

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

November 2, Sunday.	—Twenty-fifth Sunday after Pentecost.
„ 3, Monday.	—Commemoration of All the Faithful Departed.
„ 4, Tuesday.	—St. Charles Borromeo, Bishop and Confessor.
„ 5, Wednesday.	—St. Paulinus, Bishop and Confessor.
„ 6, Thursday.	—St. Rose of Lima, Virgin.
„ 7, Friday.	—Of the Octave.
„ 8, Saturday.	—Octave of All Saints.

St. Charles Borromeo, Bishop and Confessor.

This great reformer of morals in the north of Italy was born of an illustrious Milanese family in 1538. From his youth he gave evidence of great talent, combined with well-grounded piety. At the early age of twenty-six we find him discharging the arduous duties of Archbishop of Milan with a zeal and prudence which evoked the admiration of all Italy. The wise provisions which he made for the education of the clergy and the advancement of religion in his province have ever since served as a guide for those whom the Church has called to the episcopal office. That he possessed the good shepherd's love for his sheep was shown by the heroic charity with which he ministered to the sick and dying in a terrible pestilence which visited Milan during his episcopate. Compelled as Cardinal Archbishop to maintain a certain exterior state, his private life was simple and austere. The death of St. Charles, which occurred in 1584, was in perfect keeping with his saintly life.

St. Paulinus, Bishop and Confessor.

St. Paulinus was born at Bordeaux in 353. He spent a very large property, inherited from his parents, in assisting the poor and ransoming captives. Finally, in order to secure the release of a widow's son, he gave himself up as a slave, and was carried over to Africa. After regaining his liberty, he became Bishop of Nola, in the south of Italy, where he died in 431.

GRAINS OF GOLD

MY LIFE.

My life is but a weaving
Between my God and me;
I may but choose the colors—
He worketh steadily.

Full oft He weaveth sorrow
And I, in foolish pride,
Forget He sees the upper
And I the under-side.

—Father Tabb.

There is only one sort of shabbiness that matters—a shabbiness of the soul.

The troubles of marriage only begin when a man tries to shirk its responsibilities.

The test of good manners is to be good-mannered in the presence of bad manners.

There are some folk who think everything is too good to be true. They are professional pessimists.

He who knows how to laugh, when to laugh, and what to laugh at, has achieved a philosophy all his own.

Remember that as a weapon of defence 'I'm sorry!' is a far better medium than 'It wasn't my fault!'

Consider carefully what you say. The indigestion caused by being compelled to eat your own words is distressing.

A masterful and tyrannical nature has the advantages and disadvantages of a stone wall: it protects, yet barricades.

'STAND FAST IN THE FAITH'

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

THE PRIMACY OF ST. PETER: ITS DOCTRINAL BEARINGS

(Continued.)

We have seen that St. Peter lived and died in Rome and had his See there, and that the Roman Pontiffs are his successors in that Bishopric. The question will now be asked: Was this Apostle invested by our Lord with any special authority over the whole Church, and if so, what was its nature?

The teaching of the Catholic Church on this point is laid down by the Vatican Council, Session IV., chapters 1 and 2:—(1) 'According to the testimony of the Gospel a primacy of jurisdiction over the whole Church was promised immediately and directly to the Blessed Peter the Apostle, and was conferred upon him'; (2) 'what the Chief Pastor and great Shepherd of the sheep, the Lord Jesus Christ, instituted in the person of Blessed Peter the Apostle for the perpetual welfare and lasting good of the Church, this must, by the institution of Christ, last for ever in the Church, which, being founded on a rock, shall remain ever firm to the end of the world'; (3) 'that if anyone, say . . . that the Roman Pontiff is not the successor of Blessed Peter in the same Primacy, let him be anathema.'

To explain: That our Lord conferred upon St. Peter some sort of pre-eminence among His Apostles, is not seriously denied, but objections crowd in from Protestants when once we attempt to fix its significance. Was the pre-eminence—primacy, it is called technically—conferred on St. Peter, one of honor or precedence merely, or did it give him jurisdiction and imply a special position of authority? 'Primacy of honor implies precedence in rank and dignity, but confers no real authority or jurisdiction over others. It supposes that amongst those who are equal in authority one obtains the first place, the place of honor, owing to age, position, influence, or some other extrinsic consideration. The senior bishop in a province or the senior magistrate on the bench is allowed this kind of primacy. Such a one is said to be *primus inter pares*, first amongst his equals. Primacy of jurisdiction, on the other hand, is a prerogative which confers not only precedence in point of place and dignity, but also authority over others. This, it is needless to say, is the Primacy, or as it is sometimes called, Supremacy, which Catholics claim for the Roman Pontiff. The authority which is involved in his Primacy is an authority to teach, to rule, and to correct. The limits of that authority are as wide as the Church of Christ upon earth.' (Abb. Carr. *Lectures*, p. 172.)

We turn to Sacred Scripture for proofs of this teaching, and taking the many passages cumulatively, we find them to be clear and irresistible. Only note that it would be a mistake to look for our modern phraseology there: indeed, we must be content to find the germ of the doctrine rather than the thing as it is now. But even so it is perfectly safe to say that the principle of Peter's Primacy has a much deeper foundation in Scripture than any other great religious principle or doctrine held by outsiders—say, their cardinal principle that the Bible is the sole rule of faith.

One of the first acts of Christ in His Public Ministry was to change the Apostle's name, and such an act is always looked upon in Scripture as full of meaning. When Abram was specially called by God to be the foundation-stone of the older Dispensation, he received a new name expressive of the office he was to hold, and prophetic of the place he was to take in the divine plan: he was now called Abraham, because God had made him 'the father of many nations' (Gen. xvii, 5). So, too, when Simon was brought for the first time by his brother Andrew to our Lord, he received a new name: 'And Jesus, looking upon him, said: Thou art Simon the son of Jona; thou shalt be

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called Cephas, which is interpreted Peter, or Rock' (John i., 29-42; Mark iii., 16; Luke vi., 14). And as Christ Himself was spoken of in Scripture as 'the Rock,' 'the corner-stone,' it now appears that by this change of name He marks out Peter for a share in His own name and office. 'While I am the inviolable Rock'—St. Leo represents Christ as saying—'the Corner-stone, Who makes both one, the foundation beside which no one can lay another, yet thou also art the rock, because by thy virtue thou art established so as to enjoy by participation the properties which are peculiar to Me.'

After such a mark of distinction conferred on Peter, and on Peter alone, we are not surprised to notice the following facts:

(1) Peter is *always* named by the New Testament writers before the other Apostles (Matt. x. 2; Mark iii., 16; Luke vi., 14; Ac's i., 13).

(2) Peter is associated with our Lord in a special way on the occasion of the miraculous payment of the tribute money. 'Give it to them for thee and for Me' (Matt. xviii., 26).

(3) Peter is represented as holding the first place after our Lord's death (Acts i., 13; ii., 14; iii., etc.), and as acting as spokesman for the rest (Acts i., 15; ii., 14).

(4) The Angels send the news of the Resurrection specially to him. 'But go, tell His disciples and Peter' (Mark xvi., 7).

(5) And his testimony to this great fact is thought by the others to be conclusive. 'The Lord is risen indeed, and hath appeared to Simon' (Luke xxiv., 34).

(6) When Peter was cast into prison by Herod, 'prayer was made without ceasing by the Church unto God for him' (Acts xii., 5). We do not read of such concern being shown in the case of any other.

(7) St. Paul, in preparation for the apostolate 'went to Jerusalem to see Peter,' and the Greek word suggests the idea of a visit to a great personage for the purpose of getting information, etc. And though this same Paul was specially called to gather the pagans into the Church, yet to St. Peter God reserved the admission of the first of them. (Acts x., 15.)

(8) Outsiders quickly saw that Peter was the leader of the followers of Christ: 'They brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities.' (Acts v., 15.)

The Storyteller

A SOLDIER'S SACRIFICE

It was at the close of 1776. Washington, compelled to abandon Fort Lee, was retreating through New Jersey, with Cornwallis in hot pursuit. The god of battles appeared to have definitely sided with the biggest battalions. Disaster had succeeded disaster in rapid succession and despondency prevailed among the patriots everywhere.

The American commander-in-chief had been baulked at every turn, his best laid plans had been frustrated, his most audacious coups anticipated. It was evident that the British were kept informed of the plans and movements of the little army. But how? By whom? The strictest investigation, the utmost vigilance had failed to show. The fact, as was inevitable, was gradually causing a demoralising effect upon the force. Comrades began to regard each other with suspicion. Enthusiasm had been succeeded by uneasiness, which in turn was giving place to vague terror.

Col. Edward Dayton, one of the chief's trustiest and most zealous officers, had been specially charged to elucidate the mystery, and had set about the task with the thoroughness that characterised all his actions. He had devised all manner of ingenious but futile

schemes to entrap the traitor, and had sworn to make a terrible example of him if he ever caught him.

Col. Dayton was a stern man, a martinet in all matters pertaining to military discipline, but of a kindly nature at heart. Of old Colonial stock, he had served with Washington against the Indians and was intensely patriotic. When the struggle for freedom began he had at once issued from the retirement in which he had been living in New York and hurried to the field, accompanied by his son George and Ernest Travers, a distant relative. Young Travers, who was about the same age as George, had been left an orphan and destitute when a little child. Mrs. Dayton had suggested that they could do no less than take the boy in and bring him up with their own children. Her husband had readily acquiesced and had never had reason to regret his kindness. Ernest, in fact, was engaged to marry Priscilla Dayton, the colonel's only other child.

The retreating army, by a series of rapid marches, had finally succeeded in baffling their pursuers, and found themselves at nightfall on the outskirts of a wood. The commander-in-chief decided to call a brief halt. As a precaution no fires were allowed; but despite the bitter cold the exhausted soldiers, with the exception of those told off to guard the camp, threw themselves on the snow-covered ground, and soon forgot their troubles and hardships in sleep.

Ernest Travers was among the unfortunate men detailed for outpost duty. He found himself stationed at the edge of the wood, out of sight of the camp and of every other sentry. It was dreadfully lonely. The moon was at the full, but veiled by clouds and in the dim light the tall, bare trees looked like spectres. He was as brave as any other man of his inexperience, but there was something awesome in the knowledge that the lives of his slumbering comrades, perhaps the success of his country's cause, might depend upon his alertness and sagacity, and then the solitude and obscurity impressed him. Moreover, he was worn out by many hours of forced marching, and his nervous system was shaken by weeks of fighting, excitement, and fatigue.

His eyes and ears were strained to catch the slightest sight or sound of anything portending danger. He started at every rustle, every moving shadow caused by the swaying of a branch in the wind, and could scarcely restrain himself from firing off his musket and running back to camp, where confidence could alone be regained by mingling with his fellows.

Under the strain of physical exhaustion, supplemented by the freezing temperature, he at length became drowsy and numb. His legs began to give way. He felt that he was slowly but surely losing consciousness, notwithstanding his efforts to fight it off. He staggered against a tree and, sliding to the ground in the shadow of it, rolled over on his face. The snow that melted upon his lips and temples revived him after he had lain there a few minutes, and he gathered his wits together sufficiently to realise the danger in which the army stood of being surprised by the enemy and his own peril if found in his present position by the round. No explanation would be listened to. Accused of sleeping at his post, he would be summarily court-martialled and shot.

This thought galvanised him into activity again, and he bent his stiffened limbs in an effort to struggle to his feet. As he did so he thought he saw something moving among the trees, and his heart came into his mouth as he made that something out to be a man. His first impulse was to secure his musket, which was lying where he had dropped it a few yards away, and challenge the prowler. He checked himself, however, for he reflected that if he moved out of the shadow of the tree he would certainly be seen and the man would get clear away in the wood before he could fire at him. At the same time it occurred to him that he might be watching the spy whose identity his uncle, everybody, had vainly sought to discover. His surmise was strengthened by the fact that the man was coming from the direction of the camp, not going towards it.

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However this might be, the man was plainly ignorant of the sentry's proximity. He advanced to the edge of the wood, peered rapidly in every direction, and, running along the shadow, entered the wood again a few yards from where Travers was crouching. Leaping out upon him, Ernest grabbed him with both hands. The man uttered a low, startled yell and struggled desperately to free himself. Back and forth they swayed, the sentry shouting for help until he was borne against a tree with such violence that he was nearly stunned.

Suddenly the man ceased struggling.

'I am lost! Here comes the guard. Don't shout. For God's sake have mercy upon me and let me go,' he supplicated, hoarsely.

Travers started as though he had been shot. Dragging the man into a clearing, where it was light enough for him to see his face, he pushed him away from him after a moment's hesitation and said:

'Run!'

The man needed no second bidding. As he disappeared in the darkness Travers, trying to calm his violent agitation, hurried back toward his post; but ere he had taken many steps a stern voice ordered him to halt, and he found himself surrounded by the guard. One of the soldiers was carrying the musket he had dropped.

'What are you doing off post and without your musket?' demanded the sergeant.

'I—nothing,' stammered Travers, confusedly.

'I saw something run into yonder thicket. Here, Putnam, Van Zandt, Holloway, quick, after him. Get him, alive or dead. Shoot at anything you see moving. You others arrest this fellow and fill him full of slugs if he attempts to break away.'

The three men named darted away into the wood, while the others seized Travers, who offered no resistance. The sergeant struck a light with a tinder box and flint and explored the ground round about.

'I thought I was not mistaken,' he exclaimed.

'Another man has been here. The footmarks are different. Oh, if it were only daylight, so that we could follow his trail! Ah! what is this?'

He picked up a slip of folded paper.

It bore a number of figures and capital letters.

'A cipher message! Oh, ho! We're on a red-hot clue this time, and no mistake.'

'Sergeant,' began Travers, 'I—'

'Silence, traitor!' commanded the sergeant.

'Keep your lies for Col. Dayton and the chief. You'll need to invent a mighty plausible explanation to escape facing a firing party at daybreak.'

The soldiers who had been seen in pursuit of the fugitive presently returned and reported that they had seen nothing of him. The guard then closed around Travers and he was marched back to the main command. The army was already astir and the other sentries had been called in, for Washington was very anxious to put the Delaware between him and the British. Travers' comrades looked wonderingly at him as he was brought in.

Col. Dayton listened to the sergeant's report without saying a word, and taking the cipher message examined it long and intently. His face waxed very pale and hard as he said, shortly:

'Bring the prisoner here.'

Travers, heavily manacled, was brought forward.

The colonel motioned to the sergeant to draw off his men, and the guard, lining up and grounding arms at a respectful distance, left uncle and nephew facing each other.

For a moment neither spoke. Travers, with head erect, eyed the old soldier calmly and waited to be questioned.

'Ernest Travers,' said the colonel at last, and his voice was harsh, 'when you joined the army of liberty you for the time being severed all family ties and became the servant of your country, which you swore to serve faithfully and defend with your life. Remember that you are dealing not with your uncle, but your superior officer, and that claims of relationship cannot be evoked. You are accused of a terrible crime,

the punishment of which is an ignominious death. Unless you can prove to me beyond the shadow of a doubt that you are innocent, the penalty will be inflicted swiftly and pitilessly.

'The charge against you is that you are a spy in the services of your country's enemies; that you have systematically kept them informed of the movements of the army of liberty; that while on outpost duty you were caught holding intercourse with some person or persons unknown, emissary or emissaries of the enemy; that in the confusion caused by the unexpected arrival of the guard you, or the person to whom you had given it, dropped a cipher message written by you, the meaning of which is not yet known to your superior officers, but which is thought to betray military secrets of which you by some means yet to be discovered have obtained possession. What have you to say?'

'That I am innocent, sir.'

'That is no answer. Facts and details are what I want, not empty phrases. I warn you again not to trifle with me. It is a matter of life or death to you.'

'I was on outpost duty and saw a man advancing through the wood. I suspected that he might be a spy and tried to arrest him. He escaped as the guard came up.'

'Your duty was to challenge him and if necessary fire upon him. Did you do that?'

'No, sir. From some cause or other I had fainted a little while previously and dropped my musket some paces from where I fell. When I recovered I saw the man coming through the wood and feared that if I moved to reach my musket he would see me and get away. I sprang out upon him as he passed me.'

'You fainted! A likely story, truly. At any rate, you must have seen the man's face if you struggled with him. Do you know him? Would you know him if you saw him again?'

'It was pitch dark in the wood.'

'Why did you say you did not know what you were doing off post duty when the sergeant caught you?'

'I was probably dazed by a blow received in the struggle, which made my head bleed, as you see.'

'That proves nothing. You may have struck your head against a tree in your precipitation to return on the approach of the guard. What is the meaning of this cipher?'

'I do not know, sir.'

'Who gave it to you?'

'No one; it must have been dropped by the man with whom I struggled.'

'Is that the only explanation you can offer?'

'That is all, sir.'

'What you have told me is a tissue of absurd, patently absurd, falsehoods.'

'I admit that circumstantial evidence is strongly against me, but I assure you on my honor, sir, that I am innocent.'

'The honor of a traitor and a spy!'

'No, sir; the honor of an honest man and a patriot.'

'I do not believe you,' said the colonel, fiercely. The sergeant's account of the circumstances in which he had arrested the young man appeared to leave no room for doubt as to his guilt. He thought upon all that he had done for him. The base ingratitude with which he had apparently been requited and the fact that a member of his family had been the traitor who had so long eluded him and wrought such harm to the patriot army maddened him. For a moment he lost his head, forgot the dignity of his position and struck the prisoner with his clenched fist.

