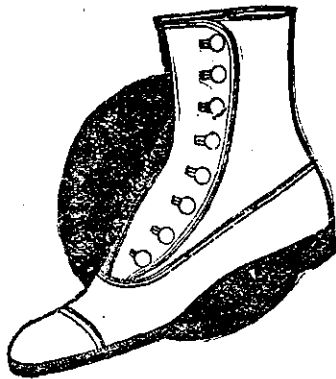
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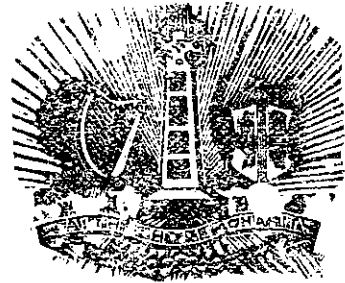
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Irish News

GENERAL.

In the archdiocese of Dublin the Peter's Pence collection made for this year amounts to £1554.

Reynolds's Newspaper says that a big syndicate is in process of formation with the object of constructing a port at Blacksod Bay, County Mayo, for an express line of steamers between that point and Cape St. Charles, in South Labrador, whence another Trans-Continental railway is to be built, bringing Canada within five days of London.

The annual Convention of the Irish National Foresters was opened in the Town Hall, Cavan, on August 4, after a special Mass celebrated in St. Patrick's Cathedral. Mr. James Moran, Liverpool, Grand High Chief Ranger, presided. In the course of an interesting address he referred to the great progress made by the society, and said that in 1901 they had some 29,000 members; now they had 50,000.

Lord Ashbourne, speaking at a meeting in Galway in support of the Irish language movement, said that in Galway he heard people who knew Irish talking English to their children. Was not that a shame? He had been asked in the public press whether, now that he was a peer, he would speak Irish in the House of Lords. He answered: The House of Lords was in England, and what good was it for him to talk Irish to Englishmen while the Irish people of Galway spoke English to one another? Let them speak Irish in Galway, and he promised them that he would not be afraid to speak it in the House of Lords.

The movement to utilise Irish coal is spreading. The Callan Guardians are anxious that the coalfields in their Union should be exploited, and they have addressed the Chief Secretary, the Department of Agriculture, and the county members on the subject. The coal is near the surface, the shafts are sunk, but the owners will neither work the mine themselves nor allow others to take it in hand. The local institutions are anxious to use this coal at the low rates it could be sold at so close to the pit's mouth, and there is a large demand for it in the town and the district around.

The County Kilkenny Committee of Agriculture are about to increase their prizes to small holders. The prizes are awarded for neatness and excellence of farm work, and with a view to encourage tillage especially. It was reported at the last meeting that the interest in the competitions is dying out because the prizes are too low. There are three prizes, ranging from £2 10s to 10s. The county is divided into seven prize districts, each consisting of a group of five parishes, and there is one set of prizes for each group. It was pointed out that in Meath, where a valuation basis is used for classification, prizes as high as £15 are offered, and in some of the classes a £30 prize was offered.

THE BISHOP OF GALWAY'S ADVICE.

Speaking at a large open-air meeting held in Galway, in support of the Irish language movement, the Bishop of Galway, who presided, spoke in Irish. He said when he was young everyone could speak Irish in the district where he was born. Now nobody spoke it there, and Irish had been lost in that little corner of Ireland. Unless they looked to it, the language would be lost in the same way in the districts that were yet Irish-speaking. He was certain that unless Irish was spoken to the young it would be lost. He thought there was no better advice for the people of Galway than this—to speak Irish always among themselves, and not to speak a word of English where the people were able to speak Irish. If they did that there was not the slightest fear of the language dying out.

MASQUERADING AS IRISHMEN.

It is not alone in New Zealand that criminals masquerade as Irishmen and Catholics. According to

the *Catholic Times* two of the men who received long sentences for the Berkeley Hotel robbery in London recently, Stephen Sharman and William Fell, had records of previous convictions extending over several years and in many of these cases they had given and been convicted under such thoroughly Irish names as Sullivan and O'Brien, though both were Englishmen. There are other instances of criminals thus masquerading as Irishmen. In the terrible case of murder and conspiracy in connection with the New York police scandals of this year, one of the most prominent of the hired assassins was a certain John Sullivan and many of those who read the record of the case thought that he was not only an Irishman but a Catholic. John Sullivan, however, was an immigrant German Jew, whose real name was Jacob Reich. We believe that this assumption of Irish names by professional criminals is not uncommon. To complete the disguise they often say that they are Catholics. Every gaol chaplain finds from time to time prisoners entered on his list as 'Roman Catholics,' who prove to be strangely ignorant of every Catholic doctrine and practice, and a few judicious questions reveal the fact that they first professed to be Catholics on being arrested. Sometimes it is hard to assign a motive for this, but in some cases it is the result of a widespread belief that the Catholic chaplain is likely to be more kindly and helpful than his Anglican colleague; these assumptions of Irish nationality and Catholic religion should be kept in mind in dealing with criminal statistics.

THE NEW IRISH LAND BILL.

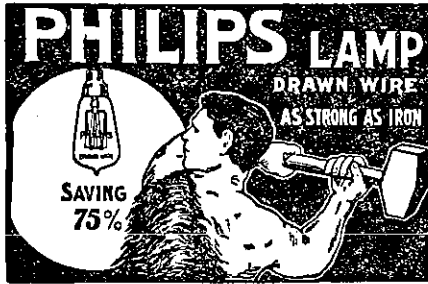
The text of the Irish Land Bill, introduced by Mr. Birrell on July 21, was issued early in August, together with an explanatory memorandum dealing with the financial clauses of the Bill. The financial provisions with respect to new transactions may be stated as follows:—(1) Purchase annuities are to be at the rate of 3½ per cent. instead of 3¼ per cent.; (2) advances are to be made half in cash and half in Guaranteed Three per Cent. Stock at its face value, the market price of which has varied in the last three weeks from 76 to 78½; (3) money required for advances is to be raised on terminable annuities running for sixty-two years at the rate of interest of 3½ per cent.; (4) the bonus is to be calculated in accordance with a scale which is set out; (5) any sums over and above the amount to be provided by purchase annuities are to be charged to the Imperial Exchequer. With regard to labourers' cottages, an additional million is to be made available for advances. The purchase annuities in respect thereof are to be at the rate of 3½ per cent., and 20 per cent. of the purchase annuities is to be charged to the Imperial Exchequer.

SAD DROWNING FATALITY.

Strandhill, a new seaside resort adjoining the town of Sligo, was on August 2 the scene of a very sad drowning fatality, as a result of which five young ladies lost their lives, being swept out to sea, it is understood, by a very strong current before help could reach them. The names of the victims are—Margaret Frayne, aged 29 years, Ballaghaderreen; Lizzie Murphy, aged 27 years, and her sister, Annie Murtagh, aged 23, of Lisacern, Newtownforbes, Co. Longford; Lizzie Forde, Fairymount, Frenchpark, Roscommon, and Lizzie McNulty, aged 32 years, Drumsna, Co. Leitrim. It appears that on Saturday morning the ladies went out for a bathe at Strandhill. Previous to going into the water they met another lady, a Miss O'Reilly, stated to be a cousin to Miss Forde, and asked her to join them, but she declined and proceeded along the strand for some considerable distance. Soon afterwards, on looking back in the direction in which the party had gone, Miss O'Reilly noticed them struggling in the water. They then suddenly disappeared.

IRISH AMERICAN BISHOP'S ADDRESS.

Sunday, August 3, was a red-letter day in the history of the Catholic parish of Fivemiletown, Co. Tyrone. The church was packed by the friends of the late Edward Gunn, of Black Hill, to see and to hear his eldest



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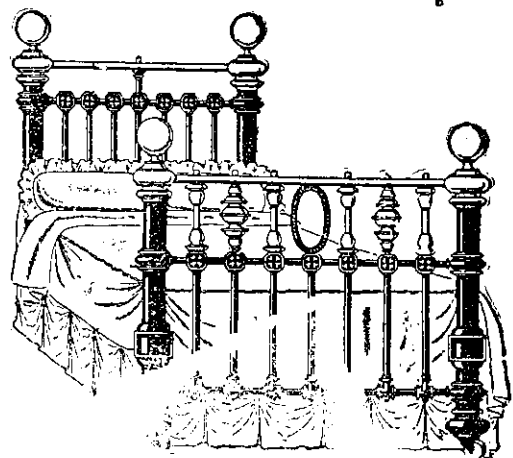
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son, Most Rev. Dr. Gunn, Bishop of Natchez, United States, America. Solemn High Mass was celebrated at 11 o'clock, at which the Most Rev. Dr. McKenna, Bishop of Clogher, presided. A charity sermon was preached by the Most Rev. Dr. Gunn, and a collection was then taken up to assist in clearing off the heavy debt on the new parochial house. In the course of an eloquent address Bishop Gunn, dealing with emigration, said the causes justifying it which took four million of Ireland's children into exile no longer exist—the attractions drawing them to America as a fairyland of prosperity are a thing of the past. The past century had been a struggle to put the Irish in charge of their own domestic affairs, to give them a right to mind their own business, and now that State rights or Home Rule rights were secured, they abandoned their homes and let the stranger be benefited by the harvest of liberty almost gathered. For the sake of Ireland, its religion, and its traditions, he appealed to them to remain at home.

ANOTHER SNAP DIVISION.

Mr. John Redmond knew what he was about when he issued his appeal to the members of the Irish Party to be prepared for snap divisions towards the end of the Session. The snap came on July 30, and was beaten by 33 votes, 67 members of the Irish Party voting with the Government. All but three Tories were accounted for. They brought men from all parts of the country. Nearly all the 'Ulster' Unionists were there, except Sir Edward Carson. Numbers of Unionists came from the Continent. One Unionist was made to come, although his father had died that morning. A secret circular advised them to hide themselves on the Terrace. Six of them hid in a bathroom. Hundreds of pounds had been wagered on the success of the plot. It is stated that at Belfast preparations had been made to celebrate the defeat of the Home Rule government, and Unionist members were observed, after voting, hurrying to the Lobby post office to wire the glad tidings. But it did not come off. 'Saved by the Irish!' yelled the disappointed Tories, in response to the ironical cheers of the Home Rulers. And the Tory papers stated that the Irish Party had detectives at the principal points of arrival and departure all over the country to keep the Party whips advised of the movements of absent Tory members.

LADY DAY IN ULSTER.

There were no Nationalist demonstrations on August 15 in Ulster. Last year, Mr. Joseph Devlin, M.P., advised that none should be held, lest a pretext might be given for riot or disorder, and his advice was acted on, with the best results. Mr. Devlin issued another letter this year, in which he appeared for a continuance of this policy. Mr. Devlin says: 'Nothing has done more to impress the British people with the capacity of Irishmen for self-government than the marvellous patience and self-control exhibited by the Nationalists of Belfast, and of Ulster generally, in the face of the almost intolerable provocation to which they have been subjected during the past two or three years at the hands of a small section of Ulstermen, with whom they have no quarrel, but who have been the victims of appeals to bigotry and sectarianism on the part of interested persons, to whom unfortunately they are accustomed to look for leadership. Our friends in Ulster will realise the importance of persevering in this policy of patience and self-control and it will be all the more easy for them to do so when they remember that the cause for which they have sacrificed so much—the cause of Irish liberty—is every day approaching nearer to victory.'

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People We Hear About

Cardinal Oreglia di Santo Stefano, the dean of the Sacred College, reached his eighty-fifth birthday anniversary in July. He is the oldest of the living Cardinals, as regards appointment, having been nominated to the Sacred College by the late Pius IX. in 1873. He is now the only surviving Cardinal created under that Pontificate.

Among the students of the Propaganda at Rome recently ordained to the priesthood was a young Zulu, the son of a prominent chief, who is still a pagan. He made a brilliant course in theology, and speaks fluently, besides his own language, French, Italian, and English, the latter with a pronounced Southern drawl. He will work among his own people in South Africa. He is the fourth of his tribe to be ordained to the holy priesthood in the last eleven years. Ordained with him were three Chinamen, who also speak English.

By the recent death, at the age of seventy-four, of Mr. Thomas Duggan, Buenos Ayres, the South American multi-millionaire, the largest non-native landowner in the Argentine, and founder of the famous Duggan Bros.' numerous establishments, which now have an international reputation, the country of his adoption has lost a great personality, and Ireland, the land of his birth, a true and staunch friend. Many have been the sincere expressions of grief at the death of one who was the friend of thousands of his fellow-countrymen in South America. The Duggans gave employment to thousands of Irishmen and Irish Argentines. In all their estancias the managers, the principal assistants, and many of the employees are Irish—at present there are some 2000 Irishmen or men of Irish extraction on the Duggan estates.

The Papal Secretary of State, Cardinal Merry del Val, was not in his youth ambitious. As a small boy, he was at school at Slough; but at the age of ten he was transferred to Brussels, and studied at the Conservatoire of Music. His instructor, M. Albeniz, has placed on record his impressions of his pupil: He was a delightful child, of very distinguished manners, and captivating charm. Never in my life have I had a more attentive and assiduous pupil. And I remember one fact which has often haunted my memory when I saw my quondam pupil, in later years, became a priest and obtain preferment to the highest ecclesiastical functions. I was only ten years older than he was; and I sometimes used to amuse myself by asking him what he meant to become when he grew up. Invariably, to my delight, this son of a wealthy diplomat made answer: 'I mean to be a tram conductor.'

America quietly calls attention to the fact that, though we hear a great deal about the young man's importance, it is the old man who rules:—The old men have shown in a most astonishing way at all times that they not only *know* but *can*. It is but yesterday that the brilliant figures of Leo XIII., Gladstone, Bismarck, and others faded from the scene of the world's turmoil and triumphs, only to be succeeded by others on whose brow rests the glory of years. What man engages so much attention of the world to-day as the venerable Pontiff of seventy-eight, whose every pulse-beat is counted by the high and low of all nations, wondering what will happen when he is called to his reward and his name is written on the scroll of the great men of history? Among the kings and Kaisers of to-day stands the wonderful Franz Josef, who has passed the traditional fourscore, and upon whose life depends the very existence of the composite empire over which he rules, and whose word can hurl the nations of the world into war or dispose them to peace. And now another old man of over seventy rises in majesty and power and heroism before an astonished world: King Nicholas, of Montenegro,—the ruler of a little kingdom not larger than Connecticut. . . . He is one of those old men who have appeared in every age endowed with wisdom and power that young men lack. The young have their place in the world, though at present too much is made of them. The old still rule.

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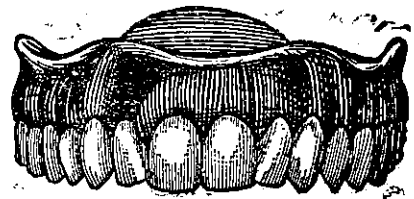
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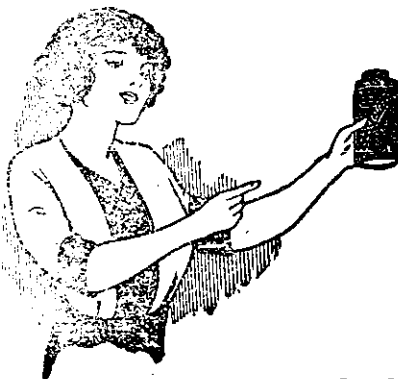
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(From our own correspondent.)

The following summary of the report for the year ended August 26, reveals a satisfactory amount of good work on the part of the members:—Fifty-one families were visited in their own homes, and their necessities relieved; 107 visits were made to the hospital, four to the Jubilee Memorial Home, 11 to Nazareth House, 59 to sick persons, and six to the Female Refuge; visits were also made to the Consumptive Sanatorium and Convalescent Home. Two persons were sent to Mount Magdala, and one to the Jubilee Memorial Home. One person was instructed in Christian doctrine, and eight children baptised. The goods distributed consisted of 14 pairs new boots, 17 parcels of groceries, 45 yards of new material, six bags of coal and wood, also 121 new garments made and distributed.

BALANCE SHEET.

Receipts.

To cash balance forward	£ 3 1 4
„ Collections at weekly meetings	1 9 6
„ Donation from St. Vincent de Paul Society	2 10 0
„ Donation H.A.C.B. Society	1 2 0
„ Honorary members' subscriptions	1 17 0
„ Private donations	13 10 10
„ Refunded from Westport branch	0 7 6
„ Discount and interest	0 17 1
	£24 15 3

Expenditure.

By Drapery	£7 7 0½
„ Boots	3 6 0
„ Groceries	3 10 5½
„ Cab hire	0 10 0
„ Coal	0 3 9
„ Train fare to Dunedin	1 0 0
„ One week's rent	0 9 6
„ Night's lodging, stamps, & stationery	0 5 4
„ Balance	8 3 2
	£24 15 3

The following officers were elected for the ensuing year:—President, Miss Walley (re-elected); vice-president, Mrs. F. Green (re-elected); treasurer, Miss M. Nelson; secretary, Miss Hartnett; librarian, Miss Commons; wardrobe-keeper, Miss Rodgers.

The Ladies of Charity beg to return their grateful thanks to all benefactors. They also greatly appreciate the acquisition of a new sewing machine, procured through the kindness of the Very Rev. Chancellor Price, Adm.

LECTURE ON IRELAND

(From our Christchurch correspondent.)

Lecturing on Ireland in the Hibernian Hall on last Monday evening, the Rev. Father O'Boyle, chaplain of the St. Patrick's branch of the H.A.C.B. Society, made the following reference to Home Rule:—

Ireland should have Home Rule because she wanted it, and because she has constantly and persistently agitated for it ever since the Act of Union was passed. At one period of her history Ireland enjoyed the blessings of a Home Rule Parliament. When England returned home from her American wars, beaten and broken, she was confronted by the Irish Volunteers who marched on Dublin with printed labels on the mouths of their cannon: 'An Irish Parliament or else—' She had to submit and guarantee the independence of a native Parliament. That Grattan, or Home Rule Parliament lasted from 1782 to 1800, and those eighteen years marked the era of Ireland's great

est happiness and prosperity. Mr. Lecky, the historian, writing of that period, says:—'The years between 1779 and 1798 were probably the most prosperous in Irish history, and the generation which followed the Union was one of the most miserable. The sacrifice of nationality was extorted by the most enormous corruption in the history of representative institutions.' The Act of Union was carried in 1800 by unexampled bribery and corruption, about two and a-quarter million pounds being spent in bribes, and this amount actually charged up to Ireland. Repeal of the Union was O'Connell's great watch-word; Home Rule has been the cry since. But all the great parliamentary leaders from O'Connell down to modern time made one great blunder, they all seemed to think that nationality began and ended with an Act of Parliament, and made little account of the great elements of nationality—namely, national character, culture, language, and traditions. Were Britain to say to Ireland to-morrow, 'You shall have Home Rule if you throw away your national inheritance, your language, music, games, pastimes, everything that marks you off as a distinct nation,' Ireland would firmly reply, 'Keep Home Rule in your pocket, I'll never sell my birth-right for a mess of potage.'