The news of Travers' arrest and of the charge against him had spread through the camp like wildfire and caused the greatest excitement. The men, disregarding for once the authority of their officers, rushed at the prisoner as he was marched through the lines and would have torn him to pieces had they not been beaten back by the guard, who so vigorously used their muskets as clubs. As it was, when, half an hour later, he was taken before the drum-head court-martial, over which Washington himself presided, he was fear-

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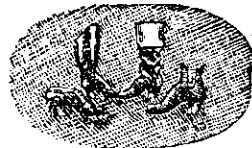
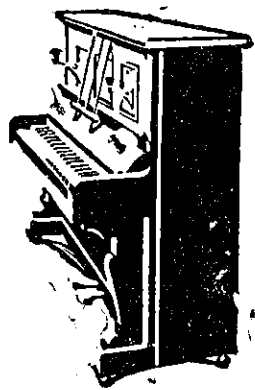
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fully bruised and covered with blood. He made no defence. He seemed to be completely crushed and returned no answer at all or responded in scarcely audible monosyllables to the questions addressed to him. It was agreed that his explanations to Col. Dayton were too weak to merit serious consideration when compared with the straightforward report of the sergeant, given with great embellishment of detail.

The deliberation of the court was brief. Ernest Travers was sentenced to be shot in the presence of the whole army.

There was no time to lose. The safety of the force depended upon a hurried advance. Washington's anxiety was depicted upon his martial visage. But it was imperative that the execution should be summary and as imposing as possible, in order to properly impress the troops with the heinousness of the offence and to serve as a warning to the prisoner's accomplices, for it was not doubted that there were other traitors in the camp. It was deemed impossible for any member of the rank and file to obtain unaided the information that had been sent to the enemy, and the court had exhausted every means of inducing Travers to disclose the names of his fellow-culprits.

The army was drawn up in three sides of a square, with the commander-in-chief and his staff in the centre space. The condemned man, after being marched along the front of the ranks, was placed against a tree. The muskets of the execution platoon were levelled at his breast and the officer in command had raised his sword, which, when lowered, would give the fatal signal, when a shriek was heard, there was a commotion on one side of the square and a soldier rushed forward calling wildly upon the men not to fire.

The general held up his hand as a signal to the officer commanding the firing party to wait. Col. Dayton had immediately spurred his horse toward the man who was the cause of this sensational interruption. The soldier clasped the officer's knee and said something to him as he bent from his saddle. Suddenly Dayton shook him off, ordered a sergeant to arrest him and, ghastly pale, galloped back to the chief, who was awaiting with visible impatience and annoyance at the delay. A few minutes' earnest conversation passed between them, while the army looked on in breathless wonder at it all. The colonel's report resulted in the postponement of the execution and the immediate resumption of the march to the Delaware. Meanwhile the condemned man had fainted.

The army had safely crossed the river and was quartered in a large village. Enthusiastic recruits were pouring in from every direction and Washington was preparing to turn back and resume the offensive in New Jersey.

Travers, imprisoned in an upper room of a farmhouse, had recovered somewhat from the terrible emotions through which he had passed and the ill usage to which he had been subjected, but he was haggard and emaciated. He spent most of the time stretched upon his mattress. He did not know why he had been respited. None of the men who guarded him and brought him food ever spoke to him. He lived in hourly expectation of being led out to die, and indeed he would have welcomed death as a happy release from his sufferings.

On the afternoon of the fourth day of his incarceration the door was thrown open and Col. Dayton stalked in. Travers staggered painfully to his feet and the colonel faced him with folded arms. The prisoner stood at attention, with lowered eyes and dogged, listless mien, waiting to be questioned, but Dayton did not speak. Then the former looked up wearily, and a flush came into his white cheeks. His uncle, with heaving breast and the tears streaming down his face, was gazing at him with an expression of unspeakable tenderness and grief.

'My boy, my boy, poor boy!' he cried, clasping him to his breast. 'My old heart is broken. Can you ever forgive me? Could I, as I gladly would, give my life for you, I could not recompense you for your noble sacrifice and the suffering I and mine have caused you. Oh, Ernest, Ernest, I am not deserving of your pity, yet I need it sorely.'

'Don't, uncle; don't talk so; you are killing me! This is hardest of all to bear,' sobbed Travers, greatly agitated.

The old man sank into the only chair in the room, and his nephew, kneeling beside him and clasping his hand, learned what had happened.

'God could not permit the perpetration of such a crime as the ignoble snuffing out of your life,' said the colonel. 'He has surely marked you for a higher destiny. In His infinite mercy He maddened with remorse him in whose stead you had suffered and would have died, forced him at the supreme moment to confess his infamy, and I, my pride justly humbled, thank Him reverently on my bended knees for having saved my wretched son from the additional guilt of murder.'

'The story of George's undoing is an old one—none the less pitiable for the retelling. Unknown to me he had been living a fast life with debauched and wealthier young fools than himself. To procure the money wherewith to gratify his vicious tastes and pose as their equal, he took to gambling, got heavily, hopelessly into debt, and was shown the only way to save himself and me from ruin by a boon companion, rich and in the service of the king. He succumbed to the temptation.'

'In whom can a father have confidence if not in his son? When I became attached to the general staff I employed George to do clerical work for me, and in this way he was able to obtain from confidential dispatches and otherwise information valuable to the enemy. Of course, I never doubted him a minute. He feigned to second me zealously in my efforts to discover the traitor who was betraying us. The improbability of your story, the suspicious circumstances of your arrest, compelled me to judge you guilty. George confessed that agents of the king's government are posted in every hamlet. He had the list and was seeking the nearest agent, whom he supposed was stationed at no great distance from where we were encamped that night, when he lost his way in the wood and was captured by you. He did not know who you were till you dragged him into the light after his appeal to you to let him go. You were misguided, my poor boy, in releasing him.'

'How so, uncle? What else could I do? It was not for his sake. Had he been my own brother I would have had no pity. But could I, by delivering him up to justice, wreck the lives, break the hearts of you and my aunt, who have been more than father and mother to me, and of my gentle little Priscilla, my affianced wife? Surely not. I had intended on returning to camp to arouse him to a sense of the enormity of his conduct, force him to quit the army and to prove in some way, on pain of exposure, his devotedness to the cause for which we are fighting. I felt that this threat, held over his head, would keep him in the right path. But when I found myself in the unfortunate position in which I was placed, there remained only one way of repaying you—if it is ever possible to repay you—for all your kindness to me, and that was by hiding the truth. Anybody in my place would have done the same.'

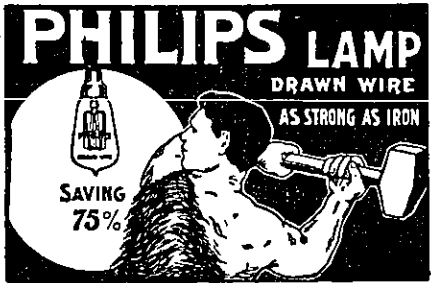
'I fear not, my dear Ernest. Nevertheless, when George had confessed I divined your generous motives, understood the full extent of your sacrifice, and I have come with your pardon and an officer's commission conferred upon you by the commander-in-chief, who was greatly impressed when I acquainted him with the circumstances of the case, and orders you to report to him personally when you are in condition to return to service.'

'And George?' faltered Travers, making a mighty effort to control his emotion at finding himself thus suddenly raised from the lowest depths of degradation and despair to love and honor.

'George,' said the old man, brokenly, 'blew out his brains last night. Some unknown friend smuggled a pistol to him. As for me, my life, alas! is not mine to take. It belongs to my country. But I beseech God to send me a soldier's death in the heat of battle against my country's foes. He will grant my prayer if He judge best, and thus I may in a measure atone for my son's sin.'

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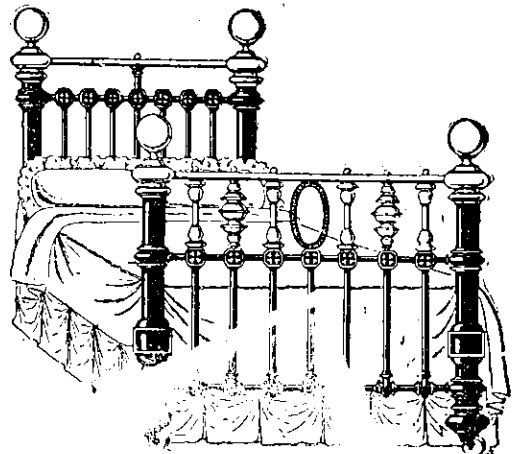
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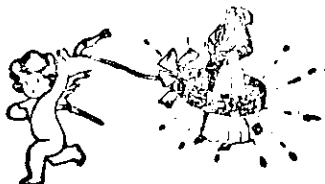
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With a frown on his face, Mr. Sheldon paced restlessly back and forth before the closed door of Mr. Whitmore's private office. A man of boundless wealth and world-wide interests, he was unaccustomed to waiting in anyone's anteroom, and grew more and more impatient as the minutes passed. When at last the door was opened, and he turned quickly toward it, he saw that it was an old man who had been closeted with Mr. Whitmore, and now stood with his hand on the knob,—a tall, thin man, with drooping shoulders, a grave, kindly face, and of princely bearing that accorded ill with the general shabbiness of his carefully brushed clothes. Instantly Mr. Sheldon realised that he had seen him somewhere, but before he had time to wonder where he overheard Mr. Whitmore say crisply, by way of dismissal:

'I am very sorry, Mr. O'Keefe; but business is business. As I explained, it is young men we need these days,—men who are quick and active and up-to-date.'

Without a word, the old gentleman softly closed the door. He passed through the anteroom and into the main office. His head was bowed; perhaps there were tears in his eyes: at any rate, he did not see Mr. Sheldon, who, after a moment's hesitation, followed him. With hands that trembled, Mr. O'Keefe sorted the papers that lay in a neat stack on his desk before he gave them to the man nearest him. At first this bookkeeper did not seem to understand; but when he did grasp the meaning of Mr. O'Keefe's incoherent explanation, he slid down from his stool, and, seizing the two thin, wrinkled hands, shook them with a merciless fervor that made them ache. Mr. O'Keefe broke away from him and hurried into the adjoining room, where a number of hats and overcoats were hanging. He stayed there longer than seemed necessary, and came out, more tremulous than he went in, wearing a threadbare spring ulster and carrying a hat of a style forgotten.

By this time a clerk had recognised Mr. Sheldon, and came forward, smiling and obsequious, to ask what he could do for him; but Mr. Sheldon answered brusquely that he would return later in the day, and then he passed out to the street after Mr. O'Keefe.

For a quarter of an hour the old man wandered about slowly and aimlessly, Mr. Sheldon at his heels. He went into St. Patrick's Church, and Mr. Sheldon followed him; and followed him still when he left it, walked a square further, and entered a public garden. Though it was early in April and still chilly, the old man sank down on the first bench he found, buttoning his coat about his throat as a protection against the wind. A minute afterward—quite inadvertently, of course—Mr. Sheldon took the seat beside his, and began to glance through a number of letters which he drew from an inner pocket. But all the while it was of Mr. O'Keefe he was thinking—Mr. O'Keefe whom he saw rather than his mail.

The old man unfolded the newspaper which he had crammed into his pocket and stared vacantly at it. He felt no interest in the news, and could not have read it if he had; but the big sheet served as a screen for the tears that, try as he would, he could not control. They filled his eyes, and flowed down over his thin cheeks; and when he had brushed them away—unseen, he thought,—more came, and more and more. After a time, however, he let the paper fall to his knee and gazed thoughtfully at the gravel path at his feet. He had not been sitting so very long before Mr. Sheldon spoke to him in a crisp, business-like way:

'A nice morning, isn't it?—though a little too chilly for us to be quite comfortable sitting here out of doors.'

'A beautiful morning,' the old man agreed courteously. The fact had not occurred to him before.

Mr. Sheldon was shrewd enough to see that Mr. O'Keefe shrank from further conversation, but he was pitiless.

'A quiet spot like this is a good place to come to think,—just the place for the solving of difficulties,' he said next; and, not seeming to see that Mr. O'Keefe winced, he went on: 'Now, I have an office full of feather-brained young fellows. They are quick and eager but unreliable, and for some months I have been wondering how I could improve the state of affairs. I could not imagine an hour ago, but in the restful silence of this garden a plan has suggested itself to me. I am going to try to get an elderly man, quiet and gentlemanly, and accustomed to office work, who will oversee those boys. Such a one may not be easy to find; but I should be glad to pay him well, and his work would not be exacting. It is his influence I want most. Do you happen to know any one fitted for such a position and free to take it?'

Mr. O'Keefe was an unsophisticated and as unsuspecting as a child. It did not for an instant occur to him that there was anything strange or flimsy about Mr. Sheldon's story. He looked up at the keen face beside him, his own brightening with great joy.

'Would—would I do?' he asked timidly.

'Are you, then, without a position?'

'Yes,' Mr. O'Keefe faltered.

'And accustomed to office work?'

'I've done nothing else for fifty years,' was the reply; and for some minutes the two men discussed qualifications and terms and reference: Mr. Sheldon making it sound as if an elderly man in his office were his greatest need, and Mr. O'Keefe's smile broadening every second as his tired old heart grew light and lighter. But after every detail had been satisfactorily arranged, a troubled expression suddenly came over his gentle, worn face, and settled there. He said nothing for a few moments; and when he did speak his voice was tremulous once more, though he looked at Mr. Sheldon with eyes that did not flinch.

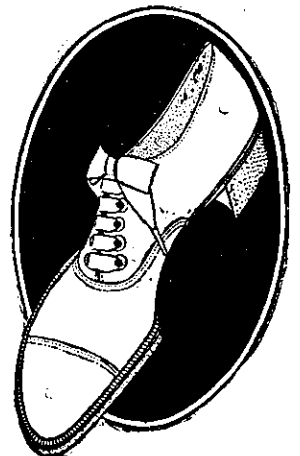
'I feel that it's only fair to tell you that—that I was discharged from Whitmore and Cole's this morning. I had been employed there for twenty years and

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more, but they say that I am too old and too slow to be of use any longer.'

Throughout their talk Mr. Sheldon had been entirely impersonal. Apparently, Mr. O'Keefe was to him a machine—no more. Now, however, his big heart got the better of him. He seized Mr. O'Keefe's hand and shook it hard.

'You are a man of honor, which is far better than being young. Suppose you are slow—what's the hurry? Besides, most of us will be old some day, and the wiser for it.'

Mr. O'Keefe's face beamed again, though his eyes were dim with tears.

'Thank you! Thank you!' he exclaimed. 'You cannot imagine all it means to me to get this position, and at once. I have never earned a great deal—not much more than half what you are giving me; and I have been able to lay but little aside for the rainy day which I thought had come. My wife is old now, and she's frail, and she feels badly when anything worries me. For all these reasons I—I—when you spoke to me I was wondering how I could tell her about Whitmore and Cole's. It was because I had not courage enough to go directly home that I came here to the garden. After I left the office I stopped in the church and said a little prayer to our Lady, and then I came here. Heaven isn't often on the side of a coward, is it?'

'Heaven is always on the right side,' Mr. Sheldon observed reverently.

For a few minutes no more was said. Mr. O'Keefe was thinking how delighted his wife would be when he told his great good news. It would have been hard to guess what was in Mr. Sheldon's mind. He was gazing absently at a near-by bush which flaunted the first green of spring on every twig, and he looked far less stern and less prosaic than usual. His face was almost tender. After a little while he turned again to Mr. O'Keefe.

'I have a story to tell you,' he said; and, not noticing that the old man seemed surprised, he continued after a pause: 'Twenty-five—no, nearly thirty years ago a country boy, friendless and almost penniless, went to Chicago in search of work. His father had been dead a long, long time; his mother, only three weeks. He could find nothing to do at first, and had known hunger and cold before he got a position in a railroad office. His pay there was niggardly. In the beginning he did not understand his work; he was homesick and lonely—desperately lonely. No one ever noticed him—except to make fun of his awkwardness or his old-fashioned clothes—save one of the book-keepers, a middle-aged man. He was always kind to the boy; and once, when he fell ill, went to his poor boarding-place, and, bundling him up, took him to his own home, where his wife gave him the first mothering he had had for a year—the last he was ever to have. A month after he got well Christmas came; and those two kind people gave the boy a scarfpin prettier than anything either of them owned, for they were far from rich. And—and—' Mr. Sheldon's heavy voice was becoming husky—and here it is. I've worn it ever since.'

Mr. O'Keefe did not even glance at the pin which Mr. Sheldon held out for him to see; instead, he peered into his employer's face for a moment, before he laid his trembling hands on his knee.

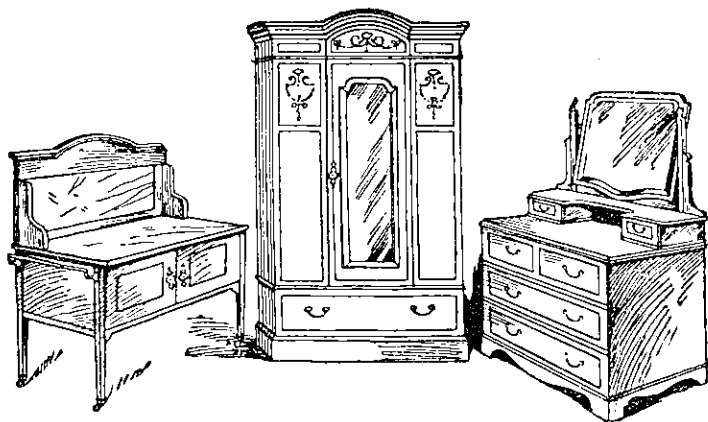
'Is it Tom?' he asked—'our little Tom?' And, when Mr. Sheldon smiled, he cried, in a fever of loving excitement: 'Oh Tom, we've grieved so much, my wife and I, because we lost sight of you! We always felt as if you were our own boy; and now—Oh, Tom!, I am glad that it was you the good God and His dear Mother sent to me this morning! You were the only son I ever had.'—*Ave Maria.*

The lazy person waits for something to turn up; the ambitious one goes out and turns it up.

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OUR CONCEPTION OF FEDERATION*

A GREAT CATHOLIC MOVEMENT

BY THE VERY REV. CANON SHARROCK.

It has been said that no movement can be permanently successful unless it is built upon public opinion thoroughly satisfied of the need of it, and it is certainly true to say that the Catholic Federation can never be permanently successful until it is built upon a Catholic opinion thoroughly satisfied of the need for the Catholic Federation. From the beginning of the movement people have asked, and will continue to ask: 'How far does the Federation partake of the nature of a political party, and how far will it make it difficult for me to hold my political opinions?' This is a straight question demanding a straight answer, and the success of the movement depends to some extent, at least, upon a satisfactory answer being provided.

The Federation and Politics.

'How far does the Federation partake of the nature of a political party?' In the first place, the Federation claims to be a Catholic movement, and any movement to be Catholic must possess that spirit of comprehensiveness which characterises the Church herself. The different schools of political thought which are acceptable to the Church will likewise be acceptable to the Federation, and the members of those schools who are to be found in the Church must likewise be found in the ranks of the Federation. Are any of those doctrines of Conservatism, Liberalism, Laborism, and Irish Nationalism which are admitted by the Church to be banned by the Federation? The question only needs asking to answer itself. But to put the matter clearer, we might ask another question: What would be thought of any of the great political parties of this country—the Liberal party, for instance—if it were to urge its members to belong to one of the other parties? Yet this is precisely the line the Federation takes.

The Federation is not concerned with the political convictions of its members, but, on the contrary, says to them: If you hold political opinions, get inside the particular party which advocates these opinions; enter that party, not as a Catholic, but as a citizen, and act with it, heart and soul, unless and until the party makes it impossible for you by introducing questions which are hostile to Catholic principle. Then the Federation expects you to run up the Catholic flag, to rally your co-religionists in your party under that flag, to fight the opponents of Catholicism inside your party, and, if necessary, to vote against your party at the polls.

Taking the Catholic Labor Man as an Illustration, we find him fighting against secular education and revolutionary Socialism inside his party for the last eight years, and, when necessary, voting against his party. Yet he knows that the Labor Party is bound to justify its existence by working whole-heartedly for those social reforms—in many cases they are merely the ordinary decencies of life—which he needs so much. But he also knows that although Catholicism in the twentieth century does not ask Catholics to make sacrifice of their lives in amphitheatres, it asks them to make sacrifice in a very matter-of-fact, unromantic way. It is still asking him, Can he drink the chalice? And he is aware that it is still expecting him to answer the question in the affirmative, even when that question is put in the prosaic form of asking him to vote against his party.

If, then, those schools of political thought which are acceptable to the Church are also acceptable to the Federation, it is also necessary to show that members of those schools are actually members of the Federation. Otherwise, we might lay ourselves open to the charge that we are confining ourselves to theory. If we take as an illustration the composition of the Manchester, Salford and District Committee of the

Federation, which is the legislative body for that district, we shall find that the delegates may be grouped as follows:—(a) Irish Nationalists, who are the largest group, consisting of Irishmen, born or reared in Ireland, or of Irishmen of the second and third generation, who, perhaps, have never seen Ireland, but who hold the principle of Irish Nationalism with conviction; (b) Liberal group, about equal in point of numbers with (c) Labor or Trade Union Group; (d) Conservative Group, which is the smallest, and (e) the non-political group, the number of which it is difficult to estimate; it consists of men and women whose political views are not sufficiently pronounced to justify their being labelled. The existence of these diverse political elements inside the legislative body is sufficient proof that the Federation does not partake in any sense of the nature of a political party, and indicates most clearly that religion is its sole bond of union. The impossibility of imagining any political creed which could hold that legislative body together for 24 hours is obvious enough, and it is still more obvious that any party which partakes of the nature of a political party must also possess something in the nature of a political creed. Hence the Federation not only is not, but cannot be, political. When the Federation is prepared to propagate political principles—however desirable those principles may be in themselves—which it is not the duty of the Church to propagate, then, at that particular moment, the Federation partakes of the nature of a political party. At that particular moment, also, the Federation ceases to be a Catholic movement. The *Manchester Guardian*, during the November elections of 1907, said: 'We deprecate the formation of political parties upon religious lines.' So does the Federation. It went on to say: 'But we do consider that religious bodies are exercising their proper functions when they enter into political contests with the object of preventing certain religious principles from being trampled under the feet of the combatants.' That description will serve the Federation very well.

When the Federation Interferes.

We have effectively interfered upon those grounds, and they are the only grounds which justify an interference. If political parties do not desire our entry into political contests, they have the remedy in their own hands, by ceasing to menace Catholic interests. The Federation has other work to accomplish, and it is anxious to proceed with it as soon as political parties make it possible for it to do so.

To come to our second question: 'How far will the Federation make it difficult for me to hold my political opinion?' Again taking the position of the Catholic Labor man as an illustration, what is his difficulty? He finds, we may suppose, an apparent difficulty in reconciling his labor principles with his Catholic principles. If the principles his party advocates are obviously opposed to his Catholic principles, he is bound to leave his party. But the policy of any political party, at a given time, may be out of harmony with the principles of that party. The party may have got into the hands of a clique, who are pushing, not the principles of their party, but their own particular fads, the propaganda of those fads thus becoming the policy of the party at that particular time. This is the present position of the Labor party, and the position which is occupied by most political parties at some time or other in the course of their history. Of course, if the obnoxious policy has become by lapse of time so thoroughly identified with the party programme as to make its removal a practical impossibility, the Catholic member of the party occupies the position that he would occupy if that policy were a principle of the party. But until that position is demonstrated, the Catholic is justified in remaining inside his party and attempting to upset the policy. That is the existing difficulty of the Catholic Labor man. But that difficulty has not been created by the Catholic Federation. The difficulty has been created by people inside his own party, and the Federation says to him: 'The difficulty already existing, we offer to you the Federation, which will provide you with opportunities for consultation

* A Paper read at the Plymouth Congress.

Robert Pollok

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The principle and policy of the Federation, therefore, is the promotion and defence of Catholic interests, whenever and wherever those interests need promoting or defending, and, so far as they have any relationships to political parties the permeating of those parties, not with Catholicism, but with Catholics. It becomes, therefore, if not essential, at least advisable, that its members should belong to different political organisations as far as it is possible for them as Catholics to do so.

The Need of Organisation.

Another and more fundamental question remains: Does the Church in this country require an organisation? If we examine the condition of Catholicism in those countries where it is publicly organised, as in Germany, Belgium, Holland, and the United States, we shall find that Catholicism fully holds its own; but if we turn to countries like France and Portugal, where Catholicism is not publicly organised we shall find that it can make no headway against its foes. Indeed, French Catholics would appear to be learning to-day that at least half their troubles arose from their lack of unity in front of the enemy, and, antecedently, from their lack of public organisations. Is it a mere coincidence that Catholicism should be successful where Catholicism is publicly organised, and should not be successful where it is not publicly organised? It is the providential lot of the Church to which we belong to find mighty forces always arrayed against her; forces against which her children must defend themselves. Our aim is defence, not defiance; but we must be effectively organised before we can effectively defend. Surely the Education crisis should teach us that it is not wise to wait to train our forces until the crisis comes upon us. We shall be stating the obvious when we say that Catholic interests demand the formation of one organisation which will gather together the Catholic forces for the promotion and defence of those interests, whenever they are unjustifiably attacked by anti-Catholic or non-Catholic forces: an organisation which will unite individuals as well as associations without destroying the individuality of the latter; an organisation which will feed all associations and be fed by them; an organisation which will demand no more from its members than the word catholic demands; an organisation which will know no distinction of party, class or sex; an organisation which will permanently retain that recently awakened spirit which prompted Catholics to act boldly, promptly, and unitedly in the defence of their schools.

The Federation's Action.

This organisation we already possess in the Diocesan Federation and here we propose to examine briefly its constitution and the different ways in which it has rendered service. And first as to its action. In the autumn before Mr. Birrell's Bill passed the Commons, the Catholics of the Salford diocese felt it incumbent upon them to make a protest. At once we felt the advantage of possessing machinery which was merely waiting to be put into motion. A suggestion from our Bishop, a recommendation by the Executive, a decision by the District Committee, and we were at once able to penetrate to every corner of the diocese, and set every parish actively at work through the instrumentality of the branch secretaries. The same advantage was realised, and the same process was followed, when the need arose for demonstrating our sympathy for

our co-religionists in France; when we organised within three days of the decision of the Archbishops and Bishops on the Runciman Bill, a protest meeting in every parish in the diocese and town's meetings in Manchester and Blackburn and had the opinions of those meetings placed directly in the hands of his Majesty's Ministers and Members of the House of Commons; when we took 1500 Lancashire men and women to the Eucharistic Congress in London, and after standing the racket of Rochester Row, brought them all back more convinced of the need for the Federation than ever they were; and when we took many of the same working men and women on the pilgrimage to Rome to familiarise them with that centre of unity which stands at the back of all Federations.

Acting on the information that 'Minorities must suffer,' the Federation has held a watching brief over the voting of the local Members of Parliament in the House of Commons. The Convent Inspection Bill, the Catholic Disabilities Bill, the Accession Declaration Bill, the Secondary School Regulations, the Single School Area Bill, the Mental Deficiency Bill have all claimed our attentive interest and, when necessary, active protest has been made. The Old Age Pensions Act found a ready co-operation in securing the necessary information for the aged Catholic poor. The religious facilities for Catholics in the public Hospitals and Convalescent Homes have been duly safeguarded with excellent results. The Federation have seen to the provision of Catholic chaplains for the Catholic Territorials assembled in camp. Co-operation with the National Vigilance Association and the Pernicious Literature Committee has been established.

A vigilant and active campaign has been effectively maintained with the press and the stage when Catholic interests have demanded it. Branches of the Federation have protested with conspicuous success against the publication of objectionable films in the picture houses; whilst a firm stand has been made against the reports of the Royal Commission on Divorce: notably against some utterances of Dean Welldon's against the position of the Catholic Church in regard to divorce.

The Parochial Spirit.

One of the great obstacles to our progress in the past has been our failure to realise that we have been too parochial. Every Catholic will naturally take a proper pride in his own parish. To preach against that would be like preaching patriotism and forgetting to be patriotic to one's own hearthstone. But pride in one's own parish is consistent with pride in the progress of the Church in another parish. We have acted as if we were oblivious of the existence and welfare of other parishes, and the Church has not gained by such actions. Unity, and the forces which make for unity, have been hampered and impeded by the narrowness of the parochial spirit.

The Federation is breaking down these unfortunate barriers, and there are few delegates whose views have not been broadened and whose opportunities for making the acquaintance of their fellow Catholics have not been increased since the introduction of the movement. One of the most pleasing features of the past and one of the surest guarantees of success in the future is the manner in which priest and layman have differed in opinion without either resenting the right of the other to differ. If we are to present that united front which is so essential to success, we shall do it no less effectively because we have learned in District Committee our lesson of mutual forbearance and mutual goodwill. So far as it was desirable it was inevitable that parochial idols should be overthrown and narrow parochial ideas exploded, but it has been done without that friction and division which timid souls always expect.

It will be remembered that friction has sometimes arisen in the past whenever two or three parishes have been concerned in one electoral area. They have not agreed as to the particular man to whom they shall give their united support. The strong parish has succeeded in forcing its will upon the weaker parishes, and the inevitable resentment has resulted. This has been owing to the absence of an authoritative body which could hold the scales between the parishes concerned.

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The Problem.

The problem before the Federation was: How to preserve the authority of the general movement without interfering unduly with the autonomy of the branch? We decided that in cases of friction the delegates of the branch or branches concerned should be associated with the executive for that particular purpose; they could debate and decide, but the common decision was to be binding upon all concerned; we have thus set up a body which can speak with authority, one whose decision will be more readily accepted by the branches because they themselves have helped to arrive at the decision.

Turning to the organisation, we begin with the branch. The branch area is so-extensive with the parochial area. Every Catholic in the parish, over sixteen years of age, is eligible for membership and no further qualification is asked than is implied by the word Catholic. It is at the branch meeting that the members exercise their right to discuss every rule of the Federation and express their opinion upon it before it becomes law, and the name of every official in the movement must be submitted to them before he can be elected. They elect the six delegates who, together with the rector or his clerical nominee, will represent them on the District Committee, and every Catholic representative or member of a governing body who desires Catholic support must first receive the approval of the branch. In this way are recognised the responsibilities and privileges of every parishioner. The branch is authorised to affiliate to itself, in accordance with the regulations provided by the Federation, every other Catholic association in the parish. By this means the branch becomes the common meeting ground for the individuals and associations in the parish, and thus becomes a great centre of unity and source of support. It is the business of the branch to take a survey of the parish, claiming a vote for every parishioner who is entitled to vote and securing registration of it, collecting the subscriptions of those parishioners who are Federationists and urging non-Federationists to join the movement. It carries on the work of the Literary and Debating Section by holding lectures, debates, etc., and distributes Catholic literature in a cheap and popular form. It organises the Catholic trade unionists in its own area and acts as local agent for the District Executive for all purposes.

The District Committee.

We will ask our listeners to accompany the branch delegates to the District Committee, which meets monthly, with an area co-extensive with the Deanery, and in the case of Manchester and Salford includes all branches in the Deaneries of Manchester and Salford District. It consists of the rectors and laymen and laywomen representing the branches, and knows no distinction of class, party, or sex. Its sole passport is: A Catholic elected by Catholics. It is the legislative body, asserting its right under the Bishop to be supreme in Federation matters, and possesses the power of affiliating Catholic associations whose areas are co-extensive with its own.

The Executive.

The District Committee administers its affairs through an Executive, meeting monthly and composed of its own officials plus the Chairman of permanent sub-committees and the Registration agents of Registration sub-committees together with clergy and laity elected from its own body: the proportion of clergy to laity, right through the Federation, always being as one is to three.

The District Committee delegates different branches of its work to sub-committees, meeting monthly, which are as follows:—The Education Sub-Committee consists of six parents, six school managers, six representatives of local authorities, all elected from the District Committee, and six teachers elected from the Catholic Teachers' Guild. It is necessary to note the representative character of that Committee. Eighteen of its members are by training and practical experience familiar with the working of the education machinery through which the attacks on the Catholics schools are

made. Thus the committee brings the Catholic parent into closer contact with the teacher and the manager, it creates in him greater interest in Education affairs, with the result that his influence will be felt more frequently in those affairs, in the formation of the education authority and the exercise of his inalienable rights. The need of this committee will not be removed by the settlement of the Education question. Those familiar with Irish affairs will be aware that the spirit in which Irish laws are administered is often quite as evil as the laws themselves; similarly in Education matters we must always be prepared for difficulties of administration. For our part we found our best justification of the existence of this committee in the statement which was presented through one of its chief spokesmen to the District Committee upon the occasion of the introduction of the McKenna Bill and we would ask from what source, before the existence of the Federation, could the parent have been placed in full possession of all the facts about the Bill 24 hours after it had been introduced?

Sub-Committees.

The Registration Sub-Committees are three in number: Manchester, Salford, and Eccles, each possessing its own Registration Agent, attending the Revision Courts. It is responsible for the efficient registration of every Catholic voter in the area, and, at times of election, controls the machinery by which the will of the District Committee is carried into effect. It supervises, through its Divisional Captain, the registration work in each branch, and in many cases its workers assist in enrolling members and collecting subscriptions. These Committees are composed of two delegates from each Branch, and this Committee—like other Committees—expects those delegates to represent particularly its own department of registration in each branch. It is the work of this Committee to provide Branches with all the literature and information which they require in connection with registration, and to co-ordinate the work of the Branches at Headquarters. The importance of this Committee cannot be exaggerated, as it is the medium by which the activities of the Federation are focussed, when necessary, at the Ballot Box. One of the advantages of this work being performed by the Federation lies in the fact that the knowledge of registration possessed by a particular branch is thus placed at the disposal of the whole movement.

The Future of Confederation.

We have met together under the auspices of the Plymouth Congress to emphasize our united belief in Confederation, and the Salford Federation will always assist every endeavor in that direction. It believes in the confederating of all federations and the affiliation of all associations, because it believes that wherever general apathy prevails, every federation and association must suffer, whilst a confederation which will stimulate general interest among Catholics must have a beneficial effect upon every federation and association. This is not the time, nor, perhaps, are we the men, neither is it the business of any one man to outline the Federation's future. It is sufficient to say that its possibilities are unbounded. Whilst present-day Federationists must allow the movement to have sufficient freedom to adapt itself to the needs of the Church as they arise, they must also steer it carefully down a purely Catholic channel, never allowing it to deviate a hair's breadth from those Catholic principles which it has been called upon to advocate and defend, never allowing it to outrage its own spirit of true democracy by refusing to hearken to the responsible voices of those who alone can make Federation and Confederation possible. The Federation can become a great moral agency, and there are many in the movement, priests and laymen, who have waited too long for the Federation to be easily deterred by any difficulties which might present themselves—priests and laymen who are prepared to give of their best in building up a successful Catholic organisation.