What has the Act of Union done for Ireland? It has crushed out Irish trade and industries, weighed down the country with intolerable taxation, brought discontent and disaffection to the Irish people, and dispersed the race all the world over. No sooner was the Union carried than England, jealous of Ireland's flourishing industries, by Acts of Parliament and by the imposition of heavy duties on every Irish manufacture crushed out the great woollen industry of the country. By the terms of the Union Ireland is admittedly over-taxed to the extent of £3,000,000, and this has gone on for half a century. In 1841, when the population was eight millions, the taxation of Ireland stood at £5,077,000, whereas to-day, when the population has diminished by one-half, the taxation has reached the sum of £8,254,000. One of the strongest arguments for Home Rule is that Ireland has at present the most expensive system of government in the world. It costs £7,500,000 to run the country, and this sum is handed over to 100,000 officials who are employed in sixty-seven boards and departments. The Irish people have not the slightest voice in the management of any of these boards. Belgium, with four times the trade of Ireland and a much larger population, is governed at about half the cost. As an example of terrible extravagance, there is the fact that the salary of the Lord Lieutenant of Ireland is double that of the President of the United States. Neither England nor Ireland profited by the present system of government: the only people who did profit being a horde of officials. I will not dilate at length on the Imperial aspect, how Home Rule would relieve congestion of business in the House of Commons, how it would placate the Irish race in America, and thus pave the way for any treaty or alliance between England and that country, and how every colony in the Empire is in favor of Irish self-government; but let us examine the Orange opposition. The real reason of the Orangemen's opposition to Home Rule is not because of their excessive loyalty to the King, but because their ascendancy was endangered. Sir Edward Carson is threatening rebellion, and his audacity is shown in the claim that he has all Ulster at his back. Of the nine counties of Ulster in only three—namely, Antrim, Down, and Armagh—are the Orangemen in a majority, and of the thirty-three parliamentary seats in Ulster seventeen are at present held by Nationalists and sixteen by Unionists. What, then, is the meaning of that bogey cry: 'Ulster in arms: Ulster will fight and Ulster will be right.'

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You cannot paint the lily;
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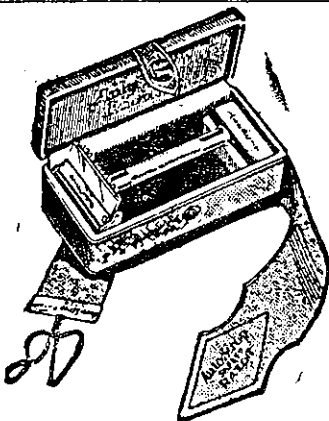
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MUSIC EXAMINATIONS

TE AROHA.

The Trinity College, London, practical examinations were held at the Convent of Mercy High School on August 13. The results are as follow:—

Higher local division.—Alma McGruer, 77; Eva Johnson, 67.

Intermediate division.—Edith McSweeney, 65.

Junior division.—Honors—Stanley Hewins, 83; Pass—Maureen Kean (Convent, Waihi), 77; Muriel Smith, 72; Ilma Robinson, 69.

Preparatory singing.—Alma McGruer, 75.

Preparatory division (piano).—Thelma Moon, 77; Harry Levett, 76; Archie Packer, 73; Minnie Lipsey, 70; Alberta Bygrave, 69; Muriel Adams, 69.

First steps division.—Mabel McSheffery, 79.

The results of the theoretical music examinations which were held at the Convent High School on June 7 last, are as follow:—

Maximum marks, 100; marks required for pass, 60; honors, 80.

Advanced senior division.—Pass—Alma McGruer, 61; Vida Cooper, 60.

Junior division.—Honors—Doris Keesing 83. Pass—Elizabeth Collins, 73; Doris McGlashan, 60.

Preparatory division.—Honors—Myrtle Farmer, 100; Stanley Hewins, 100; Kathleen McLoughlin, 97; Walter Donovan, 96; Muriel Smith, 96; Constance Wagstaff, 95; Ilma Robinson, 87; Bridget Cobb, 86; Muriel Adams, 84. Pass—Margaret Cobb, 75.

HAWERA.

At the recent Trinity College examination, conducted by Mr. H. St. George, Maizie Fennell (pupil of the Sisters of St. Joseph, Hawera) satisfied the requirements of the board for Certificated Pianist (T.C.L.), and was also successful in passing senior theory.

CHRISTCHURCH NORTH.

The following pupils of the Sisters of Mercy from St. Mary's Convent, Colombo street, Christchurch, passed the theoretical examination, held last June in connection with Trinity College, London:—

Senior division.—Honors—Florence McMillan, 90; Irene Oldbury, 89; Helen Brown, 80. Pass—Howard Moody, 67.

Intermediate division.—Vera Wilson, 66.

Junior division.—Honors—Comfort White, 100; Dorothy Hunt, 91; Horace Sturgess, 90; Marjory Courtney, 85; Mary Morris, 82; John Rogatski, 81.

Preparatory.—Honors—Kathleen Mullan, 97; Aileen Carter, 97; Dolly Carter, 95; Irene O'Donnell, 94; Eric Goodsir, 87; Arthur Sugden, 85.

DEVONPORT.

The following are the names of the pupils of St. Leo's Academy, Devonport, who were successful in the Trinity College theory examination held last June:—

Intermediate division.—Irene McGarry, 67.

Lower Junior.—Honors—Jessie Seagar, 97; Muriel Craig, 86. Pass—Lou Croll, 60.

Preparatory.—Honors—Elva Moylan, 84; Kathleen Whelan, 81.

GREYMOUTH.

The following is a list of the successful candidates from the Convent of Mercy at the local examinations in theory of music, held in Greymouth in June last, under the auspices of the Trinity College of Music, London:—

Preparatory.—Honors—Dorothy Brooks, 100; Veronica Roche, 100; Clarice Brooks, 97; Alice Bourke, 97; Margaret Fisher, 90; Annie Watchman, 90; Marjorie Morice, 87; Rita Moss, 87; Doris Costello, 84.

Junior division.—Honors—Mary Phelan, 97; Lilian Elliott, 95; Violet Larcombe, 90; Doris Wickes, 87; Margaret Phelan, 83; Eileen Hewlett, 82; Annie Kelly, 80. Pass—Frances Braidwood, 74; Louise Morice, 71; Ivy Williams, 70.

Advanced junior division.—Margaret Duggan, 73; Rose Elliott, 68.

STRATFORD.

At the examinations, conducted by Mr. St. George in connection with Trinity College of Music, London, at Stratford, on September 4, all the candidates presented by the Sisters of Notre Dame des Missions were successful. The following are the results:—

Higher examinations for teachers.—Ellen Margaret McCabe, L.T.C.L.; Winifred Fitzgerald, certificated pianist.

Higher local.—Barbara Riera, Gladys Turkington.

Senior division.—Jessie Cameron, Annie Dromgoole.

Intermediate division.—Gertrude Bredow (honors), Edith Williams, Mildred Berry.

Junior division.—James Rooney (honors), Ida Bleakley (Eltham Convent), Ruby Volzke, Gertrude Burgess, Josephine Sattler.

Preparatory division.—Vera O'Neill (honors), Jean Robson, Robert Hill, Leila Hill.

First steps division.—Isabelle Hunter, Rita Grubb, Eileen Hodgson.

At the theory examinations held in connection with the same college in June last, the following candidates were successful:—

Advanced intermediate—Annie Dromgoole, Barbara Riera,

Intermediate.—Gertrude Bredow (honors).

Junior (2nd grade).—Ruby Volke.

Junior.—Josephine Sattler (honors), Alice Sullivan.

Preparatory.—Vera O'Neill (honors), Robert Hill (honors), Jean Robson (honors), Leila Hill.

At the theory examination held in Hawera in connection with the Associated Board of the R.A.M. and R.C.M., Jessie Cameron passed in the rudiments of music.

PONSONBY.

The following are the results of the examination in the theory of music held in Auckland in June last. Except where otherwise mentioned, the successful candidates were pupils of St. Mary's Convent High School, Ponsonby:—

Advanced intermediate division.—Honors—Linda Perkins (Convent of Mary Immaculate, Pukekohe), 80. Pass—Mary Costello (Convent of Mary Immaculate, Pukekohe), 73; Leila Tanner, 60.

Intermediate division.—Mary F. Cowlrick (Convent of Mary Immaculate, Pukekohe), 61.

Junior division.—Honors—Eileen Magill, 99; Hazel McNaught, 98; Lily White, 96; Margaret Flynn, 90; Naomi White, 90; Beatrice Graham, 87; Freda Litherland (Convent of Mary Immaculate, Pukekohe), 84; Vera Williams (Convent of Mary Immaculate, Pukekohe), 74; Maud Pearle (Convent of Mary Immaculate, Pukekohe), 83; Irene Williams (Convent of Mary Immaculate, Pukekohe), 82; Ruby Teddy (Convent of Mary Immaculate, Pukekohe), 80. Pass—Sheila Kelly, 77; Lilla Casey, 76; Nora Kelly, 76; Doreen G. Hamlin (Convent of Mary Immaculate, Pukekohe), 74; Maud Pearle (Convent of Mary Immaculate, Pukekohe), 73; Katie E. Pulman (Convent of Mary Immaculate, Pukekohe), 71; Rewa Corbett, 60.