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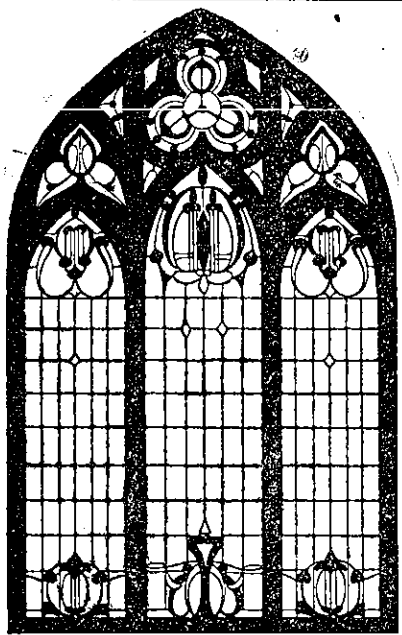
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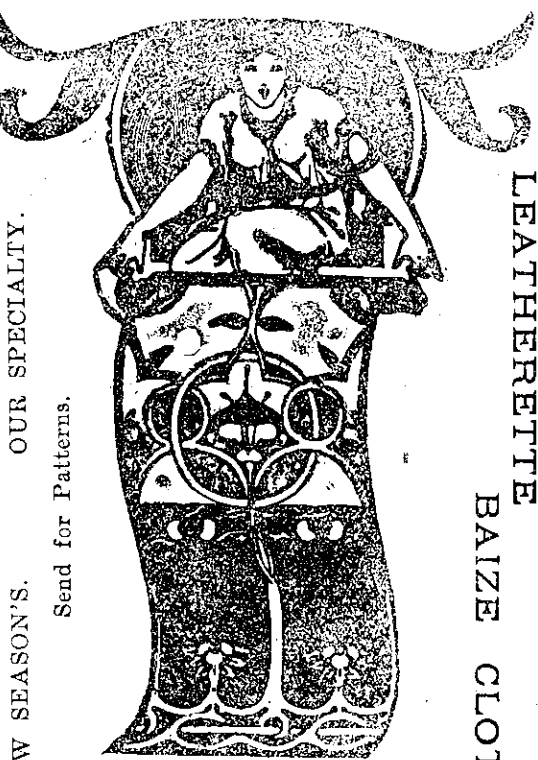
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Current Topics

Ignorance or Misrepresentation?

The *Wairarapa Daily Times* appears to be going out of its way of late to show its animus, and incidentally its ignorance, on questions in which Catholic interests or Catholic principles are involved. In a leader on the Bible-in-schools question in a recent issue it remarks: 'It is interesting to note that the attitude of the Roman Catholic Church towards the movement is not the same in all countries. In New Zealand that Church is one of the most inveterate opponents of Bible teaching in the State schools. It holds, apparently, that the secular system should be maintained in its entirety.' It holds, of course, nothing of the sort; and the *Wairarapa* paper's statement is flagrantly untrue. The Catholic Church has no objection to religious instruction in the public schools provided it is given under conditions that are fair all round, and with adequate protection to rights of conscience; but it does object to Protestant Bible lessons given under a fraudulent conscience clause and at Catholic expense. Nine years ago the Catholic Bishops of New Zealand wrote in a manifesto published in all the leading dailies of the Dominion: 'We value God's Sacred Word. We use it in our schools. We would gladly welcome any change in the Education Act which would enable every child in the Colony to be well grounded in the doctrines of its faith, so long as this can be done without detriment or danger to the faith and the religious sentiments of the children of other creeds.' Bishop Cleary has taken precisely the same attitude; and again and again during the past twelve months in letters to the press and in public addresses has uttered such sentiments as these: 'Let the League abandon the several unjust and oppressive conditions under which it is now proposed to introduce such lessons into the public schools, and the more Bible they can teach to their children in the schools, the better pleased Catholics will be.' Either the *Wairarapa Daily Times* was aware of these utterances or it was not. If it was aware of them, it has, in writing as it has done, been guilty of deliberate misrepresentation. If the paper was not aware of these repeated public statements of the Catholic attitude, it is not competent to accurately and intelligently discuss the important question with which it attempted to deal.

A Dunedin 'Demonstration'

The Bible-in-schools demonstration on Friday night—which, according to the preliminary locals and advertisements, was to have been of an 'impressive and educative' character—turned out a very flat affair. The hall taken for the occasion—the Burns Hall—is one of the smallest in Dunedin; and even it was not full. The best the *Daily Times* report could say of the gathering in respect to its numbers was that 'while Burns Hall was not filled, the attendance was not small.' As Burns Hall is seated for about five hundred people, the public can judge for themselves as to how large the attendance was. The meeting was further robbed of any weight or interest which it might have had by the withdrawal of Dean Fitchett from the list of speakers on the ground of indisposition. A substitute chairman presided; and a substitute speaker had also to be found for the Rev. W. M. Grant, who also was an absentee through indisposition. Altogether it was a decidedly scratch team that gathered round Canon Garland; and, if it is not unkind to say so, it was a decidedly scratch performance which he and they achieved. Not the faintest attempt was made at refutation of the deadly evidence advanced by Mr Caughley against the League's scheme; and not an argument, nor even the semblance of an argument, was brought forward that merits the slightest notice from anybody.

Out of the four speakers, three were Presbyterian ministers; and how completely they are departing, in the stand they are taking on this question, from the

true principles of Presbyterianism may be gathered from a recent utterance of that master mind of present-day Presbyterianism, Professor Denney. Dr. Denney, Professor of New Testament Language, Literature, and Theology, in the United Free Church College, Glasgow, since 1897, and author of *Gospel Questions and Answers*, *The Death of Christ*, *The Atonement and the Modern Mind*, *Jesus and the Gospel*, etc., is universally recognised as the greatest living authority on questions affecting Presbyterian doctrine and polity. He contributes to the June issue of the *Constructive Quarterly*, a new 'Journal of the Faith, Work, and Thought of Christendom,' a striking article on 'The Constructive Task of Protestantism,' in which he deals incidentally with the question of religious education. Let our New Zealand ministers listen to what he has to say. We transcribe his words as we find them quoted in the *Expository Times* for August last: 'The confusion between the function of the Church and the function of the State has much to do, Dr. Denney holds, with neglect of Christian education. Christian education is the one great task which Protestantism has conspicuously neglected, and with the most deplorable results. "In modern communities," he says, "education is the business of the State, but State education is inevitably determined by State ends. It neither is, nor can be, nor ever will be, Christian education, and the passive surrender of education by the Church is simply suicidal. Catholics are abundantly right when they emphasize the importance of the religious atmosphere, and maintain that Christianity can only be communicated by Christians; and until the Protestant churches recognise that faith is social, that it is the conviction and inspiration of a community which its immature members must breathe as continually and unconsciously as they do the air which fills their lungs, Protestant Christianity will suffer from a congenital weakness. A doctrine of the Church is wanted which, while it will secure the freedom of the spirit in all its relations to Christ, will recognize the fact that faith has to be naturalized—not indeed in the world, which is impossible, but in the Christian home and the Christian church, and that to educate its children into the freedom and fulness of faith is a primary and inalienable duty of the Church itself.'" That is what Bishop Cleary, and Catholic apologists generally, have always contended for; and if the Rev. R. E. Davies and his Presbyterian colleagues are to be true to the principles of their own Church, they must range themselves on the Catholic side in this question.

Dr. Denney on Prohibition

In this same article Dr. Denney has some wise words as to the proper attitude of the Church towards such vexed social questions as local option and prohibition. The social reformer, he remarks, often has an ideal of his own from which he criticises the actual existing Church. 'Even loyal members of the Church may be in need of enlightenment on this point. They are interested in various good causes, economical, social, political, and what not; and because the Church in some sense must be interested in all good causes, they would like to see it taking a more active part with them. They are eager to take it by force, and enlist it under their banner, as the multitudes would have taken Jesus by force and made Him a King; and when it is slow to move they are apt to denounce it as indifferent to evil and hostile to progress. What needs to be made plain is that while there are many cases in which the Church and, let us say for illustration, the State, or trades unions, or political societies, may have the same ethical ends in view, the Church is not at liberty, as a spiritual society, to use all the means in pursuing these ends, which are appropriate and legitimate for others.' Dr. Denney takes temperance legislation as an example. Temperance is a great moral interest, but it does not follow, he says, that the Church should directly promote any particular piece of temperance legislation, such as a high licence law, an abolition law, a local option law, or whatever it may be. It has its own motives and weapons for fighting intemperance, and it does not gain strength, it only

loses the consciousness of what it is, when it snatches at the weapons of the State, and tries to wield them instead of its own.

The Debate on the Education Question

The debate on the Education Question between the Rev. Joseph Nicholson, Protestant minister, and Mr. T. C. Brennan, LL.B., representing the Catholic Federation of Victoria, duly eventuated on the 29th ult., and in point of attendance, of the tone and temper both of speakers and audience, and of the tense interest displayed by the immense gathering, was a complete success. Long before the hour appointed for the opening of the doors of the Auditorium, large numbers of people crowded in the vicinity, and by 7.30 the body of the great hall was filled. Before 8 o'clock every one of the 2500 seats was occupied. 'At five minutes to 8,' says the *Advocate*, 'when Mr. Brennan went on to the platform, he was greeted with a loud outburst of cheering, which lasted for several moments. A few minutes afterwards Mr. Nicholson appeared, and was received with loud applause. At 8 o'clock sharp the chairman, Professor Harrison Moore, opened the proceedings in a short and graceful speech. Mr. Nicholson was again greeted with loud applause, but it was noticeable that, for almost half an hour, he spoke to an absolutely silent house. There was some applause at intervals after that, but it was not until Mr. Brennan began that the enthusiasm of the meeting really asserted itself, and from that on, whichever the speaker, it found vent in bursts of applause or occasional peals of laughter.'

Each of the speakers was permitted fifty minutes for his opening speech, and twenty minutes was allowed for each reply. The proposition which Mr. Nicholson had undertaken to affirm was as follows: 'That the Roman Catholic claims for financial aid from the State Treasury towards their denominational schools are not just, and would be destructive of our State system.' As opening speaker, Mr. Nicholson had an obvious and very great advantage in that he was free to choose his own line of treatment and was in a position to open the discussion with a speech fully prepared. It is no mere partisan criticism to say that he utterly failed to rise to the level of his opportunity. His speech showed evidence, indeed, of careful preparation: but the preparation had been on lines that were totally irrelevant to the issues. The second half of the proposition—that the recognition of Catholic claims would be destructive of the existing State system—was never so much as touched upon. In support of the first half, the principal 'evidence' advanced was a succession of decidedly disjointed and disconnected selections from the speaker's controversial rag-bag—most of the items having not even the most distant connection with the specific issue under discussion. There was a snippet from the syllabus of 1864; a patch about the alleged illiteracy in Spain and all other Catholic countries; and quotations—given in all seriousness as being weighty and entitled to respect—from such authorities as 'Father Crowley' and 'Dr. Cook of Boston.' 'Father Crowley' was actually quoted as speaking from 'within the Roman Catholic Church,' Mr. Nicholson being evidently in blissful ignorance of the fact that when the particular book quoted from—*Papochial Schools: The Curse of the Nation*—was written, the unfortunate Crowley had been for some time under formal sentence of excommunication. On the understanding that Crowley would go West and desist from his scandal-giving the excommunication was removed by Cardinal Martinelli; but after leaving Chicago the unfortunate man by his marriage with a woman of Schuyler, Neb., incurred *ipso facto* a fresh excommunication. He has now gone the limit, having recently allied himself to that 'pole-cat of the American press,' the infamous, anti-Catholic gutter-journal, the *Menace*. And this is the man whom the Rev. Nicholson, in his ignorance and innocence, quotes in all good faith as a Catholic authority, speaking from within

the Church! Dr. Joseph Cook, whose 'Boston Lectures' had a certain vogue some years ago, was an ultra-Protestant. He was a man of ability; but where Catholic matters are concerned his works are marked by extreme bigotry. He was quoted by Mr. Nicholson as having stated that seven out of ten of American Catholics are in favor of the public school system. On such a point Dr. Cook has about the same title to rank as an authority as Joseph Hocking or Marie Corelli. As we have said, Mr. Nicholson's speech gave evidence of careful preparation, and showed plenty of ability of a kind; but fully nine-tenths of it was entirely away from the specific points at issue. He concluded by setting forth some fifteen reasons for his contention that the Catholic claims are unjust, one half of them, however, being a mere duplication or repetition of the other half. For many of these reasons no evidence at all was advanced: for the rest the 'evidence' was for the most part of the rag-bag kind above indicated.

*

Mr. Brennan, whose speech had necessarily to partake largely of the character of a 'reply' to Mr. Nicholson, was at a disadvantage in having to follow more or less closely the lines laid down by the opening speaker. This meant restricted time and opportunity for developing the fundamental principles governing the Catholic position, and it meant also that he had to depend entirely on the inspiration of the moment for the form in which his argument and his defence were to be clothed. Nevertheless Mr. Brennan made a splendidly effective vindication of the Catholic claims; and the fact that his address had to be entirely *extempore*, so far from proving really a handicap, only served to bring out his superior platform ability and his vastly superior knowledge of the whole subject under debate. His points were made clearly, cogently, and concisely: there were sufficiently frequent touches of humor to keep the subject from being in the slightest degree dry or heavy; and the speaker's frank and manly appeal to the sense of justice and spirit of fairness of his hearers could not fail to leave an excellent impression. We have space for only a couple of examples of the ready and effective way in which Mr. Brennan made his points. Dealing with the unrevoked commission given by our Saviour to the Church, he said: 'It was Christ Himself, if I may say so without irreverence, Who created the difficulty for us when He said, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven"; and when He said on Pentecost: "Going, therefore, teach all nations, teaching them whatsoever things I have commanded you." Did He refer there to nature studies and sloyd work? The school is the place for teaching, and we are carrying out the Master's commands in what we are doing. Now, I ask you, my Protestant friends, do you claim to be members of that Church which Christ founded on earth, or do you not? If you do not, then you should make yourselves right as soon as possible; if you do, then why do you not obey the commands of your Mas'er?' And referring to the alleged effect of denominational schools in destroying national unity, he said: 'The next matter which Mr. Nicholson dealt with had reference to national unity. I do not know exactly what he means, and whether he says that if we are to have a Catholic grant it will have any effect on our unity. If it is to have any effect, I presume it would have manifested itself ere now, because the Catholic schools are, here in Melbourne at all events, in all their glory, and practically not one Catholic child is being educated in a State school. That being so, if the results would be evil, those results should have manifested themselves: but none have been shown, so far as I know. Besides, Mr. Nicholson is on unsafe ground. Having taken that position, he must go either backward or forward. If the effect of denominational schools is to endanger national unity, then that effect must apply where there are denominational secondary schools as much as in the case of denominational primary schools. Indeed, it would apply with more strength in the case of denominational secondary schools, because they are the natural nursery and

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breeding-ground of the men and women who are to be the future leaders of the thought of our people. Does he, then, propose to strike a blow at Wesley College as a breeder of dissension and a breaker-up of our national unity? I am afraid he will not have the learned head of Wesley with him in that crusade.' Of the personal impression made by Mr. Brennan, the *Tribune* writes: 'The Catholic spokesman, Mr. Brennan, covered himself and the Federation with glory. He manifested at times a rare gift of oratory, and did the fullest justice to the noble cause he was deputed to uphold. Ever brilliant and eloquent, he was humorous and grave in turn, and his clear, resonant voice rang pleasingly through the hall. He has lifted the status of the Catholic Federation considerably in the eyes of the general public, as well as in the esteem of the Catholic people of the State, of whom he has proved himself one of the Church's worthiest sons.' We heartily congratulate Mr. Brennan on his achievement, and the Catholic Federation on having so worthy and capable a champion. The fact that a great daily like the Melbourne *Argus* gave a full page report of the debate, and thus brought the Catholic facts and arguments into many thousands of non-Catholic homes, speaks for itself as to the high educational value of the discussion.

OUR LETTER FROM FRANCE

Paris, September 7.

Unhappy Portugal.

The Church in Portugal has been for these 150 years through a situation the most afflicting—more so than any national Church in Europe. About 160 years ago Dom Joseph, a weak king, let his royal power go over to the hands of his chief Minister, the able, unscrupulous, irreligious Marquis of Pombal. This man did all he could during his Ministry (1750-1777) to undermine the Christian religion and weaken the Church, whilst introducing and encouraging English Freemasonry and French Voltairianism. The foundations laid by Pombal in the middle of the 18th century have since been carefully built upon by his Masonic and infidel successors. In 1834, Dom Miguel, the Catholic king, was driven out of the country by the French and English and replaced by Dom Pedro, the Grand Master of the Freemasons of Brazil. Again the Church saw her schools closed, her revenues confiscated, her religious Orders expelled, and her best champions exiled. For generations the Portuguese Church has been under the feet of the Freemason lodges. Imagine a state of things in which these infidel and naturalistic lodges had the chief influence in the appointment of the bishops and parish priests of the country! One naturally asks, how is it that, under such conditions, any Christianity can be left in Portugal. And yet some religion is left in bishops, priests, and people. Long enslaved, disheartened, voiceless, under pressure of the present Government, the most contemptible Government Portugal has yet seen, the Portuguese Church is showing that it has some life still left. Some are plucking up courage, and protesting against the present awful tyranny. The Portuguese bishops have just addressed a collective letter to the Government. They reprobate the contempt for ecclesiastical principles and laws shown by the Government, and the injustices and insults directed by it against the clergy. They declare they will have none of the *associations civiles cultuelles*—really schismatic affairs—set up to run churches and parishes by the law of April 20, 1911. They protest against the separation of Church and State, whilst the Government still regards the Church as a mere slave devoid of initiation and liberty, and subject to prying official interference. They protest against the secularising of the schools. In doing so, they use words frequently used before by the bishops of France, Belgium, Switzerland, and Germany: 'The school without God is a school against God; neutral instruction is infidel and impious instruction; teaching without religion is the teaching of irreligion.' But when will the Catholics

of Portugal take courage to do something more than issue protests, through the bishops, against a Government whose aim is to utterly destroy their religion by secularising both parish church and parish school?

Lady Day Processions in France.