Preparatory division.—Annie Wilson, 100; Eileen O'Connor, 96; Alma Thompson, 96; Jessie Hodge, 91; Amy Shanley, 90; Aileen McCraig, 79; Marcella Clarke, 76; Kathleen Harris, 75; Edna Gaw, 66; Alice McMahon, 61; Lenore Somerfield, 60.

HAMILTON.

The following is a list of successful candidates from the Convent of Notre Dame des Missions, Hamilton, at the recent examination in practical music, conducted by Mr. St. George:—

Certificated pianist.—Nora Hulme, 70.

Senior.—Honors, Bessie Butler, 80. Pass—Annie Barnett, 73; Dorothy Burnand, 72; Eileen Dudson, 62.

Intermediate.—Honors, Irene de Coeck, 84. Pass—Marie Dold, 70; Ivy Jamieson, 62.

Junior.—Honors—Alice Ryan, 94; Hermia Luks, 83; Amelia Schoemeter, 82. Pass—Phyllis Fitzwilliams, 67.

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Preparatory.—Honors—Leo MacMahon, 84; Ivy Stubbs, 89. Pass—Kathleen Sheard, 70; Madge Lemon, 67; Irene Coakley, 69; Jack Hulme (violin), 66.

First steps.—Myrtle Goldfinch, 85; Stella Hickey, 69; May Turner, 66; Daphne Titchner, 77.

Theory examination held last June:—

Senior pass.—Eileen Dudson, 70.

Intermediate.—Honors—Eva Simms, 83; Irene de Coeck, 92; Nora Hulme, 80. Pass—Marie Dold, 77.

Junior honors.—Dorothy Burnand, 99; Annie Barnett, 98; Susie McCarthy, 93; Bessie Butler, 85.

DIocese OF AUCKLAND

(From our own correspondent.)

In a lecture, 'Catholic Paris spiritually looked at,' delivered recently to the members of the Holy Family Confraternity, Rev. Father O'Doherty gave the following interesting details:—The diocese is 186 square miles in extent. It contains 4,154,042 souls, of whom about 92 per cent. are Catholic. The diocese contains nearly as many inhabitants as the whole of Ireland. The city is nearly six times as large as Dublin. It numbers seven times as many Catholics as Rome, and eight times as many as London. The diocese is governed by a Cardinal-Archbishop, who is aided in his arduous task by ten Vicars-General. There are in all 170 parishes, varying in population between 6800 and 96,000. The number of priests at present in the diocese is 1446, of whom 840 are engaged in parochial work. The rest are occupied in administration, in education, or in chaplaincies. One feature in the organisation of parochial work is the beautiful method adopted to reach the working classes in the floating population. Twenty-one provincial Catholic associations have been formed, through which immigrants from the provinces receive advice and aid to find employment and help in need. To each association a priest from the same province is attached, to look after the spiritual welfare of the immigrants. The same provision is made for immigrants from other nations. Chapels are opened where Italians, Spaniards, English, German, Flemish, Poles, and Arabs are ministered to by their own priests. At an early date the lecturer will deliver the twin lecture—'Catholic Paris, temporally looked at.'

Palmerston North

(From our own correspondent.)

September 14.

The amounts contributed towards the parish sustentation fund for July and August were £36 10s and £26 12s respectively.

His Grace Archbishop O'Shea paid a brief visit to Palmerston on Thursday, and was the guest of the Rev. Father McManus at the presbytery. His Grace found time to visit the parish school on Friday morning, where he received a great reception. After addressing a few words to the children, he asked that they be given a holiday.

A social will be given in the Empire Hall on Wednesday, 24th inst., in aid of the funds for the forthcoming bazaar. The members of the St. Vincent de Paul conference purpose holding a concert and social in the Empire Hall on Wednesday, October 8, in aid of the St. Vincent de Paul stall funds. The very best local talent are to assist, under the management of Mr. W. T. Tabor. The secretary (Mr. V. A. Dallow) and the committee are making very elaborate plans for their patrons' amusement and comfort, and as it will be the last chance parishioners will have of contributing in some way towards the success of the bazaar, a crowded house is anticipated.

Mr. Boken, who has come to the Dominion for the purpose of making a study of the flax-milling industry, and of a scientific treatment of flax with a view to opening up an entirely new industry in the interests of

his country (Germany), has settled down in Palmerston for a few years. He is at present busily erecting new machinery for experiments which, if successful, will revolutionise the trade. Mr. Boken, who is a practical Catholic and a brother of the St. Vincent de Paul Society, has joined the local conference, and at the last meeting gave an address on the conferences to which he had been attached, both in his own country and in England and Ireland.

The Most Rev. Dr. Naughton, Bishop of Killala, has received special powers from the Pope to restore the ancient Chapter of Killala diocese, and in pursuance thereof has been pleased to make the following appointments:—Right Rev. Mgr. O'Hara, V.G., Crossmolina, to be Dean; Ven. J. J. Kelly, Lahardane, to be Archdeacon; Very Rev. A. McHale, Enniscrone, to be Chancellor; Very Rev. M. Gallagher, Kilfian, to be Theologian; and Very Rev. M. J. Munnely, Penitentiary. The following have been made Canons:—Very Rev. P. McNulty, Skreen; Very Rev. E. Timlin, Castlerconnor; Very Rev. J. J. Hegarty, Belmullet; Very Rev. T. Dolphin, Bangor-Erris; and Very Rev. A. Timlin, Pullathomas.

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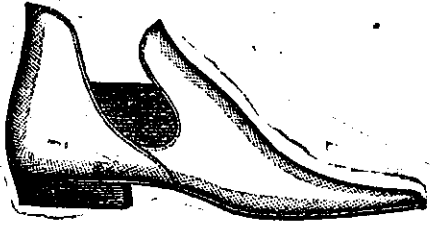
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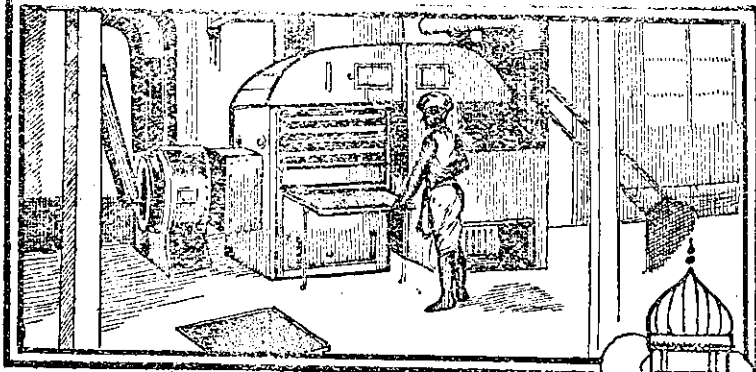


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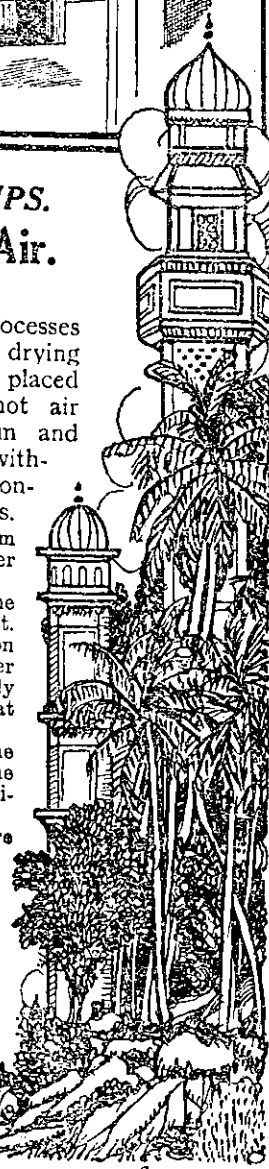
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WALLPAPERS

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Intercolonial

In response to the recent appeal for St. Vincent's Hospital, Melbourne, £6040 2s 10d have been subscribed by the public, and the raising of this amount entitled the institution to claim £2000 from the Government in accordance with the promise of the Premier.

On Sunday, September 7, his Grace the Archbishop of Melbourne, blessed and laid the foundation stone of a new presbytery at West Brunswick. The cost of the building will be about £1100, and the subscriptions received at the ceremony amounted to £200.

The foundation stone of new premises for the Catholic Club, Sydney, was laid on September 6, by Very Rev. Father Moynagh in the absence of his Grace Archbishop Kelly, who was prevented by illness from being present. The club, which was started in 1909 with 25 members, has to-day a membership roll of 664. The site cost £10,000, and the contract for the building is about £9000.

Rev. Father Patrick Purcell Ryan, who passed away recently at Lewisham Hospital, Sydney, had lived for more than 37 years in Australia—the last 18 in the archdiocese of Adelaide, where he had charge of the parish of Blumberg. The deceased was born in Rossmore, Tipperary, about 70 years ago. He made his ecclesiastical studies at Mount Melleray, and afterwards at All Hallows College, and was ordained over forty years ago. Besides Father Phil Ryan, formerly of Carcoar, who died in 1908, at Mount Melleray, where he was a Cistercian Monk, the late Father Patrick Ryan's youngest brother was a priest—Father John Ryan, whose remains are interred at Bathurst. Two of his nephews are priests—Father Stanislaus Hickey, of Mount Melleray, the author of many theological works, and Father Edmund Ryan, of the diocese of Port Augusta, South Australia, who lately arrived in Australia.