Magnificent processions used to be held on the Feast of the Assumption in the towns, villages, and country parishes of France. The municipalities have now authority to prevent these processions through the streets. Where the Masonic and infidel power prevails among the town councillors religious processions are prohibited. But in places where a strong spirit of religion exists the processions go on with all their former magnificence. In others where the Catholic people are timorous, weak-kneed, afraid to call their souls their own, and where the Masonic lodges rule the show the processions are timidly omitted. The meek and patient Catholics attend Mass in the morning, make no noise in the forenoon, and go here and there in the afternoon on a quiet family picnic. These meek and mild Catholics, who will allow themselves to be boxed and kicked and insulted by an aggressive clique of agnostics or heretics, are a wonderful lot. At Parliamentary and municipal elections they keep quiet; they are afraid to give offence; one might lose a little billet for his 15-year-old son, and another might offend an influential neighbor, another's wife might feel uncomfortable in the little upper circle into which she has crept. So the Masonic 'bloc' gets power and uses it boldly in insulting this crowd of meek and mild Catholics. On the Feast of the Assumption, the Abbe Jacquot, of Audincourt, held a procession on the church grounds and around a paddock behind it. He and his leading parishioners were summoned before the local court. The parish priest, the organiser of the procession, was fined five francs, and those who attended one franc each! The magistrate gave as the ground for his decision, that public processions are forbidden by the municipal regulations, and this procession was public because it was held in a place which was visible from the public ways! The Abbe Jacquot and his parishioners, refusing to pay the petty annoying fine, appealed to the high court. This Abbe and his parishioners are not altogether backboneless worms, willing to be trampled on by every intolerant little socialist mayor, and Masonic *juge de paix*.

Slandering Journalists Get Their Deserts.

We are very familiar with the gentlemen of the pen who seem careless as to truth and justice where the Catholic Church and priests and bishops and members of Catholic religious Orders are concerned. In fact, so deep is prejudice amongst so many writers of articles in the papers and magazines, and amongst the editors and conductors of these publications, that when charges are made against Catholic institutions the truth of them is taken for granted. Is the attack against the Catholic Church in any way? Oh if so that's all right, put it in, circulate it; it will be a joy to the souls of many of our dear readers. Most of these writers keep sufficiently vague—sufficiently clear of person and place—to avoid the law of libel. Cowards will slander and injure, but so as not to be caught. The thing is utterly base and contemptible; but it serves a purpose. Anti-Catholic slander supplies a demand which is abroad—a queer, one might say, inhuman demand—the demand for nourishment by the ogres of bigotry and fanaticism. Sometimes, however, the slanderer forgets himself; he mentions names and places, and he is forthwith in trouble. This happened recently at Pisa. The editor of an infidel, anti-Catholic sheet, the *Corriere Toscano*, attacked the clergy and pointed clearly to Cardinal Maffi, Archbishop of Pisa. The Cardinal brought the editor, the director, and the business manager of the paper before the courts. The editor was the writer of the slanderous article, but the director and manager were held with him, *in solidum* responsible for what appeared in the paper. The charge was proved. The editor was condemned to a year and three months imprisonment with a fine of 1890 francs. The director got the same imprisonment with a fine of 1820 francs. The business manager was

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held co-responsible, and was made amenable for the fines and the whole expenses of the law suit. The parties appealed to the higher court at Lucca; but the court of appeal confirmed the sentence of the lower court. This punishment is exemplary, but it will not stop the tribe of scribbling calumniators. The demand for their stuff exists, and they will go on satisfying it. This sentence will make some of their more cautious and more vague in their attacks; but not less malicious, virulent, and active. The business, nasty though it is, pays. The calumniator has his public. Extraordinary the density of the cloud of prejudice and bigotry inherited from the strifes and controversies of 200 and 300 years ago. Time and men of learning and fair minds are doing something to enlighten those dark places; but how slowly.

Father Ohrwalder.

News has come to hand of the death of the famous African missionary, Pere Ohrwalder of the congregation of the Sacred Heart. Pere Ohrwalder was born in the Tyrol in 1856. In 1875 he entered the congregation of the Sacred Heart at Verona in Italy; when ordained in 1879 he was sent to Cairo in Egypt. He was soon taken prisoner by that fierce fanatic the Mahdi and conducted to Omdurman, the Mahdi's capital, where he was kept for ten years. During these years of captivity the young missionary was subjected to very rough treatment, but the worst of it was witnessing the atrocious tortures inflicted on the prisoners carried home of the Mahdi. Repeated efforts were made by his superiors to release Pere Ohrwalder, the Emperor of Austria supplying money several times for the purpose, but all failed until October, 1891, when the prisoner succeeded in escaping disguised as an Arab merchant. Broken down in health he returned to Verona to recruit. He spent his leisure time writing his book, *The Revolution and Empire of the Mahdi*—the best and fullest account we have of the transactions of that Mahomedan fanatic. On the completion of his book Father Ohrwalder returned to Egypt, and spent his life in that very Omdurman—now under British protection—where he had spent so many years in captivity. He died recently at Khartoum. May his soul rest in peace. He was a hero, one of those glories of our poor fallen race; one of those who show that aided by heavenly grace, our sin-smitten humanity is still capable of mighty things; one of that wondrous class of men, the foreign missionaries of the Catholic Church, who literally leave father and mother, home and country, and all things to bring the light of the faith and the blessings of Christian civilisation even to barbarians lying in wait in their deserts and jungles to spring upon them, imprison them, torture them, and slay them.

Sunday Church-Attendance in Germany.

There is a body of free-thinkers in Germany who call themselves 'Confessionless.' They hold that the vast majority of the German people is like themselves—free-thinking, agnostic, even atheistic, and that the country should declare itself such and cease keeping up a pretence of religion—a pure sham. With a view to show how few have any practical devotion to Churches and religion these people made a census of church attendance on Trinity Sunday in three large industrial German cities—Berlin, Nuremberg in Bavaria, and Chemnitz in Saxony. Of the 1,700,000 so-called Protestants in Berlin only 11,252 attended the mid-day or principal service on last Trinity Sunday. At one of the most beautiful of the Berlin Protestant churches the census-takers counted at the principal service six men and 28 women! The choir was more numerous than the congregation; but the choir was paid to attend. It was noticed that the members of the choir and the sacristans left the church during the sermon, and walked up and down outside until it was finished. Mayhap the preacher was a very poor one? It is a heavy trial on one's religious staying powers to listen to some preachers for even twenty or thirty minutes. The poverty of present-day preaching in both Protestant and Catholic churches is not taken sufficiently into account when people are calculating our modern

church-emptying forces. No one cares to hear, a second time, an ill-prepared, platitudinous preacher trying to get through his half-hour, trying to keep on through the appointed time saying something. Well, at Nuremberg there are about 300,000 Protestants, but only 7597 were counted in its fifteen Protestant churches. At Chemnitz, also a city of 300,000 Protestant inhabitants, only 2248 attended church on Trinity Sunday. The debacle of German Protestantism is symbolised by these figures. It is quite unnecessary to state the well-known fact that the Catholic churches of Germany are full on Sundays, and that in many places—where Catholicity is strong—most of the people attend Mass on week days—in some places the whole congregation. But then our free-thinking census-takers do not take the Catholics into account; they do not belong to the great army of progress and advancing civilisation; they, poor people, have their heads still in the murky clouds of the Dark Ages! Hopeless obscurantists, they can be left out of a census made to show that the German people have ceased to be Christians, and are really agnostics, Haeckelists, and atheists—hastening on to the age of communism, collectivism, general comfort, universal sensuality, the higher civilisation, and the 'superman.'

Another sign of the times in Germany comes from the little country town of Gera. The *Monistische Jahrhundert* reports that the Monists or Haeckelites and the Protestant modernists of the town have petitioned the city fathers to remove Christian dogmatic teaching from the public schools, and to replace it with non-dogmatic, scientific, moral teaching. They say it is not fair that the vast body of parents, who have already openly abandoned the official Lutheran Church, should be compelled to send their children to schools where the teaching of Lutheranism is obligatory. Just fancy this state of things! Luther brought these people his 'gospel of liberty'; no necessity any more for prayers and penances and good works; salvation by sentiment or faith alone; all the glories of heaven with the least effort imaginable and all the blessings on earth by his glorious reformation! And now they will not hear of him; they kick out his blessed 'gospel' and bring in something they call 'undogmatic, scientific, ethic'! Verily there is no such thing as gratitude left in the hearts of these creatures! No, even though they claim to be nearing the altruistic, all-in-common, every-man-for-his-neighbor stage of civilisation. There is Fichtian antinomy somewhere.

La Consolation de l'Alcoolisme.

One of the candidates in the recent elections for Caen was M. Picard, a big wine and spirit merchant. He has had the support of the radical influence. I read in the radical newspaper *La Guerre Sociale* that M. Picard, in his election address, declared: 'We must not deny the workman and his children the consolation of alcoholism.' So in the intention of Picard and the radicals, like the public schools, alcoholism should be made *laïque et obligatoire*. This is quite natural and logical. They have suppressed, as far as they can, for the poor workman and his children, the consolations of religion. They must supply some substitute. The chief substitute they have got is M. Picard's—the consolations of alcoholism. Excellent substitute! In order to keep the working man quiet, ancient Roman pagan society gave him *panem et circenses*—victuals and sports. In order to keep him quiet, modern French paganised society would supply him with the licensed bagnio and the consolations of alcohol. We are making for the golden age of the higher civilisation.

The Passing Away of Bebel.

August Bebel, perhaps the most influential leader amongst German socialists, died at Zurich on August 13 last. The Berlin socialist organ *Vorwaerts* says of him: 'None of the chiefs of social democracy has so possessed the hearts of the masses. This popular enthusiasm was always shown him at congresses and party meetings. The proletariat knew that every fibre of his heart belonged to them. Hence their confidence in him; hence the mighty influence he exercised amid the ranks of our social democrats—an influence greater

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than that of Marx or Engels or Lasalle.' The *Germania*, a Centrist paper, writes: 'Bebel was a self-educated man; he had not received even a rudimentary school education, still he became chief of his party, exercising a formidable authority at decisive crises. None had such power among socialists as he: none will have such. His death is a grave loss for social-democracy. In the future there will be no chief to take his place and exercise control when quarrels, so common and violent amongst socialists, will arise.' The socialists may lament the death of Bebel; but I fancy the decent general German public will shed few tears over the passing away of the author of that abominable book, *Woman*. Bebel sighed for the happy time when marriage shall be abolished and free-love and promiscuity of the sexes shall take its place; when parental society and the Christian home shall disappear, for the State will take upon itself the rearing and education of all children; when there shall be no longer master and servant, employer and employee for all things will be in common; when there shall be no recognised divine or human legislator for there is no free will, no responsibility, no conscience; when there will be no need for the State itself for 'the gratifications of the Ego, and the promotion of the common weal will harmonise and supplement each other.' Bebel looked for the advent of this happy time at the close of the nineteenth century. It did not come. Hence he has been comparatively silent for some years. What dreams some men can dream and induce others to place hopes in! But recall Luther, Rousseau, and Bebel. Human nature, in some of its aspects, is a mystery of absurdity. Even 'masses' of men seem sometimes as devoid of intelligence and common sense as dumb, driven flocks of sheep blindly jumping wherever and whenever the bell-wether jumps.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 25.

Mr. M. O'Kane was entertained by members of the Wellington Catholic Club last Thursday evening and presented with a mark of esteem on the occasion of his marriage.

Rev. Fathers A. V. Venning, T. Segrief, and J. Cullen, of St. Patrick's College, were successful at the recent university examinations, held in connection with the Victoria College.

A most successful retreat was conducted during the week by the Rev. Father McDonnell, S.M., of St. Mary's Scholasticae, Greenmeadows, for the Children of Mary at St. Joseph's Church. The exercises were well attended despite the inclement weather.

A progressive euchre tournament took place last week in Messrs. Gamble and Creed's tea rooms. The tournament, which was in aid of St. Joseph's Orphanage, Upper Hutt, was most enjoyable and successful. The ladies' first prize went to Miss Berry, the gentlemen's to Mr. Rigardsford, consolation prizes being awarded to Mrs. Fisk and Mrs. Reynolds.

Mr. Frank Leydon, of the Wellington Catholic Club, was very successful at the recent elocutionary competitions held at Palmerston North. He secured first place in the Dicken's character sketch and the dramatic recital. He was also placed first, in company with Miss Allsopp, in the Shakespearian dialogue, and was highly complimented by the judge for his excellent performance.

The many friends of the Rev. Father Daly will hear with regret that he has recently suffered considerable loss by a fire which destroyed his presbytery at the Upper Hutt. The presbytery had only been recently renovated at considerable expense, and several valuable articles, which were stored there for safe-keeping, belonging to the forthcoming art union, were

completely destroyed; in fact, it was with considerable difficulty that Father Daly was rescued from the burning building.

At the last meeting of the St. Patrick's branch of the H.A.C.B. Society the Very Rev. Dean Regnault, S.M. (chaplain), made a suggestion to the effect that in view of the important development of events in Britain the branch should add to the closing prayers of the branch the 'Our Father,' 'Hail Mary,' 'Glory be to the Father,' and 'St. Patrick, pray for us,' and also one general Communion during the year, preferably one on the Sunday prior to St. Patrick's Day. The idea was enthusiastically received, and the Very Rev. Dean was heartily thanked for his practical suggestion. It was unanimously decided to forward the suggestion to the District Executive for the advisability of its adoption by the other branches in the Dominion.

There was a good attendance of ladies and gentlemen at St. Patrick's Hall last Thursday evening to make arrangements for the Boxing Day picnic. Mr. J. J. L. Burke, as vice-chairman of the Catholic Education Board, presided, and there were also present the Ven. Archdeacon Devoy, the Very Rev. Dean Regnault (Provincial), and the Rev. Father Hickson, Adm. Much discussion took place as to the locale of the picnic, the selection of which is rather a difficult matter in Wellington, owing to the very few places available, and the difficulties of transport on a general holiday. A very good offer has been made to the Catholic Education Board, if the picnic is held at Muritai, and this offer has been referred to a sub-committee to bring down a report for the next meeting. The Catholic Education Board is making every effort to make this year's picnic a success, both socially and financially. The following officers have been appointed:—Chairman, Rev. Father Hickson, S.M., Adm.; vice-chairman, Mr. J. J. L. Burke; secretary, Mr. C. P. McKenzie; treasurer, Mr. B. Doherty.

Wanganui

(From our own correspondent.)

October 19.

The fortnightly meeting of the H.A.C.B. Society was held on the 7th inst., when a fair number of members were present. One candidate was initiated, a member was received on transfer from a Wellington branch, another was granted a clearance. Bro. F. Cleary has received notice to transfer to the Post Office, Taihape, and the members wish him every success. The second annual social gathering of the society, which was held on September 3, realised a net profit of £6 19s 10d.

A complimentary social was tendered by the members of the St. Vincent de Paul Society in Muller's Tea Rooms on Thursday evening, to those ladies who had helped to make the socials held during the season so successful. Amongst those present were Very Rev. Dean Holley, S.M., and Rev. Father Moloney, S.M. The early part of the evening was devoted to euchre, the prizes being won by Mrs. Lacy and Mr. M. Gordon. Afterwards supper was handed around. The following contributed towards the musical portion of the programme:—Rev. Father Moloney and Messrs E. J. L. Whiting, N. Tait, and C. J. McCarthy.

At St. Joseph's Hall on Friday evening, October 17, a very pleasant gathering was held, when a large number of friends assembled to bid farewell to Mrs. F. Neylon and family on the occasion of their departure for Wellington. The early part of the evening was devoted to cards, an hour of progressive euchre being thoroughly enjoyed by all. A very nice supper was prepared by the ladies.

After full justice had been done to the refreshments, Very Rev. Dean Holley, in a feeling speech, on behalf of those present, expressed his regret at Mrs. Neylon's departure from the parish. Mrs. Neylon had always been a very willing and constant helper in all social work connected with the parish. The gathering that evening bore testimony of the high esteem in

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which their guest was held by all who had had the pleasure of being associated with her. Dean Holley, in presenting Mrs. Neylon with a solid silver entree dish and silver vase from her Catholic friends of Wanganui, expressed a wish that at some future time Mrs. Neylon would again make her home amongst them.

Mr. Gaffaney also spoke of Mrs. Neylon's good work in the parish.

Mr. E. Wilson, on behalf of Mrs. Neylon, sincerely thanked Dean Holley for his kind remarks, and those present for the very handsome presentation, and in doing so expressed the regret Mrs. Neylon felt in leaving Wanganui and so many kind friends. Regarding her work in connection with the parish, he was sure that in saying it was a labor of love, he was expressing Mrs. Neylon's sentiments. She was, indeed, sorry to leave the parish, and so many old friends, but trusted that at some future date to have the pleasure of again being among them.

During the evening musical items were contributed by Miss A. Wood, Rev. Father Moloney, Messrs. Shanley, Dawson, Souter, and McCarthy. A very pleasant evening was brought to a close by the singing of 'Auld lang syne,' cheers being given for Mrs. Neylon and family.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

October 27.

Mr. H. St. George, examiner for Trinity College, London, was engaged during the week at the convent centres of the city.

The Rev. Father Wright, of Waihi, passed through Christchurch last week on his return, after spending ten weeks in Victoria visiting his parents.

The art union in connection with the carnival in aid of the Cathedral fund will be drawn without fail on the evening of November 21, the closing day of the bazaar. All those who have tickets for disposal are requested to return blocks, accompanied with the amount received for tickets sold, by November 19 at the latest.

To aid the furnishing fund of the Church of Our Lady Star of the Sea, Sumner, an exceptionally attractive variety entertainment will be given in the local Town Hall on Thursday, November 27. Some of the best items given at the Oriental Carnival will be repeated as part of a well-arranged programme. The ladies of the Altar Society have the sale of tickets in hand, and are meeting with most encouraging success.