In the annual report of St. Vincent's Hospital, Melbourne, for the year ended June 30, 1913, it is stated that the work for the sick poor of all creeds and classes during the year under review far exceeded that of the preceding year. During the twelve months, 2728 in-patients, 19,152 out-patients, 5385 casualties, and 225 dental cases were treated. The receipts (including the special appeal, which resulted in a generous response of £6040), totalled £19,789 0s 10d; the expenditure was £14,139 11s 9d; the overdraft last year was £7638 12s 7d; this year closed with an indebtedness at the bank of £1989 3s 6d. The special grant of £2000 from the Government will cover this overdraft and leave a small credit balance in the maintenance account.

Very Rev. Dean Hegarty, P.P., V.F. (Kyneton), recently celebrated the 42nd anniversary of the day on which he sailed from Ireland for Australia to commence his career in the land of his adoption as a missionary priest. In the morning of that day—August 15—the future Dean of St. Mary's, Kyneton, celebrated Mass at his parish church, Passage West, Cork, using for the first time a silver chalice presented to him by his friends in his boyhood's home—the same chalice which he used on August 15. In the afternoon he sailed for Australia, accompanied by a school-fellow, then a deacon, now a priest in Tasmania. When Father Hegarty arrived in Melbourne there were only 60 priests in the Victorian mission; now the priests in Melbourne alone number 120.

His Grace the Archbishop of Melbourne, in thanking non-Catholics for their presence at the laying of the foundation of a new presbytery at Brunswick, said it was not the amount of money handed in on these occasions that he valued so much as the kind feeling exhibited by members of different denominations. It was pleasing to see Catholics and non-Catholics meeting together on common ground, where they could see the virtues of each other, and form permanent friendships, apart from any question of sect. Whenever opportunity offered itself, Catholics would always dwell in peace, charity, and good fellowship with their neighbors. It was a cruel mistake to allow differences in

religion to interfere with the social relations of people residing in the same neighborhood. It had always been his endeavor to speak and act in order that the curse of bigotry might be removed from their midst, so that residents of this new and splendid country might live together, as God intended, in union, peace, harmony, and prosperity.

On Monday, September 8, the golden jubilee of Rev. Brother Lynch, of St. Vincent de Paul's Orphanage, South Melbourne, was celebrated. Fifty years ago Brother Lynch joined the Christian Brothers, and 45 years of that period have been spent in Melbourne, chiefly at St. Francis', Lonsdale street, Victoria Parade College, and St. Vincent de Paul's Boys' Orphanage, South Melbourne. Brother Lynch was born in Carlow, and was educated by a local dominie, John Conwill, who was renowned for his love of the higher mathematics. Perhaps the most famous of Conwill's pupils was Professor Tyndall, the eminent scientist, who owed much of his knowledge of mathematics to this humble Irish schoolmaster. Although Brother Lynch did not receive his education from the Christian Brothers, three of his younger brothers did so when that Order opened a school in Carlow. One of those brothers is now Brother Leonard Lynch, who has charge of the senior class at St. Patrick's College, Ballarat. On the completion of his school course, he went into business, but subsequently responded to the Divine call, and entered the novitiate of the Brothers in Dublin. He was professed on September 8, 1863.

Rev. Father John O'Gorman, Adm., preached a charity sermon on behalf of the St. Vincent de Paul Society in St. Mary's Cathedral, Sydney, on Sunday, September 7. In the course of his discourse, Father O'Gorman said: Wonderful work in the cause of Christian charity was being accomplished in Sydney. In the archdiocese there were no fewer than six orphanages—St. Joseph's, Kincumber; St. Joseph's, Gore Hill; St. Anne's, Liverpool; St. Brigid's, Ryde; St. Michael's, Baulkham Hills; and the Mater Dei, Narellan. There were three industrial schools—St. Vincent's, Westmead, to which an institution for deaf and dumb boys was also attached; St. Martha's, Leichhardt; and the Immaculate Conception, Balmain East. They had also the Foundling Home at Waitara, and an institution for female blind at Liverpool, while their hospitals included St. Vincent's; St. Joseph's, Auburn; Lewisham (Nursing Sisters); and Mater Misericordiae, North Sydney. To three of these institutions private hospitals were attached. To assist those who were incurable towards a happy eternity they had the Hospice for the Dying. For the mentally afflicted they had St. Margaret's Mount, Ryde, and for the aged poor they had the magnificent home of the Little Sisters of the Poor at Randwick. They had also the Magdalen Retreat at Tempe, Mount St. Magdala Retreat, Redfern, and the Convent of the Good Shepherd, devoted to the same work, was recently founded at Ashfield. Surely they could have no better testimony to the divine institution of the Church than in this marvellous expression of fraternal charity.

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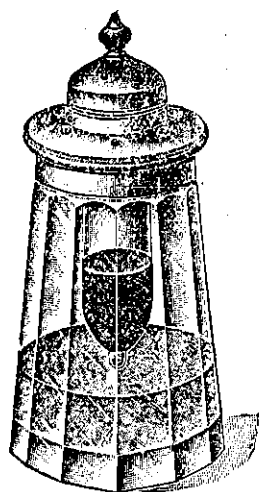
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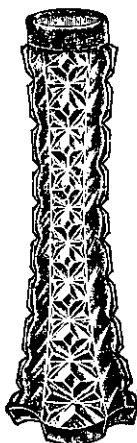
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THE RECENT EUCHARISTIC CONGRESS

It has been decided to erect a monument at Malta as a permanent memorial of the recent International Eucharistic Congress which was held there. The site that has been selected is the spot from which the Papal Legate, Cardinal Ferrata, performed the beautiful ceremony of the blessing of the sea. The next Eucharistic Congress will be held at Lourdes in 1914, from September 9 to 13.

THE REASON WHY

The Anglican Bishop of Lucknow (says the *Catholic Herald of India*) marvels why Anglican parents send their children to be educated in Catholic schools

instead of in Anglican seminaries. The *Indian Planters' Gazette* appropriately gives the reason why:—'The teaching staff in most Convents is mainly composed of Nuns, who are ladies by birth and who are admirably qualified for imparting accomplishments required by our daughters, while the Christian Brothers turn out a larger number of boys fit for Government and other employ than do the Protestant schools for Europeans in India.'

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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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Blasting With Water.

Herr Carl Meissner a German mining official, has devised a method of blasting coal by means of water instead of powder that may greatly diminish the frequency of mining disasters. According to the *Journal of the American Medical Association*, the apparatus consists of a long nozzle that fits exactly into the hole bored by the miners for the insertion of powder. The injection of a few quarts of water drives out the gas in the coal, and then the injection of a little more water cracks and breaks the coal, so that a blow of the pick brings it down. The new method is extensively used in Germany, and several mine owners in the United States and in Canada are said to have adopted it with success.

Substitute for Marble.

A citizen of Reichenberg, Bohemia, has invented a process for producing a substitute for all classes of marble, including the most highly prized Italian, Egyptian, and Salzburg marbles. The claim is made that this product is superior to genuine marble, being stronger, more substantial, and less liable to crack or damage, and that especially in working, boring, or in installation work the danger of injury is much less than with real marble, while it costs only one-third as much. This artificial marble is made partly by hand and partly by machine. The cutting and polishing is done by machinery, the process being already in operation in Vienna, Berlin, Mannheim, and Hamburg.

Expensive Articles.

Saffron would strike an ordinary observer as decidedly expensive at fifty-six shillings a pound until told that it is composed of the central small portions only of the flowers of the crocus, 70,000 of which it takes to yield the material for one pound. Otto of roses sells at an exorbitant price per pound, and it takes 10,000 pounds—or nearly five tons—of roses to obtain one pound of the oil. Aconitine, extracted from the root of the monkshood, is said to be the very strongest poison extant, the dose being one six-hundredth of a grain. It is sold at the rate of £27 per ounce! The musk of the Asiatic deer, at £6 to £7 per ounce, must be a prize to the wily hunter. In some of the tropical seas a floating, sweet-smelling mass of ambergris is met with, worth £5 10s per ounce, or £88 per pound, in the market. This ambergris is said to be the 'diseased biliary product' of the whale. Another peculiar animal product in use as a drug is a solution of the pure venom of the rattlesnake, given occasionally in malignant scarlet fever.

The Gas Industry.

Lecturing before the members of the Institute of Chemistry at London University College on 'Chemistry on Gas Works,' W. J. A. Butterfield said the requirements of a public gas supply at the present day were that the gas should supply the greatest number of heat units at the lowest cost; that it should not have a strong smell, should give a flame having some natural luminosity, and should not yield on combustion products harmful to life and destructive to property. Dealing with the rapid growth of the gas industry, he gave the world's production of town gas in 1912 as 620,000,000,000 cubic feet, in the manufacture of which about 60,000,000 tons of coal had to be consumed, while 30,000,000 tons of gas coke, about 3,000,000 tons of tar, and the equivalent of 550,000 tons of sulphate of ammonia would be produced. The estimated annual consumption of gas per head of the population in the world's chief capital cities showed that London still headed the list with over 8000 cubic feet, as compared with 6000 cubic feet in Amsterdam, Berlin, New York, and Paris. This increase in gas consumption was due to its greater use for heating purposes, and although it was not to be expected that the same rate of increase would be continued, there was little doubt that

by 1920 in all the capital cities of the world the consumption would be about 10,000 cubic feet per annum per head.

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ENGLAND

A NEW NAZARETH HOUSE.

His Grace the Archbishop of Birmingham blessed and opened the new building erected by the Sisters of Nazareth at Rednal, near Birmingham, on July 30. The house has been erected by the Sisters of Nazareth to continue the work of child rescue in which they have been engaged for the past three years at a temporary home at Selly Park. The structure has a commanding and handsome frontage and is capable of accommodating 200 children, besides forty old people of both sexes. The cost of the site was £5000, while the building has absorbed upwards of £13,000.

A TIME-HONORED SANCTUARY.

The Feast of St. Ethelreda was observed recently with special solemnity in the time-honored sanctuary dedicated to the English Saint in London. It was St. Ethelreda, Queen of Northumbria, who founded the famous Ely Minster in the seventh century and her sacred body was for many generations an object of devout veneration in the famous church which was built on her foundation. One hand of the saint is now venerated in the Church of St. Ethelreda, Ely place, London, which enjoys the distinction of being the first and the only pre-Reformation church in Great Britain restored to Catholic worship. It was built in the thirteenth century as a private chapel attached to the town residence of the Bishop of Ely. During the centuries following its desecration, St. Ethelreda passed through many vicissitudes until it was purchased forty years ago by Father William Lockhart and occupied by the Institute of Charity, of whose English mission Father Lockhart was then Superior. At the recent celebration of the feast, his Eminence Cardinal Bourne was present in the sanctuary during the Solemn High Mass, the celebrant of which was Father Aloysius Emery, Provincial of the Fathers of Charity.

FRANCE

THE HOLY FATHER'S APPRECIATION.

French Catholics held a social week at Versailles recently, and the Bishop of Versailles, Monsignor Gibier, sent a telegram to the Holy Father asking the Apostolic Benediction on the organisers and auditors of the reunion. The telegram expressed the determination of the representatives of Catholic France to follow exactly the teaching and direction of the Church, and availed of the occasion of the completion of the tenth year of the Pontificate of Pope Pius X. to proclaim their filial love and devoted loyalty to the Pope, 'the infallible Doctor of Christians and the permanent Guide of living Catholic unity.' The following telegram signed by the Cardinal Secretary of State was sent to Mgr. Gibier: 'The Holy Father accepts with pleasure the filial homage of the auditors and organisers of the social week of France under the presidency of your Lordship, and their willing assurance of maintaining themselves faithful to the teaching of the Church and the direction of the Holy See. He sends them with paternal affection the Apostolic Benediction.'

ITALY

LIBELLERS BROUGHT TO BOOK.

The Court of Appeal at Lucca has just pronounced a judgment which should effect good in the Italian press by teaching the virtue of prudence to some newspaper writers, who rely on their probable immunity from prosecution when they traduce the characters of ecclesiastics. After bearing for a considerable time with attacks made in the columns of the *Corriere Toscano*, the Cardinal-Archbishop of Pisa, Cardinal Maffi, instituted legal proceedings for defamation before the Court of Pisa against the proprietor, the editor, and the

manager of that paper. The charges made in the newspaper referred to the management of trust funds. At Pisa the judge sentenced the editor to fifteen months imprisonment and a fine of about two thousand lire; one sixth of the term of imprisonment was to be solitary confinement. The manager received a similar sentence minus the solitary confinement, and the proprietor was condemned to pay the expenses in conjunction with his subordinates. They appealed to the Higher Court at Lucca with the result that the judgment of the Tribunal of Pisa has been upheld and the sentence confirmed in every particular. There is right of appeal to the Court of Cassation, but even if availed of, it would only be in the hope of postponing the evil day of payment and the penalty merited by slanderous pens.

ROME

THE HOLY FATHER'S HEALTH.

Yesterday witnessed the tenth anniversary of the election of the Holy Father (writes the Rome correspondent of the *Universe*, under date August 5). In Rome, and the world over, there must have been hearts full of gratitude to Almighty God for the present good health of the Sovereign Pontiff. But three months ago it seemed as if the Church were on the point of being deprived of its earthly ruler. To-day the health of Pope Pius X. is such that there seems no reason why he should not live for many years and add more lustre to his already renowned Pontificate. Naturally, with a man of seventy-eight there is not that quickness of movement that there is usually observable in a man ten years less in age. But that there is in the Holy Father a depth of vitality is evident when any one of his numerous visitors speaks of matters which are dear to his heart. Whether it is a Cardinal approaching the Pontiff with regard to some matter of importance to the Curia, a Bishop from far off climes recounting the work of the Church in his diocese, or a priest or layman setting before the Holy Father something, say, in connection with frequent Communion, to one and all he responds with a vivacity which is an indication both of his zeal for souls and his strong vitality. It is perhaps hardly necessary to recall to the minds of your readers what an immense amount of work Pope Pius X. has effected in the past ten years. Apart from the steadfastness of purpose which exhibited itself under the most trying circumstances when the Church in France, Portugal, and Italy seemed in danger of extinction, so far, at least, as human eyes could see, there have been the labors of the Canon Law codification, the revision of the Vulgate, the inauguration of the new system of the recitation of the Divine Office, to say nothing of the forethought and labor entailed in the succour of the impoverished people from a catastrophe such as the earthquake at Messina. Add to these the daily round of work at the Vatican, the issuing of Encyclicals, Apostolic Letters, attendance at congregational meetings, and it will readily be seen that the life of the occupant of the See of St. Peter is one which might easily break down the strength of a Hercules. Thanksgiving for the past ten years must be accompanied with supplication for the future. May the world in 1923 have the blessing to offer thanks that Pope Pius X. will in that year still be the Vicar of Christ on earth.

UNITED STATES

A CATHOLIC UNIVERSITY LEADS.

St. Louis University, conducted by the Jesuits, had the highest percentage of medical students who this year were successful in the examinations before the state Medical Boards for license to practice medicine. The percentage of successful students in six of the leading universities of the United States are as follows:—St. Louis University, 96.70; Rush Medical (Chicago), 95.18; Johns Hopkins, 94.74; University of Pennsylvania, 91.14; Columbia, 90.48; Howard, 87.53.

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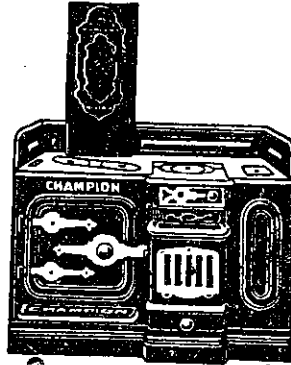
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TO THOSE ABOUT TO BE MARRIED.—Be sure and get one of Baker's Lucky Wedding Rings. He has them from 10s to £3. And don't forget that a Useful present is given with every Wedding Ring purchased.

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Domestic

By MAUREEN.

To Clean Rugs.

To make rugs look new, the following paste will be found very effective:—Two quarts of water, two cakes of white soap, six tablespoonfuls of ammonia, $\frac{1}{2}$ lb of borax. Boil these ingredients together until the soap has melted. Let it cool before applying. Sweep the rug thoroughly, then apply the paste with a scrubbing-brush, rubbing the paste well into the rug. Hang on the line and rinse with the hose until the water runs clean from the rug.

Lacquered Brass.

Lacquered brass must not be allowed to get black, but should be cared for in the beginning, while it is still new and bright, and ensure a longer and brighter existence for it. It should be washed occasionally with slightly warm soapy water, then dried with a clean soft cloth and polished with a clean, dry chamois leather. In damp weather lacquered brass should be well rubbed every day with a clean, dry leather. Treated in this way the lacquer can be kept beautifully bright.

To Keep Flowers Fresh.

The fragrance and freshness of a bouquet can be retained for many days if the following plan is observed: Arrange the stems loosely in a glass of water, place the glass upon a flat, shallow dish and fill the dish around the glass nearly full of water, then invert a large glass bowl or fruit jar over the flowers, fitting it evenly upon the dish. The water will rise inside and outside, thus forming an airtight receptacle for the contents. The moisture continually produced inside of the bowl envelops the flowers in a mistlike atmosphere which prolongs the life and color to a surprising length of time.

Potato Water for Cleaning Silk.

Potato water cleans silk of any kind or color. For every quart of water to be used in washing a dress, for instance, pare and grate one large potato. Put the grated potato into the water, which must be soft water and cold; let stand for two days without being disturbed in any way, then very carefully pour off the clear liquor from the sediment into a large, convenient vessel. Dip the pieces of silk up and down in it. Silk must not be creased by wringing it; let it hang and drip nearly dry, then lay it flat on one side and then on the other. If necessary to press it, do so between flannel with a moderate iron. Grease spots on silk are eradicated by the use of a hot iron and blotting paper. To clean dirty white silk ties rub them with powdered French chalk or magnesia, and when finished brush this off with a clothes-brush.

To Mend China.

One of the least known, though also one of the simplest and most effective, cements for mending china is white oil color, such as is usually sold in tubes, from which it is squeezed out in the desired quantity. Broken things should always be mended as soon as possible after the accident, but, of course, there are occasions when this is not feasible. Paint the broken parts with the oil, press them in position, tie them together, and the operation is complete. The only precaution to observe to ensure perfect success is to put the mended article away to dry thoroughly for six weeks; after that period, however, neither heat nor cold nor moisture should affect the cement. If, after complete drying, any color remains, having possibly oozed out, it must be carefully scraped off with a knife. If any kind of earthenware utensil is cracked and leaks it can be so treated as to be quite of use again. Put the cracked vessel into a fish kettle or other suitable vessel that will hold it conveniently, covering it completely with cold milk. Set it over a moderate fire, let the milk boil up gradually and nearly boil itself away. When the liquor has been absorbed by one-half, stand the vessel aside and when the contents are quite cold the dish will hold water again.