The general committee of the Oriental Carnival, which is to open in the Olympia Skating Rink on next Saturday, in aid of the Cathedral fund, met on last Wednesday evening at the episcopal residence. The Very Rev. Chancellor Price, Adm., who presided, stated that his Worship the Mayor had promised to open the carnival. A good deal of detail business was transacted. At the Marist Brothers' Schoolroom on the same evening, the M.B.O.B. Association met to discuss matters affecting their own interests, and incidentally those of the carnival in which the association and the H.A.C.B. Society are taking a prominent part, including the management of side shows, and principally the tug-of-war contests.

In a letter to the Very Rev. Chancellor Price, Adm., from Lyons, France, under date September 5, his Lordship Bishop Grimes stated that he had just visited the Convent of Notre Dame des Missions, at Deal, to see the Rev. Mother St. Philomena, late Mother Prioress of the convent in Christchurch, who has been an invalid for some time. He spent a few days in Paris, and proceeded to Lyons to transact diocesan business, and intended to spend part of October with friends near Florence, where he hoped to enjoy a rest, which so far he had been able to take but little. From Florence his Lordship was to go on to Rome (this, the cable informed us last week, had taken place, and his Lordship had an audience with the Holy Father). As previously announced the Bishop is to

join the Orsova at Naples on Saturday next. He will have as travelling companions the Rev. Father Casey, S.M., and Rev. Father Maurice Cronin, the latter coming to the Christchurch diocese. The Mother General of the Religious of the Sacred Heart and her companion will join the ship at Port Said.

In his discourse to the congregation in the Church of Our Lady Star of the Sea, Sumner, on last Sunday, the Rev. Chancellor Price, Adm., spoke of a phase of Christian charity in religious matters too little practised by Catholics towards those outside the Church, many of whom were, where they were, through ignorance of the Church's teaching. A defence of Catholic teaching and convictions was praiseworthy when these were assailed, but good example on the part of Catholics, combined with a tolerant and tactful attitude, did far more to win over innumerable Protestants, who lived lives of spiritual unrest and doubt, yearning for friendly advice, and the light that would lead them into a haven of certainty and hope. Too often such were repelled, when seeking the truth, or even on the verge of conversion, by uncharitable abuse of the unsatisfying faith they held, instead of receiving the kindly help they looked for. A good book invariably provided food for reflection to non-Catholics, but an hour's interview with a Catholic priest would accomplish more than months of argument wrongly applied.

SUMNER CATHOLIC CHURCH.

(From our Christchurch correspondent.)

Since the opening of the fine new Church of Our Lady Star of the Sea, fronting Dryden street, Sumner, much improvement has been effected in the surroundings and in the completion of the beautiful interior. In regard to the latter, the rose window in the sanctuary end is placed in position. The central subject represents Our Lady Star of the Sea, the title also being shown, with the invocation, 'Pray for us.' Surrounding the central subject are vignettes on varied colored glass, representing saintly figures in attitudes of prayer and veneration, the circle being completed with a vase and floral tribute as the supporting vignette. A splendid marble high altar has been imported and placed in position, the original wooden one being removed to the chapel of the Blessed Virgin, and surmounted with a handsome statue of our Blessed Lady. Two beautiful windows in stained glass, representative of the Annunciation and of the Nativity adorn this chapel. A statue of the Sacred Heart, showing our Divine Lord with hands outstretched, and another of St. Joseph with the Divine Infant occupy the spaces where the body of the church opens out from the sanctuary. Under each of the supporting brackets are figures of angels showing bright shining shields with a cross as a centre. A chaste and artistically worked altar cover, with the words 'Sanctus, Sanctus, Sanctus,' embroidered in gold letters, made by the Sisters of the Good Shepherd, Mount Magdala; candelabra for the altar, and other requisites, including carpets for the sanctuary and side chapel, and matting for the nave, have all been supplied. The grounds have been filled in with soil, levelled, laid down in grass, and paths formed. A substantial gate opens on to a wide asphalt pathway leading to the main entrance. On the whole the church is fairly well furnished, and forms a striking feature in the centre of the pretty marine borough.

Christchurch North

His Grace Archbishop Redwood arrived from the West Coast on Wednesday evening, and was met at the station by the Very Rev. Dean Hills, S.M., V.G., whose guest he was while here. On Thursday visits were paid to the Sisters of the Mission (Barbadoes street) and the Sisters of the Good Shepherd (Mt. Magdala). His Grace left for Timaru by the second express on Friday, and returned on Saturday evening to catch the steamer for Wellington.

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The mission for men conducted by the Marist Missionary Fathers during the past week was brought to a close last evening. The attendance at all the exercises was most gratifying. At the daily Masses there were large numbers of communicants. On Sunday morning at the 7 o'clock Mass, the celebrant being Very Rev. Father O'Connell, S.M., a most edifying sight was the general Communion of men, about 300 approaching the Holy Table. In the evening Father O'Connell, S.M., preached an eloquent sermon on the Blessed Eucharist, and urged on all the necessity of frequent Holy Communion. After the sermon the procession took place in which the members of the St. Vincent de Paul Society took part. The renewal of Baptismal vows, followed by the Papal Benediction, brought to a close one of the most successful missions given in St. Mary's. The inauguration of the men's and women's branches of the arch-confraternity of the Blessed Sacrament took place yesterday, when large numbers presented themselves for enrolment. A mission was opened at Hornby yesterday morning by the Rev. Father Herring, S.M., and crowded congregations attended both morning and evening.

Communion Breakfast.

Immediately after the 7 o'clock Mass a Communion breakfast was held in St. Mary's Schoolroom, when about 300 were present. The Very Rev. Dean Hills, S.M., presided. The Ladies of Charity and Children of Mary waited at the different tables. The following toasts were honored: The first was 'The Pope and the King.' 'The Bishop and clergy,' was proposed by Dr. A. B. O'Brien, who said that the members of the Catholic clergy were men specially chosen by vocation and severe training for the priesthood. The Catholic laity recognised that their priests were God's chosen apostles, and this was one of the sources of love and respect which existed between priests and people.

In the absence of his Lordship the Bishop, the Very Rev. Dean Hills, V.G., responded, and referred to the excellent work of the mission. He was sure that his Lordship, would have rejoiced to have been with them that day.

Mr. H. H. Loughman proposed the 'Missioners,' and said that he hoped that the good result of their labors would be permanent. He referred to the arduous nature of mission work, which made 'young men old.'

Very Rev. Father O'Connell, S.M., in responding, said that the Missioners endeavoured to lift the people up and make them realise the responsibilities of life. He expressed pleasure at revisiting St. Mary's after an absence of three years, and seeing many of the pioneers who had done such valiant work, and for whom he always felt a great respect. Father O'Connell then proposed the toast of 'Kindred societies'—namely, the Hibernian Society, the St. Vincent de Paul Society, and the Catholic Club. He urged all present to join these societies, as by doing so they would be benefited both spiritually and temporally.

Mr. Sloan (president of the Hibernian Society), in responding, welcomed the idea of a St. Mary's branch, and referred to the splendid work that Father O'Connell had done in helping in the formation of new branches throughout Australasia.

Mr. F. C. Delany (president of the local conference of the St. Vincent de Paul Society) urged all to become active members, and assist in the helping of those distressed—materially or spiritually. The principles left by their founder, Frederic Ozanam, were faith, charity, and humility, and the practice of these would help them to carry out the good resolutions made at the mission.

Mr. J. Devonport replied for the Catholic Club and urged accession to its membership, instancing the Catholic training such clubs gave young men.

The 'Catholic Federation' was proposed by Mr. J. O'Gorman, who pointed out the urgent need of all Catholics to join this organisation. He referred to the splendid work which had been done in Germany, America, England, and Australia by the Catholic Federation in meeting attacks on the Church, and obtaining justice for Catholics. The Federation was not a political body except where politics attacked religion.

Mr. W. Hayward, jun., president of the Diocesan Council of the Catholic Federation, who responded, gave many instances of good work already done by the Federation.

The toast of 'The press, religious and secular,' was proposed by Mr. A. J. Malley and responded to by Mr. Hoban. Both gentlemen made special reference to the *N.Z. Tablet*, and expressed the desire to see that paper in every Catholic home.

The toast of 'The ladies,' proposed by Mr. A. P. De La Cour, and responded to by Mr. G. Hayward, enabled the speakers to comment upon the willingness of the ladies of the parish to assist in any good work in which their services were required. A special meed of praise is due to the work of the energetic secretary (Mr. T. H. Cape-Williamson, of the St. Vincent de Paul Society), under whose auspices the breakfast was held.

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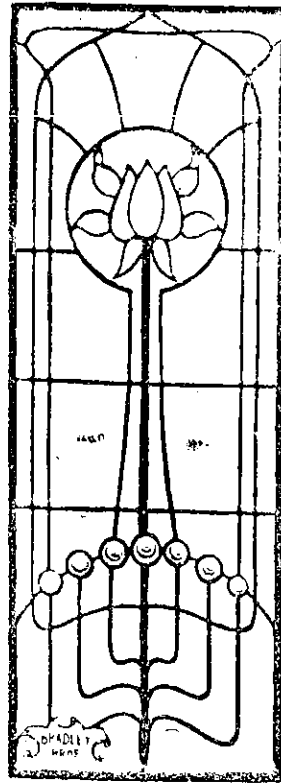
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CHRISTIAN BROTHERS' BAZAAR

On Monday the Christian Brothers' bazaar entered on its third and final week, when there was a crowded attendance. With the approach of the close of the carnival the stallholders and their assistants have redoubled their efforts to make this a record among similar functions in Dunedin, and it is hoped the public will generously back up their endeavors during the next few days. On Monday evening tugs-of-war in the light-weight section were got off, the Milburn team being opposed to the Waterside Workers, and the Kaitangata team to A. and T. Burt's. In the first instance the Milburn team were the victors after a close contest, whilst the Kaitangata men had to lower their colors to Burt's team. On Tuesday night the Kaikorai Band, accompanied by the Cadets and clowns, went in procession from the Octagon to the theatre. The heavy-weight teams—Speight and Co. and Harbor Board—tried conclusions, with the result that the former were victorious. In the light-weight contest between C. and W. Shiel's and the Telegraph men, victory rested with the latter. There was again a capital attendance on Tuesday evening, and the stallholders and their assistants reported good business. As the carnival has only three more nights to run, and those who have not yet seen its many attractions and novelties—especially the spectacular display with its beautiful marches and dances, and varied and pleasing exhibitions of color-blending—should not miss the present opportunity. Those who have received books of tickets for the art union are again reminded that the drawing will take place on Saturday evening, and that blocks and remittances should be sent in at once.

Temuka

(From our own correspondent.)

Rev. Father McCarthy, S.M., arrived in Temuka on Saturday, and left the same day for Pleasant Point, where he commenced a fortnight's mission on Sunday. Very Rev. Father O'Connell, S.M., arrived on Monday, and left immediately to join Father McCarthy.

A billiard tournament, under the auspices of the local Catholic Club, was concluded recently, and resulted in the trophy being won by Mr. J. O'Connell, with Mr. W. Spillane runner-up. Mr. J. Fitzgerald, the donor of the prize, presented the winner with a handsome set of brushes, the recipient making suitable acknowledgment.

A quiet wedding took place in St. Joseph's Church on Wednesday last, when Mr. Brian Spillane, of Temuka, and Miss Florence Williams, daughter of Mrs. E. M. Williams, of Temuka, were united in the bonds of Matrimony by Rev. Father Kerley, S.M. Miss Teresa Williams (sister of the bride) acted as bridesmaid, and Mr. M. Fitzgerald was best man. After the ceremony the party adjourned to the residence of the bride's mother, where the wedding breakfast was held, the usual toasts being honored. Later in the day the happy couple left for the north, where the honeymoon is being spent.

Owing to the inclemency of the weather there was only a small attendance in the local club rooms on Tuesday evening last to discuss the formation of a branch of the H.A.C.B. Society in Temuka. Bro. P. Mahoney, district deputy, who was in attendance, together with five other members of the Timaru branch, explained the objects of the meeting. After some discussion the meeting adjourned until Sunday, when there was a very much larger attendance, and the application form was signed by the requisite number of intending members. The branch has been designated St. Joseph's, and it is expected that the official opening will take place in two or three weeks' time. During the evening Mr. McGarrigle made eulogistic reference to the members of the ladies' social committee, who, by their help throughout the season, largely contributed to the success of the functions.

The Kerrytown schoolroom was packed to the doors on Thursday evening last, when a concert was held in aid of the local convent school. The performers

all came from Timaru, the items being arranged by Mr. Arnold Bell, of that town. The proceedings opened with an overture by Miss Dennehy, who played a selection of national airs in a manner that well merited the hearty applause that followed. The 'hit' of the evening was certainly Mr. Bell, whose impersonations were exceptionally clever, his 'make up' being particularly good. Needless to say he was heartily encored. The other items in this part of the programme were also well received. They comprised a double quartet, 'On the march; monologue, Mr. Snow; song, 'The dear little shamrock,' Mr. A. Campbell; song, 'The blacksmith,' Mr. Betts; a trombone trio by Messrs. Allan, Brown, and Collins. All were encored. At the interval Rev. Father Kerley thanked the performers for their valuable services, and particularly Miss Dennehy, who, at considerable inconvenience, had come out to play the accompaniments. He also thanked the audience for attending, and those who had assisted by selling tickets for the art union, and announced, amidst applause, that as the result of the art union the convent and school would be entirely free of debt. The art union was then drawn, and the winning numbers are advertised in this issue of the *Tablet*. The second part of the programme consisted of a song, 'Killarney,' Mr. W. J. Dickson; sailor's hornpipe, Mr. F. R. Brown; monologue, Mr. Glanville; song, 'O promise me,' Mr. J. Crerar, and a double quartet which proved to be a splendid finale to one of the most enjoyable and successful entertainments ever held in Kerrytown.

Lawrence

The annual entertainment by the Dominican Convent pupils was given in St. Patrick's Schoolroom on Friday evening, October 17, when there was a very large attendance. The programme presented (says the *Tuapeka Times*) was a nicely varied one, including vocal and instrumental selections, a floral cantata, 'The Brownies' whisper,' and a serio-comic drama in three acts entitled 'Miss Jemima's Pets.' The instrumental items were—Pianoforte solos by Misses Nieper and Chalmers, and pianoforte duets by Misses H. and M. Hughes and Misses A. Craig and M. Sandys. In each of these items the performers did both themselves and teachers infinite credit, and the audience expressed its appreciation by cordial applause. The floral cantata, which was taken part in by quite a host of little folk, was a most picturesque item, and the acting and speaking of the little ones left little to be desired, and certainly reflected great credit upon their painstaking teachers—the nuns. The comic drama, which was taken part in by the senior pupils, was a somewhat ambitious effort, and in this also it is pleasing to note the performers without exception were letter perfect in their dialogue and natural in their acting, and kept the audience in fits of laughter by the many humorous situations which arose throughout its presentation. Following are the names of those who took part:—Misses Z. Hart, M. Sandys, F. Hart, E. Higgins, A. Craig, T. Neiper, M. Leslie, and A. Paget.

At the conclusion of the performance, the Very Rev. Mgr. O'Leary thanked the children for the very excellent concert they had provided, and those present for their patronage. He also complimented the good Sisters upon the thoroughness of their training of their pupils, and expressed surprise at their resourcefulness in providing something new year by year.

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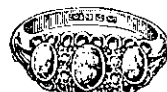
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ITEMS OF SPORT

GENERAL.

In the Timaru-Christchurch road race on last Saturday (writes our Christchurch correspondent), P. O'Shea, a Marist Brothers' 'old boy,' won for the second time, and established a new record. O'Shea's great win created much popular enthusiasm.

CRICKET.

In cricket on last Saturday (writes our Christchurch correspondent) between St. Bede's College and Sydenham, St. Bede's batted first against Sydenham at Linwood Park, scoring 165 runs for six wickets and declared the innings closed (Khoury 72, Belquin 28, Flood 27, McLaren 25). Fitzsimmon and Arnold were the best bowlers. Sydenham replied with 33 (Fitzsimmon 14), and following on, had added another 31 runs for three wickets when time was called (Hickinbottom 13, Fitzsimmon 11). McLaren took three wickets for 10 runs and Flood three wickets for 6 runs. St. Bede's won on the first innings.

TENNIS.

The annual meeting of the members of the St. John's Club, Timaru, was held on Wednesday evening last. There was a good attendance, and a good deal of interest was taken in the proceedings. The report and balance sheet showed the club to be in a satisfactory position, both numerically and financially. The following office-bearers were elected for the season:—Patron, Very Rev. Dean Tubman; president, Mr. J. G. Venning; vice-presidents, Mesdames J. G. Venning, C. Hall, Crowley, Skinner, and Ardagh, Rev. Father Murphy, and Mr. P. McAteer; secretary and treasurer, Mr. T. Dennehy; committee—Misses Kane and Dennehy, Messrs. G. Venning and M. Schaab; delegates to Sub-Association, Messrs. J. G. Venning and M. Schaab; delegates to Federation, Messrs. J. G. Venning and T. Dennehy; captain, Mr. M. J. Schaab; auditor, Mr. T. Doyle. Several new members, who were present, were elected.

OBITUARY

MR. HENRY LAVERY, WELLINGTON.

On Sunday, October 11, there passed away at his daughter's residence, Wellington, Mr. Henry Lavery, late of Charleston, West Coast. The deceased was a native of Tarbert, County Kerry. As a young man he worked on the goldfields of Victoria and New South Wales, and in 1866 came to Charleston, where he remained till within a few weeks of his death. He was a staunch Hibernian and a thoroughly practical Catholic, and took an active interest in all Church matters. He leaves a sorrowing wife and grown-up family of twelve to mourn their loss. On his deathbed he had the consolation of receiving the last rites of the Church at the hands of Rev. Father Hickson, S.M. The remains, followed by numbers of mourners, were interred in the Karori Cemetery, Rev. Father Hickson again officiating.—R.I.P.

Lincoln

(From an occasional correspondent.)

On Sunday the Rev. Father O'Connor spoke very feelingly with regard to the distress amongst the poor in Dublin, and pointed out the necessity of helping the priests to prevent the children being proselytised. As a result, a meeting was held in the schoolroom after Mass, and a sum of over £30 was subscribed immediately. The following is the list:—Messrs M. Corrigan £5, J. McCormack £2, Mrs. Doyle £2, Father O'Connor £2, Mrs. Welsh £1, Messrs. C. Kelleher £1, M. O'Neill £1, M. Ryan (sen.) £1, P. Ryan £1, J. Ryan £1, M. F. Ryan £1, Miss Norah Ryan (Tai Tapu) £1, Messrs. L. Mannion £1, T. Henley £1, E. Cunneen £1, Mrs. D. McCarthy £1, Messrs. H. McCarthy £1, J. McCarthy £1, O. McGough £1, P. McDrury £1, J.

Morehan 10s, J. Baker 10s, J. Millier 10s, J. O'Neill 10s, J. Henley 10s, M. Costelloe 10s, C. Ryan 10s, P. O'Riordan 10s, T. Sommerville 10s, W. Cunneen 10s, P. Maloney 10s, A. McCormack 10s, Miss Hamilton 10s, Messrs. J. Cunneen 5s, J. Gallagher 5s, E. Leathem 5s, Misses Ryan (Greenpark) 5s, B. McCormack 5s, M. Doherty 5s, A. McGough 5s, Messrs. H. McGough 5s, P. McGough 5s, H. Coe 5s, Miss A. McHugh 5s, Mr. J. Deery 2s 6d. Mr. Doherty, Lincoln, had already sent a subscription of £1 to the *Lyttelton Times*. Father O'Connor is to cable the amount to Archbishop Walsh. The list will be open for a week.

Hamilton

(From our own correspondent.)

On last Monday evening at the weekly parish social, Mrs. Davy was the recipient of a beautiful gold bangle. Mr. T. Dillon, in making the presentation on behalf of the young men of the parish, pointed out how much they owed to Mrs. Davy. This lady had officiated week after week at the piano, and had thus contributed greatly to the success of the evenings. He thanked her very heartily on behalf of the club for the generous assistance she had given them. Mr. Michael McCarthy, on behalf of Mrs. Davy, suitably responded.

Waihi

(From our own correspondent.)

October 23.

The Rev. Father Wright, who had been on a short holiday in Victoria, returns to Waihi on Tuesday. The executive of the Federated Catholic Clubs has appointed Mr. J. J. Callaghan representative to the South Auckland district, which consists of the following Catholic Clubs—Hamilton, Thames, Karangahake, and Waihi. At the weekly meeting of the Waihi Catholic Club Mr. Callaghan was congratulated by the members upon his appointment. The local club held a debate amongst its members last week, the subject being 'That the Mayor should be elected by and from the city councillors.' Mr. P. J. Lynch made a capital leader for the negative side and Mr. T. J. Ryan put forward very sound arguments for the affirmative. After all present expressed their views, the verdict was given in favor of the negative.

Methven

(From an occasional correspondent.)

The following is the report on the local Catholic school, which was examined by Mr. J. B. Mayne, Education Board Inspector:—'This school, which was opened on February 17 of this year, is ably conducted, and, under the circumstances, the creditable performance of the pupils reflects much credit on the staff, and promises well for the future success of the school. The tone is good, and the general behaviour of the pupils commendable. Standards III. to VI.—These classes have been taught with great care and intelligence, the pupils making a pleasing appearance in most of their subjects. Standards I. and II. and Preparatory classes—In this group sound progress has been made in the various subjects of instruction, especially in reading, writing, and spelling. The pupils are well trained in habits of order and attention, and appear bright and happy in their work.'

HELD OVER

Owing to pressure on our space we have been compelled to hold over a quantity of matter, especially that which reached us on Wednesday morning.

ST. MARY'S ORPHANAGE, AUCKLAND

We have received the following subscription for the building fund of St. Mary's Orphanage, Auckland:—Anonymous, Timaru, £1.

J.M.J.

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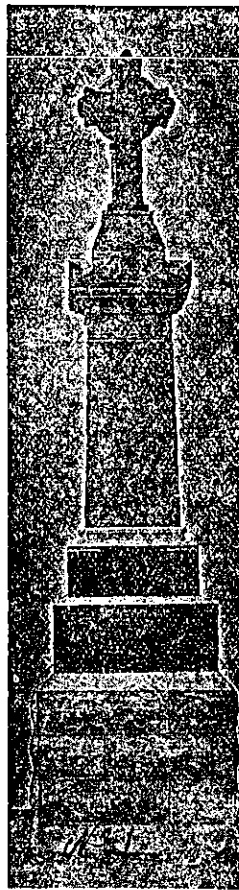
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Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

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

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

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

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MARRIAGE

McLAUGHLAN—O'CONNOR.—On October 15, at the Catholic church, Bracken Bridge, by the Rev. Father Richards, Matthew, fourth son of John McLaughlan, of Edendale, Southland, to Mary Agnes, only daughter of the late John O'Connor, of Balcairn, North Canterbury.

DEATHS

CLARKE—On October 24, at the Dunedin Hospital, William James Clarke, second son of W. J. Clarke, Stuart street, Dunedin; aged 32 years.—R.I.P.

LAVERY.—At Tinakori road, Wellington, at the residence of his daughter, Mrs. Brosnan, Henry Lavery, late of Charleston, West Coast.—R.I.P.

WOODS.—On October 25, 1913, at Lawrence, Harriet Frances, dearly beloved wife of John J. Woods. Deeply regretted.—R.I.P.

IN MEMORIAM

DENNEHY.—Of your charity pray for the souls of Ellen, Michael, and Edmond Dennehy, whose anniversaries occur respectively in May, September and October.

KERRYTOWN ART UNION

The following are the Winning Numbers in the Big Art Union, drawn October 23, 1913:—

4970	2614	2838	6253	3037	1494
129	3033	2034	6648	3964	2321

[A CARD.]

DR. PATRICK A. ARDAGH

(Late Acting Superintendent of Auckland Hospital) has commenced practice and may be consulted at the residence lately occupied by Dr. Volckman, KING STREET, TEMUKA.

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.**

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiam 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, OCTOBER 30, 1913.

THE GOSPEL OF VIOLENCE



CATHOLICS throughout the world will appreciate and admire the action of the Dublin priests and Dublin mothers in refusing to allow hapless Catholic children to be drafted off to the atheistic homes of English Socialists, and in taking forcible steps, where necessary, to prevent any such scheme from being given effect to. The danger feared by the priests is an absolutely real one; and they would have been doing less than their duty if they had failed to strain every nerve to prevent young children, towards whom they stand in a position of spiritual responsibility, from being subjected to such a risk. Larkins himself, the leader of the Dublin strike, is not an Irishman, but an English Socialist imported from Liverpool. He is a leader of the Mann-Tillett school—that is, he is an exponent and advocate of industrial unionism, the general strike, and revolutionary Socialism. What industrial unionism stands for may be gathered from a recent article quoted in a New Zealand working class paper from the Melbourne *Socialist*. We cite one or two characteristic sentences: 'Because modern and up-thrown of economic evolution, Industrial Unionism is scientific in its obedience to law, and quite naturally the grandest revolutionary sign and medium of our times. For evolution, to be true to itself, must spit forth revolution as the volcano its lava. Revolution is ripened evolution. Complete change is its simplest expression. Seeking a complete change in the economic structure of society—impelled thuswards by evolution's decree—Industrial Unionism is unassailably sign and medium of revolution, Social Revolution. So, in the working-class movement Industrial Unionism is the supreme revolutionary force.' What is likely to be the future of Catholic children brought up in homes whose daily atmosphere and environment are saturated by this sort of teaching?

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It will probably be news to most of our readers to be told that there is already in New Zealand a paper wholly and solely devoted to the advocacy of such views. We have before us a copy of the *Industrial Unionist*, 'A Monthly Advocate of Direct Action,' founded some six months ago in Auckland; and its columns are studded with even more vigorous expressions of precisely the same sentiments as those which it quotes from the Melbourne *Socialist*. Through and through, in every page, in every column, almost in every sentence, it advocates I.W.W.ism and sabotage. We give a few sample utterances: 'If the average worker clearly understood (1) the truth and meaning of the I.W.W. Preamble, and (2) that might is right, the wage system would last about as long as a fluttering fowl with its head chopped off.' 'Sabotage does not mean simply going slow on the job; it can be made drastic in different degrees—adjusted to meet the degrees of stubbornness shown by the employers, just as we use black letters or capitals in writing to emphasise a word or sentence.' 'When "wear your wooden shoe" philosophy (i.e., sabotage) becomes widely understood and warily practised by wage-plugs, it will widen out into something more than philosophy—into a powerful weapon for whipping the Boss.' Under the heading 'Sabotage,' the following is quoted, in heavy type and large capitals, from Arturo M. Giovannitti: 'There can be no injunction against it. No policeman's club. No rifle diet. No prison bars. It cannot be starved into submission. It cannot be blacklisted. It is present everywhere and everywhere invisible, like the airship that soars high above the clouds in the dead of night, beyond the reach of the cannon and the searchlight, and drops the deadliest bombs into the enemy's own encampment. Sabotage is the most formidable weapon of economic warfare, which will eventually open to the workers the great iron gate of capitalist exploitation, and lead them out of the house of bondage into the free land of the future.' And the whole trend and spirit of the paper is well indicated in the following footnote appended by the editor to a letter from a correspondent who writes with reference to provision for 'calling off' a strike: 'We are not really much concerned about getting strikes called off; the problem for N.Z. rebels seems to be how to get a decent strike on.'

*

The precise meaning of the 'sabotage' thus talked of has been more than once explained in articles in our columns. It means the obstruction of the regular course of transport or production and the deliberate and systematic destruction of property by those who are entrusted with its care. It may range from a trifling injury to goods or machinery up to the wrecking of a train. In the French railway strike of 1910-11 perishable goods were sent to the wrong destination. Heavy boxes were placed on crates marked 'Handle with care.' 'Not a day passes,' said the *New York Tribune* of that period, 'but that a dozen acts of destruction are reported on the railways. Rails are torn up; blocks of stones or sleepers are put on the tracks; signal boxes are damaged; telegraph lines are entangled or cut; attempts are made by means of secret emissaries of the Labor Federation, and by the anti-militarist propaganda, controlled by the Federation, to seduce the soldiers from their allegiance, and to make common cause with the strikers. According to official statistics no less than three thousand attempts have been made since October to wreck trains; and there is good ground for the opinion that the official estimate was a thousand or more below the real figure. Already an emissary of the I.W.W. is on the scene in Wellington urging the adoption of similar tactics. 'He advocated I.W.W. methods,' says the *Dunedin Star's* correspondent, 'and pointed out how the waterside workers could annoy by quietly dropping cases overboard from slings, and suchlike methods.' There can be no question that the I.W.W., with its gospel of syndicalism, 'direct action,' and the destruction of property, is fostering a very ugly spirit in its followers. The same may be said, in a lesser degree, of such organisations as the N.Z. United Federation of Labor. In America

during the last year or two the strikes engineered by the I.W.W. have been accompanied by extreme violence and much bloodshed. A recent notable example was a riot in the hop fields of California over a question of wages, which resulted in the death of the district attorney, a deputy sheriff, and two hop pickers. The coroner's jury which investigated the killing of the four men found that 'the rioters were incited to anger by I.W.W. leaders and agitators.' We have every sympathy with the just and reasonable desire of working men to better their conditions; but for men who wish to keep their record clean and to observe the golden rule of doing as they would be done by, such associations, controlled by hot-heads and revolutionaries, are excellent organisations to keep out of.

Notes

Finding Their Mistake

At a meeting of the executive of the National Schools Defence League, which was held in Wellington on Friday last, Mr. A. R. Atkinson, who presided, said that in Auckland the number of signatories to the petition in favor of the present Act had increased to 8000, 4000 of whom had previously signed the cards of the *Bible-in-Schools League* under a misconception. If this statement is true—and we have no reason to doubt it—it is very significant as to the methods adopted by the League.

Plain Words from Mr. Asquith

The following plain statement of the Government's intentions in regard to Home Rule was made by Mr. Asquith in a speech which is summarized in Monday's cables: 'In a speech at Elibank Mr. Asquith dealt entirely with the Irish situation. He said the Home Rule Bill has been supported from first to last with undiminished majorities. So far from being carried by the Irish vote, it had received the support of a substantial majority of the British members of Parliament. Mr. Redmond and he had co-operated, and neither party was ashamed of the co-operation, of which the whole of the Liberal party and nearly four-fifths of the Irish people approved. There was abundant evidence of practically united support by all the self-governing dominions (cheers). There was, therefore, a complete constitutional case for the application of the Parliament Act. Next session the Government would make Home Rule operative. They would agree that the action of statesmen in a matter which had reached this stage ought not to be affected or deflected. The menace and forcible resistance doctrines preached in Ulster during the last two years and which, he regretted, responsible quarters countenanced, were a negation of the first principles of parliamentary and democratic government (cheers). If the minority was entitled to resist by force, what possible answer could be made to the mass of the Irish if they preferred a similar claim in the event of being frustrated in a perfectly constitutional demand wherein they were supported by the large majority of the British members of Parliament? "No," he added, "we shall not be intimidated by the threat of force." He said he hoped and believed that Home Rule would be brought into operation without recourse to the armed forces of the Crown, but if a deliberately enacted statute was met by organised and armed resistance it would clearly be the duty of the Executive to assert the authority of the law by appropriate and adequate measures. Recent proceedings in Ulster, so far from impressing the imagination or attracting the sympathies of the average citizen, had had precisely the opposite effect. However much one's taste, and even one's common sense, was tempted to take offence at these extravagant manifestations, it was their duty to deal respectfully with a deep-seated and genuine sentiment. He was prepared to consider with an open mind any adjustment of Ulster's position subject to certain simple governing considerations. These were:—Firstly, nothing should

Wm. R. Kells

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be done to interfere with the establishment of a subordinate Legislature in Dublin, that being the root principle from which they could not depart; secondly, nothing should be done to erect a permanent and insuperable bar to Irish unity; thirdly, while the importance of the extension of the devolution principle in appropriate forms in other parts of the kingdom was recognised, Ireland must be first dealt with. He was sanguine that a settlement was not beyond the resources of statesmanship, but one thing was certain: the Government was not going to be false to the trust which the majority of the Irish had reposed in it.

This straightforward declaration will be received with unqualified satisfaction and pleasure by the friends and supporters of the Irish cause throughout the world. Next session the Government will make Home Rule operative. . . . We shall not be intimidated by the threat of force. . . . If a deliberately enacted statute is met by organised and armed resistance it will clearly be the duty of the Executive to assert the authority of the law by appropriate and adequate measures. . . . The Government is not going to be false to the trust which the majority of the Irish have reposed in it. These plain-spoken assurances definitely and finally settle the matter. It was time that some such statement was made; for unbroken silence on the part of the Government was only calculated to encourage the 'Ulster' malcontents to continue their blustering.

DIocese OF DUNEDIN.

On Saturday, the Feast of All Saints, which is a Holy Day of Obligation, Masses will be celebrated in St. Joseph's Cathedral at 6.30, 7, 8, and 11 o'clock.

His Lordship Bishop Verdon, who had been on a visitation of the southern part of the diocese during the past fortnight, returned to Dunedin on Tuesday evening. During the visitation, his Lordship administered the Sacrament of Confirmation to 75 candidates at Gore, 11 at Mataura, 22 at Waikaia, 20 at Riversdale, 15 at Lumsden, and 23 at Balfour.

The members of St. Joseph's Cathedral Choir, the boys' choir, and the altar boys, to the number of close on 100, on the invitation of the Rev. Father Coffey, Adm., held their annual picnic at Waitati on Labor Day. Among those present were Rev. Father Coffey, Rev. Father D. O'Neill, and the Christian Brothers. Various games were indulged in, and a very pleasant time was spent.

ANSWERS TO CORRESPONDENTS

L.M., Christchurch.—Money received, and application filed.

INQUIRER.—(1) There is no rule directly preventing nuns from dressing the altars or entering the sanctuary. In the case of 'unenclosed' Orders the Sisters are, so far as rules are concerned, perfectly free to attend to the altars. In the case of 'enclosed' Orders, the position is governed by the ordinary rule that enclosed nuns are forbidden to go outside their enclosure except by special permission. If the church happens to be within the enclosed grounds of the convent—as in many cases it is—the Sisters are quite free to dress the altars; if not, the enclosed Sisters cannot go outside their enclosure for the purpose of attending to the altar except by special permission. (2) It is neither the 'teaching' nor the experience of the Catholic Church that when a convert is received into the Church a Catholic goes out. The Catholic Church has her losses, but they are certainly less than those of other religious bodies, while the stream of converts who make their way into her fold is incomparably greater. In the United States alone during the last four years the number of converts received per year has averaged well over 30,000.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

October 27.

Last evening at the Cathedral Right Rev. Mgr. Brodie made an earnest appeal to all in the parish to practise assiduously the great devotion of the Holy Rosary.

Rev. Father Carran, to the great delight of his numerous friends, is making rapid progress towards recovery, and will, it is expected, soon be able to leave the Mater Misericordiae Hospital.

The mission at St. Benedict's conducted by the Redemptorist Fathers—Rev. Fathers Creagh, Tuohy, and O'Sullivan—is now in its second week, and the Masses and evening exercises are being attended by very large congregations. Next Sunday afternoon his Lordship the Bishop will administer the Sacrament of Confirmation.