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On the Land

GENERAL.

The Levin Co-operative Dairy Co., Ltd., paid its suppliers 1s 1d per lb for butter-fat supplied during August.

Planting operations in the orchards of the Tasman district, Nelson, are practically completed for the season, the total number of trees planted within a two and a-half mile radius of Tasman being approximately 80,000, bringing the total number of trees in the locality to about 175,000, or a little over 1100 acres.

A Southland potato grower has decided to plough several acres in owing to the unremunerative prices ruling. He consigned four tons of seed to Auckland and netted less than £8 for the lot, a return that does not warrant the employment of labour in digging and lifting.

A new wheat has been discovered at Huntingdon. An expert has tested it. It is claimed that the wheat will greatly increase the yield. It is of excellent milling quality. A village postman was responsible for the discovery. He noticed a peculiar ear in a field and sowed the grain in his garden. The produce from the garden was sufficient to sow nearly three acres.

It having been reported that dry weather was being experienced in Great Britain which, if extensive, would materially affect the prices of New Zealand dairy produce on the Home markets, a cable message was sent to the High Commissioner asking for a statement of the position. The following reply has been received by the Government: 'With reference to your telegram of 8th September: Drought does not extend to Continent. Dry weather in United Kingdom has caused cheese output to be below the average, but hardly to the extent anticipated. Cheese prospects good.'

Referring to the recent discussion as to the best date upon which to take the census of the sheep in the Dominion, Mr. C. H. Ensor told a representative of the *Press* that the shearing and tailing tallies would be the best to adopt. These, he pointed out, were exact tallies taken by every sheep-owner, and would be absolutely reliable. The figures based on these tallies could be available by the end of February, and would give those interested an idea of the number of lambs available in the Dominion. In the event of a shortage being disclosed, growers could make their lambs a little bit heavier. The returns being available in February would give those who wanted to produce ewes an idea of the number of the ewes available in different localities in the Dominion.

There were average entries in all departments at Burnside last week. There was a drop of about 1s 6d per head in the price of fat sheep, but fat cattle showed an increase in values. Only 117 head of fat cattle were yarded. The sale opened well, prices being up about 15s to 20s per head compared with previous week, but towards the end values receded a little. Quotations: Extra prime bullocks, to £17 15s; heavy bullocks, £13 10s to £15; medium, £11 to £12 10s; others, £9 10s to £10 10s; prime cows, to £10; heifers, to £9 10s. The fat sheep penned totalled 2860. Compared with a fortnight ago prices on the average were back about 3s per head. The sale was erratic, and had it not been for the competition of graziers, which steadied the market to some extent for light weight and unfinished sheep, there would have been a further drop. Quotations: Extra prime heavy wethers, 28s to 31s; heavy wethers, 24s to 26s 6d; medium, 21s to 23s; light and unfinished, 18s 6d to 20s 6d; extra prime heavy ewes, to 30s 6d; heavy ewes, 22s to 24s. Fat lambs.—There were 12 lambs penned. These were keenly competed for and sold up to 27s 9d. Pigs.—145 pigs penned. Fat pigs did not sell up to previous week's rates. There was keen competition for all stores, late rates being fully maintained.

At Addington last week there were smaller entries of stock, and a moderate attendance of buyers. Fat

cattle were firmer by 3s per 100lb. Store sheep unchanged. New season's fat lambs sold well. Fat sheep opened firmly, but unfinished wethers were somewhat easier. Fat lambs sold well. Best lambs made 20s to 22s 6d; lighter, 17s to 19s 6d. For fat sheep the range of prices was: Extra prime wethers, to 32s 6d; prime, 23s 6d to 29s 9d; others, 21s to 23s; extra prime ewes, to 29s; prime, 25s 6d to 27s; others, 19s 3d to 20s; hoggets, 19s to 21s; merino wethers, 18s to 26s; merino ewes, 12s 1d to 15s 8d. For fat cattle the prices were: Steers, £9 15s to £11 10s; extra, to £17 17s 6d; heifers, £6 10s to £10 17s 6d; extra, to £12 12s 6d; cows, £5 15s to £12; vealers, £8 to £13 10s. For fat pigs the prices were: Choppers, £3 10s to £5 2s 6d; heavy baconers, 70s to 75s; lighter, 55s to 65s; these prices being equivalent to 5½d to 6d per lb. Heavy porkers made 48s to 52s; lighter sorts, 42s to 46s, equal to 6½d per lb. Store pigs, large, realised 35s to 39s; medium, 25s to 33s; and small, 18s to 24s. Small weaners brought 14s to 17s, and better sorts 17s 6d to 21s.

SHORTHORNS.

The Shorthorn is by far the most popular breed of cow throughout England. It is chiefly on account of its adaptability to both milk and beef production that it has gained this premier position. We have heard a great deal of late regarding the dual purpose cow, and there is no doubt that the Shorthorn breed furnishes the best type in this respect. Ayrshires, Jerseys, and Guernseys are typical dairy cows, and possess many special characteristics which place them in the forefront as far as milk production is concerned; but, in contrast to the Shorthorn type, they cannot be made to carry flesh profitably at the end of their dairying career.

Only too frequently, however, does it happen that over-much is made of the so-called dual purpose Shorthorns. Farmers are tempted to expect too much from these animals, and it is only natural that in a great many instances they meet with grievous disappointment. One may have no hesitation at all in maintaining that it is next to impossible to find in a single animal the qualities that make for a yield of 1000 gallons of milk per annum, coupled with the propensity for rapid beef production, as shown in a typical beefy Shorthorn. No doubt this is accounted for by the fact that so many people fail to understand what really constitutes an ideal dual purpose animal. The opinion that prevails among the majority of small farmers is that any cow that does not come up to a fairly good standard of milk production shall be classed as a dual purpose animal—that is, in the case of Shorthorns.

A genuine type of dual purpose Shorthorn is one which exhibits medium dairy qualities, and sells at a good price as a beef animal when fattened out. Further than this, a good type of dual purpose cow, such as is to be found among the Shorthorn breed, will have these qualities more or less firmly ingrained in the blood, so that there is reasonable certainty of their being transmitted to the next generation. Supposing that a really good type of Shorthorn cow may be expected to produce 300lbs of butter fat per year, then a typical dual purpose animal of the same breed should yield not less than 200lbs of butter fat. and. in addition to this, her calves should make very fair beef animals.

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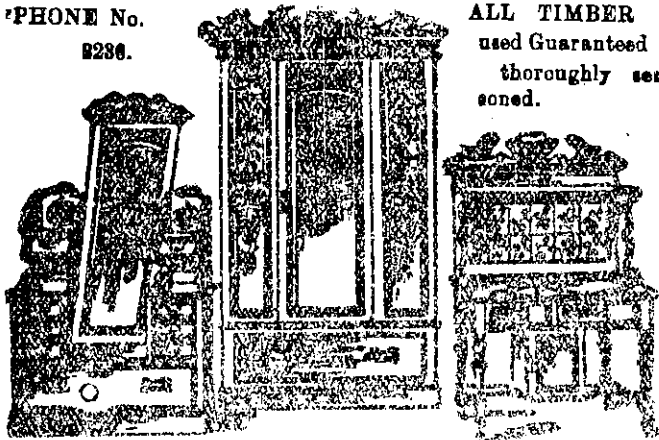
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Flawless Jap. Silks direct from Japan.

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.

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The Family Circle

IF I WERE A SUNBEAM

'If I were a sunbeam,
I know what I'd do:
I would seek white lilies
Rainy woodlands through;
I would steal among them,
Softest light I'd shed,
Until every lily
Raised its drooping head.

'If I were a sunbeam,
I know where I'd go:
Into lowliest hovels,
Dark with want and woe;
Till sad hearts looked upward,
I would shine and shine;
Then they'd think of heaven
Their sweet home and mine.'

Art thou not a sunbeam,
Child whose life is glad
With an inner radiance
Sunshine never had?
Oh! as God has blessed thee,
Scatter rays divine!
For there is no sunbeam
But must die, or shine.

WAITING ON ROSALIA

Rosalia would be late; that was a foregone conclusion. Or, if she were not actually late she would come hurrying breathlessly up at the last minute, smiling apologetic, it is true—Rosalia was nearly always smiling—which was in no sense a balm to indignant feeling that had been kept waiting.'

'When has Rosalia ever been on time?' Elvira asked herself resentfully as she paced impatiently to and fro in the lobby of the concert hall. 'If I'd given her a ticket she could have taken her seat when she was ready and I need not have waited,' she added regretfully, taking the opportunity to step into the fresh air as a gentleman pushed open the heavy door and stood courteously aside to allow her to pass. Elvira gazed anxiously up and down the street, but no slim, girlish figure in a neat blue serge suit came tripping along, and, disappointed, Elvira returned to the lobby, 'I don't know what ever made me invite Rosalia to come with me to the concert when Madge or Gertrude would have been quite as delighted to come and neither would have kept me waiting,' she murmured to herself, taking up her stand on the other side of the box office out of the way of the incoming rush of concert-goers.

'There! It's chiming a quarter of three and the concert begins at three. I told Rosalia I loved to be in my seat early and watch folks come in. She's too provoking for anything! And we got out of school at a quarter after one to-day, so she had ample time to go home to lunch and get here. I'll wait five minutes longer and if she doesn't come I'll go in and leave her.'

At this moment an elderly lady, accompanied by one younger, drew near the box office and the former asked for two seats near the platform. The answer was disappointing and she turned to her companion, saying:

'Sometimes tickets are returned at the eleventh hour. I have often been fortunate in securing seats this way at the last instant. Shall we wait?'

The younger woman assented and the other continued: 'I hoped to have had Rosalia Sercomb accompany us this afternoon. I telephoned her immediately after inviting you, only to learn that she had accepted an invitation to go with a school friend.'

'I think Rosalia is the dearest girl,' the other commented warmly.

'And the best, my dear,' added the older woman. 'Few people know, and even those who do know fail

to realise in the fullest measure the burden that Rosalia carries on her young shoulders. Her mother is an invalid. Rosalia is the oldest of five children, and as far as possible she takes her mother's place in the home. Frequently in the morning I catch glimpses of her hurrying backward and forward, getting the children ready for school, taking her mother's breakfast upstairs, and doing a dozen other things to make comfort for those dependent upon her. At night she often helps her father with his account books—Rosalia is quick at figures. And she is always cheerful. I believe she is so happy in the privilege of being able to keep up her school work and fulfil in addition what is expected of her at home that she looks upon herself as a very fortunate girl, and she simply can't help radiating happiness.'

'She assuredly cannot have much leisure,' observed the younger woman.

'Practically none—and amusements that girls of her age love to indulge in Rosalia has little time for. Still she does not make hard work of her daily tasks, but goes about them in a happy, whole-hearted fashion that brings a certain amount of recreation and a great deal of pleasure with it. Rosalia is a truly wonderful girl. I'm proud to own her as my neighbor and friend.'

Elvira had not meant to listen to the conversation at her elbow; indeed, almost before she realised it the two ladies had moved away and she was left standing there with this new glimpse into the life of her school friend. She recalled now how with a gay word Rosalia invariably parted from the girls after school to hurry home and take up the care of her family.

'And she must long sometimes to go off to the park with us, or to the girls' houses, or to remain for the ball game—oh, how unselfish and good she is, and I never have known it before. Indeed, I've criticised her for coming at the last moment, and all the time it has been because she couldn't help herself.'

'Elvira, it is a shame to have kept you waiting,' broke in a happy, girlish voice a trifle breathlessly. 'And you asked me to come early. I simply couldn't. It is Nora's day out, mother had to have her beaten egg, and father came in at the last minute, hadn't had a bit to eat, and, of course, I insisted upon making him one before he went out again. But here I am at last and I'm going to enjoy myself to the very last note—you dear, you, for inviting me.'

Rosalia linked her arm in Elvira's and smiled into her face with a happy eagerness there was no withstanding.

'You dear, you, for coming.' Elvira laughed. To herself she added:

'Rosalia is worth waiting for. And I shall always be glad I had to wait for her in this instance because it has helped me to know her better.'

A MATTER OF RECORD

The lesson in history was in progress, and in vain the teacher coaxed her class to answer. At last she brightened up. She had reached the star pupil of her little class.

'Now, Tommy,' she said, 'Mary followed Edward V., and who followed Mary?'

Yes, Tommy knew that, and his answer was swift. 'Her little lamb, teacher,' he shouted triumphantly.

FINDING THE HEIGHT OF A TREE

Of all the trees that Billy knew, the very tallest was the great elm in the meadow lot near the river. He heard that the spire of the new church at the village was more than a hundred feet tall, and he felt sure that his tree was taller than that.

One day Billy and his cousin Robert were playing in the meadow. They sat down to rest for awhile in the shade of the great elm.

'I wish that I could find out how tall this tree really is,' said Billy.

'Why, that is easy enough,' said Robert.

They ran to the barn, where Robert picked out a small pole from a pile of lumber. With a foot rule, which Billy brought from the house, they found that

the pole measured almost exactly 10 feet in length. Taking both the pole and the foot rule, they hurried back to the meadow. 'Now you sit down and watch me,' said Robert.

He stuck the pole into the ground, not far from the elm, but outside the place where its great shadow fell. Then he carefully measured the shadow that was cast by the pole, and with equal care measured the distance from the base of the tree to the end of the shadow cast by its topmost branches.

'Your elm is 128 feet tall,' he said, a moment later.

'How did you do it?' cried Billy.

'There could be nothing easier,' said his cousin. 'The pole is 10 feet tall, and I found that its shadow is just 5 feet in length. Now that means that it takes 2 feet of the pole, with the sun where it is now, to cast a foot of shadow. Of course it is the same with the tree. I found that the length of the tree's shadow is 64 feet. This means that the tree itself is twice 64 feet, or 128 feet high. Do you see? That is the way our teacher had us find out the height of our flagpole.'

Billy was quick enough to understand, and before another day had passed he had measured the height of a score of trees in the meadow and near the house.

THE PLAUSIBLE MILKMAN

'My dear,' said the young husband, 'did you speak to the milkman about there being no cream on the milk?'

'Yes. I told him about it this morning and he has explained it satisfactorily. I think it is quite a credit to him, too.'

'What did he say?'

'He said that he always filled the jug so full that there is no room on the top for the cream.'

NO PROBLEM FOR HER

The teacher had given little Tim a simple problem in addition that he failed to work out. 'Numbers are dry,' she reasoned with herself, and determined to make the lesson more interesting.

'Suppose,' she began, engagingly, 'your mamma sent you to the store to buy three pounds of lamb, two pounds of potatoes, half a pound each of carrots and turnips, and one pound of tomatoes—what would you have then?'

Tim shook his head, but Marybell, only a year older, raised an eager hand.

'Well, Marybell?' said the teacher with a sorrowful glance at little Tim.

'Stew!' said Marybell, sweetly.

'GO ABOUT YOUR BUSINESS'

The old Temple clock in London bears a curious inscription.

Some two hundred years ago a master workman was employed to repair and put in a new face upon the clock. When his work was nearly done he asked the 'benchers' for an appropriate motto to carve upon the base. They promised to think of one. Week after week he came for their decision, but was put off. One day he found them at dinner in commons.

'What motto shall I put on the clock, your Lordship?' he asked a learned judge.

'Oh, go about your business!' his honor angrily cried.

'And very suitable for a lazy, dawdling gang!' the clock-master is said to have muttered, as he retreated. It is certain that he carved 'Go about your business' on the base.

The lawyers decided that no better warning could be given them at any hour of the day, and there the inscription still remains.

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FAMILY FUN

TRICKS AND ILLUSIONS.

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

A Knot That is Not a Knot.—Tie an ordinary knot in a silk handkerchief and give the end, which you are holding in your right hand, to a member of the company to hold. Tell him to pull hard and sharp when you count three. Just as he pulls slip your left forefinger and thumb under the handkerchief and grasp the underneath part of the knot. If the assistant pulls hard enough the handkerchief will be pulled out quite straight without any knot in it at all.

To Drive One Tumbler Through Another.—This trick requires some practice or its performance will result in a considerable destruction of glass. It would be well to practise with two tin goblets, with wide mouths, until competent. When a certain amount of success has been met with select two glass tumblers of the same size and pattern. The mouths should be fairly wide also. Sit on a chair so that the falling tumbler will land in your lap. Hold one tumbler between the thumb and second finger of the left hand. Then play the other tumbler, with the right hand, several times in and out of the left hand tumbler, and during this play contrive at the same instant to retain the right hand tumbler between the thumb and first finger of the left hand, while the other or lower glass drops into the lap. Well done, this trick has few superiors, and it is worth any amount of practice to achieve it. The illusion is as perfect as one could well wish for.

The Wandering Sixpence.—Have ready two sixpences, each slightly waxed on one side. Borrow a sixpence, and secretly exchange it for one of the waxed ones, laying the latter, waxed side uppermost, on the table. Let anyone draw two cards from an ordinary pack. Take them in the left hand and, transferring them to the right, press the second waxed sixpence against the centre of the undermost, to which it will adhere. Lay this card (which we will call A) on the table, about 18 inches from the sixpence which is already there, and cover that sixpence with the card B. Lift both cards a little way from the table, to show that the sixpence is under card A, and that there is apparently nothing under card B. As you replace them press lightly on the centre of card A. You may now make the sixpence appear under whichever card you like, remembering that, if you wish the sixpence not to adhere, you must bend the card slightly upwards in taking it from the table. If otherwise take it up without bending. This is a first-class trick for the drawing-room.

To Pass a Ring Through a Pocket Handkerchief.—This trick is performed by the aid of a piece of wire, sharpened to a point at each end and bent into the shape of a ring. The performer, having this palmed in his right hand, borrows a wedding ring from a lady in the company, and also a pocket handkerchief (silk for preference). Holding the borrowed ring between the fingers of his right hand, he throws the handkerchief over it, and immediately seizes with the left hand, through the handkerchief, apparently the borrowed ring, but really the sham one, which he adroitly substitutes. He now requests one of the spectators to take hold of the ring in like manner, taking care to make him hold it in such a way that he may not be able to feel the opening between the points, which would betray the secret. The ring being thus held, and the handkerchief hanging down around it, a second spectator is requested, for greater security, to tie a piece of tape or string tightly round the handkerchief an inch or two below the ring. The performer then takes the handkerchief into his own hands, and throwing the loose part over his right hand, so as to conceal his mode of operation, slightly straightens the sham ring, and works one of the points through the handkerchief, so getting it out, and rubbing the handkerchief with his finger and thumb in order to obliterate the hole made by the wire in its passage. He now palms the sham ring, and produces the real one, which has all along remained in his right hand, requesting the person who tied the knot to ascertain for himself that it has not been tampered with.

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