Very Rev. Father Peters, of Maitland, arrived from Sydney last week. He intends spending about two months in the Dominion. He was a fellow-student in Thurles College of Rev. Fathers Tormey, Furlong, Williams, and Ormond, and was delighted to renew acquaintance with his old friends. He is staying at the Cathedral presbytery. Fathers Peters and Ormond propose shortly to visit the southern part of the Dominion, including the West Coast.

St. Brendan's branch of the Hibernian Society held a social last Friday evening in the public hall, Otahuhu. Very Rev. Father Buckley and Rev. Father O'Doherty were present, also Bros. Flynn, Kane, and Sheahan (district officers), Reynolds and Miskell (president and vice-president of the Auckland branch), Higgins (secretary of the Onehunga branch), Nerheny, and a large contingent from the Auckland branch. Bro. Griffin (president of the local branch) heartily welcomed the visitors. He said that the members of his branch were highly complimented by the visit of the district officers and members of the Auckland and Onehunga branches. This was their initial effort, and he hoped that, commencing under such auspicious circumstances, the social would be held annually, thus attracting every eligible candidate towards the branch. Bro. Flynn (district president) replied and thanked Bro. Griffin for his kindly remarks concerning himself and colleagues, who were delighted to visit Otahuhu and further the cause of the local branch of their great society. While they were not antagonistic to other societies, they earnestly desired to enrol every eligible Catholic in their fine Catholic society, and at the same time to live in amity with those who differed from them. Supper was nicely served by the ladies, after which a most enjoyable evening was brought to a close. The committee, comprising members of the branch and the ladies of the parish, worked together to make the function the great success it undoubtedly was.

Westport

(From our own correspondent.)

A few weeks ago a special examination in connection with the St. John Ambulance and first aid course was held at St. Mary's College. Seventeen candidates—ten of the teaching staff and seven pupils—presented themselves, and all were successful. All the teachers and six of the pupils passed with honors.

A ceremony of religious profession took place recently in the convent chapel of the Sisters of Mercy, Westport. The young ladies professed were Sister M. Evangelist (Miss Mary Filan, of Murrirundi, N.S.W.), and Sister M. Alphonsus (Miss Mary Garaty, of Morpeth, N.S.W.). The ceremony was performed by his Grace Archbishop Redwood, who was assisted by the Ven. Archpriest Walshe and Rev. Father Cronin. His Grace preached an impressive and appropriate sermon. The music of the Mass and ceremony was rendered by the Sisters' choir. The chapel was well filled with persons desirous of witnessing the solemn function.

CATHOLIC FEDERATION

DOMINION EXECUTIVE.

(From our Wellington correspondent.)

The usual weekly meeting of the Executive took place at the Board Room, on the 22nd inst., Mr. F. K. Reeves, president, in the chair. A quantity of routine business was transacted, and reports were received from the diocesan secretaries of Auckland, Christchurch, and Dunedin. Correspondence was read from the Ladies' Immigration Committee of St. Vincent de Paul Society *re* encouraging emigrants from Ireland. A discussion ensued, and it was resolved that, while the Federation does not desire to encourage the people of Ireland to leave their own country, yet if they are determined to emigrate every facility and attention to their spiritual and temporal needs will be afforded to them by the New Zealand Catholic Federation at the port of arrival. A motion, that the Executive be divided into sub-committees dealing with finance, literature, social, and printing matters was lost by a substantial majority. It was decided that as soon as possible the secretary should commence an organising tour of those districts in which his services are most required. He will address general meetings, and consult with and advise local committees as to the manner in which their services can be most profitably utilised.

It was resolved, 'That the clergy, secretaries of clubs, sodalities, and societies in Wellington be informed that a register of dates for socials, meetings, lectures, etc., is at the Federation headquarters, and if they desire to avoid clashing with dates already fixed telephonic inquiry should be made to the secretary.'

As a result of reports from diocesan secretaries it is observed that a great number of parishes are very dilatory in remitting their dues to the diocesan councils, thereby interfering with the progress of the Federation. Officers of parish committees are therefore enjoined to give this matter their prompt attention, and remit forthwith the proportion due to their respective diocesan councils.

BRANCH MEETINGS.

The Sacred Heart branch, Thorndon, held a meeting last Sunday night, under the presidency of the Rev. Father Hickson, S.M., Adm. There was a good attendance.

St. Anne's branch, Wellington South, also met last Sunday evening at St. Anne's Hall, under the presidency of the Ven. Archdeacon Devoy, there being a good attendance. A sub-committee was set up to prepare for a systematic canvass of the parish for the enrolment of every Catholic.

AUCKLAND DIOCESAN COUNCIL.

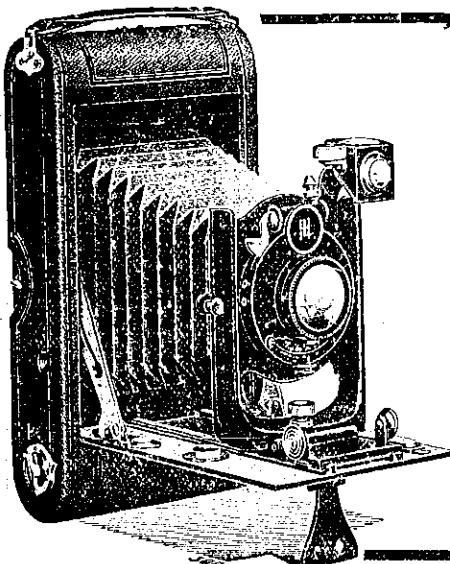
A meeting of the executive committee of the Auckland Diocesan Council of the Catholic Federation,

was held on Wednesday last at St. Patrick's Presbytery, Wyndham street. There were present, the Bishop's representative, the Rev. Father Edge, and Messrs. McLaughlan, Casey, Sheahan, and Temm, with the president (Mr. Furlong) in the chair. The committee was pleased to learn that the Dominion Executive had now appointed a permanent secretary and organiser, and had been successful in obtaining suitable offices for the headquarters in Wellington. The Catholic employment bureau, and the register of Catholic boarding-houses will be of great advantage to visitors to that city. Parish committees in this diocese have been advised of the above, and special attention has been drawn to the fact that parents of boys or girls who are appointed to the Government service in Wellington, would be wise to obtain board and lodging for them through the Federation in good respectable Catholic families. The Federation continues to make steady progress in this diocese, and it is hoped that ere long, every parish will be taking an active part in Federation matters. The question of establishing a Catholic Immigration Committee for the Port of Auckland was dealt with, and the St. Vincent de Paul Society, as elsewhere, are taking a leading part in this very important matter.

WEDDING BELLS

McLAUGHLAN—O'CONNOR.

On Wednesday, October 15, at the Brackenridge Catholic Church, Amberley, a quiet but pretty wedding was solemnised, the contracting parties being Mr. Matthew McLaughlan, fourth son of Mr. John McLaughlan, of Edendale, Southland, and Miss Mary Agnes O'Connor, only daughter of Mrs Catherine and the late Mr. John O'Connor, of Balcairn, North Canterbury. Rev. Father Richards performed the ceremony and celebrated the Nuptial Mass. The bride, who was given away by her brother, Mr. John O'Connor, was prettily attired in a gown of apricot silk, trimmed with pearls and lace, and wore the usual veil and wreath, and carried an ivory bound prayer book with streamers of white satin ribbon. The bridesmaid was Miss Nellie Carroll, who wore a dress of cream striped radianta, and white hat trimmed with rose silk. The duties of best man were carried out by the bridegroom's brother, Mr. E. McLaughlan. After the ceremony the party adjourned to the residence of the bride, where the wedding breakfast was served in a large marquee, Rev. Father Richards presiding. The usual toasts were duly honored, and many kind things said about the newly-wedded couple. The bride's present to the bridegroom was a silver sovereign case, and the bridegroom's present to the bride a gold keeper ring, and to the bridesmaid a gold chain with necklet pendant. Later in the afternoon, Mr. and Mrs. McLaughlan left by motor for Christchurch *en route* to Queenstown, where the honeymoon was spent. Their future home will be in Timaru.



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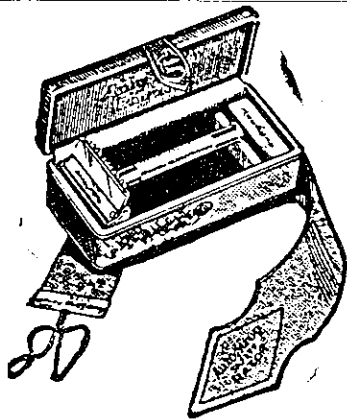
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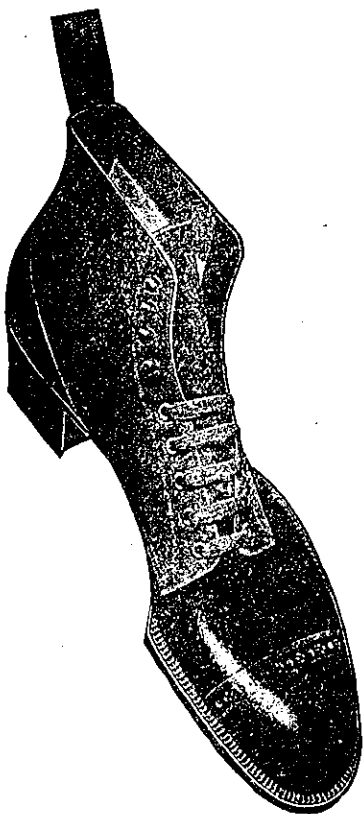
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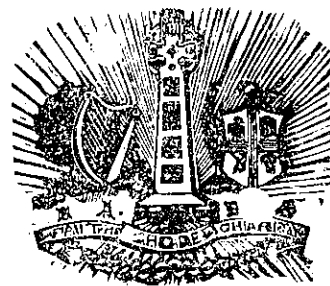
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Irish News

GENERAL.

Mr. T. P. Gill, Secretary of the Department of Agriculture, in Dublin, has had his salary increased from £1500 to £1800 a year. Mr. Gill was formerly a member of the Irish Party. At the time of the Parnell split he declined to take either side.

The will left by a retired merchant of Armagh, Mr. John McClelland, whose estate in the United Kingdom has been valued at £16,974, was entirely taken up with the appointment of executors and omitted to make any disposition of the property.

On the motion of the Rev. M. Cullen, seconded by the Rev. D. Waldron, Kildare, Mr. P. Charleton, T.C., who is a Protestant, has been unanimously re-elected chairman of the Co. Kildare School Attendance Committee. In returning thanks Mr. Charleton said his election showed that no such thing as religious bigotry existed among them in the County Kildare.

The Dublin Corporation, by a majority of two votes, have refused to accept the conditions laid down by Sir Hugh Lane regarding the erection of a Municipal Art Gallery. Sir Hugh had offered to pay the architect's fee and to bestow a number of priceless pictures on the proposed art gallery if the Dublin Corporation would allow him to choose the architect and agree to the site being placed on a bridge to be built over the Liffey. The Corporation insisted that Irish architects should have opportunity of competing, and it declined to provide the site proposed.

Messrs. T. Scanlan, J. O'Dowd, J. Fitzgibbon, and F. E. Meehan, M.P.'s, on September 7, addressed the largest Home Rule demonstration that has been witnessed in Sligo for many years past. Contingents with bands and banners were present from all parts of Sligo, Roscommon, Leitrim, and Mayo. About 10,000 men marched in the procession through the town. Splendid speeches were made by the members of Parliament present, and Mr. Wm. Fraser, Protestant Home Ruler, was also amongst the speakers.

The Very Rev. Father Sebastian, C.P., rector of Mount Argus, Co. Dublin, presided at the final meeting of the lady stallholders and assistants in connection with the great record-breaking Ovada bazaar held in May last. Mr. G. A. Moonan, honorary secretary, read the list of stall results, and it is interesting to note that the Lucky Tent (presided over by Madame de Navarro—Mary Anderson) realised the highest total with £626 14s. There were three stalls credited with totals of over £300, and six had sums of £200 and over. The Very Rev. Rector expressed his personal thanks and the thanks of the Passionist Community of Mount Argus to the ladies.

The visit of Mr. Joseph Devlin, M.P., to Middleton, on Sunday, September 7, for the opening of a new Hibernian hall, was made the occasion of a magnificent Nationalist demonstration. The town was lavishly decorated with bunting and scrolls, and large contingents of Hibernians, United Irish Leaguers, and members of the Land and Labor Association, with bands and banners, representing Cork City and the whole eastern part of the county, attended. Four special trains were run from Cork, and one from Fermoy, in addition to the usual Sunday service. About 5000 people were present at the demonstration.

THE TENEMENT DISASTER.

In connection with the appalling tenement house disaster in Dublin, resulting in the loss of eight lives, and in the reduction of over 100 people to a homeless condition, the heroic and Christian work of the Franciscan Capuchin Fathers, who have worked wonders in the uplifting of the people in the Church street area, called forth the admiration of the citizens of all creeds. The two houses which collapsed were situated directly opposite the Father Mathew Memorial Hall, a great 'social service' centre in Dublin, and the good

Capuchins provided food, clothing, and lodging for the unfortunate people left desolate through the awful disaster.

THE PILGRIMAGE TO LOURDES.

The Dublin correspondent of the London *Universe*, writing of the departure of the Irish pilgrimage to Lourdes on September 8, said:—Impressive scenes were witnessed at the points of departure—Dublin, Greenore, and Rosslare—of the three sections of the first Irish National Pilgrimage to Lourdes. In an interview with the Rev. Father Lockhart (general secretary), I learned that nearly 2500 pilgrims were included in the party, which was thoroughly representative of every diocese in Ireland. Amongst the general body were 250 invalids—men, women, and children—suffering from a variety of maladies. The Pilgrimage Committee are spending £3000 on this section alone, the greater number of the invalid parties having all expenses paid for them out of a special fund. In case of accident or illness, eight doctors, twenty-two nurses, and ten ambulance attendants are travelling with the pilgrimage. The contingent from the west, south, north-west, and south-east of Ireland (corresponding in the main with the archdioceses of Armagh, Tuam, and Cashel) left by special boat from the North Wall, Dublin, and numbered 800, including over 30 'chaired' invalids alone. The scene at the quay-side as the invalid pilgrims were being carried aboard the *Cambria* was an affecting one, and noble work was performed by the band of helpers wearing distinctive armlets. As the boat sailed down the Liffey, the strains of the hymn, 'Star of the sea,' could be heard by the large parties which lined the quays on each side of the river, and a scene of like impressiveness was witnessed on the departure of the Dublin diocesan party by the 9.20 boat. Amongst the members of the hierarchy accompanying the pilgrimage are his Eminence Cardinal Logue, Most Rev. Dr. McHugh (chairman and organiser), Most Rev. Dr. O'Dea, Most Rev. Dr. Higgins, and other prelates. One of the great events of the pilgrimage will be the unveiling ceremony in connection with the beautiful Irish cross erected at Lourdes, a telegram having been received in Dublin on Saturday night from the Bishop of Derry (who had gone on to Lourdes before the general body) announcing that the cross had been safely erected that day.

GREAT LABOR UPIHEAVAL.

For about a fortnight, Dublin has been the scene of labor troubles which are certain to result in suffering for many innocent persons, including women and little children (writes a Dublin correspondent under date September 9). Nearly five thousand people have thrown up their various employments and are now idle, and in some cases hungry. Many of them were fairly treated by their employers and simply struck in sympathy with their less fortunate fellows. They adopted what is now known as the sympathetic strike, which has the effect of paralysing trade and causing great public inconvenience. Under its rules, workers refuse to handle the goods of firms, no matter for what reason, at loggerheads with their employees. Shipping companies, railway companies, carrying companies of every kind, and even the most generous business firms become affected and their work impeded. Into the principle underlying this form of warfare it is not necessary to enter, but it should be said that repressive measures, such as the authorities adopted at first, are no remedy for the unrest. With the gradual withdrawal of the overwhelming police force from the streets matters have quietened down and are now practically in a normal condition. The bringing of the Royal Irish Constabulary into the city on such an occasion is generally admitted to have been a grave mistake. Their military training is no recommendation for the work they were called upon to do. Moreover, there were soldiers at hand if they were required. But over twelve hundred Metropolitan policemen, for whom the citizens pay an exorbitant tax, should have been sufficient to preserve the peace. In response to the

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demand of the Corporation, the Lord Lieutenant has announced that an inquiry into the conduct of the police will be granted when order is restored, and the cases which are *sub judice* disposed of. This is only right, seeing that two unfortunate men lost their lives, and that many innocent citizens are suffering from wounds from which they may never completely recover. Both of the men who died in consequence of injuries sustained during the onslaught by the police were accorded public funerals, which were attended by thousands of citizens who hate turmoil but desire that fair play should be shown all round. Last Sunday's meeting in O'Connell street was one of the most orderly imaginable, although there were no police to keep the peace. It was in striking contrast to the scene enacted in the great thoroughfare on the previous Sunday, when innocent people received barbarous treatment without any provocation or justification whatever.

LESS CRIMINAL EVERY YEAR.

Ireland is, perhaps, the most crimeless country in the world, and it is becoming less criminal every year (says the *Glasgow Observer*). The official return of criminal statistics for 1912 has just been published, and the figures are very interesting. There is a decrease of 335 in the number of persons convicted of indictable offences in Ireland. The number of such offences in England was 11,340; in Ireland, 1465. Of those convicted in Ireland 778 came from Great Britain, 91 from the colonies, and 41 from foreign countries. The percentage of criminals of superior education is nil; of illiterates, only 21½ per cent. There is an increase in cases of drunkenness of 804, but there was a decrease in the previous year of 1503. Dublin shows 845 cases of drunkenness per 100,000 of the population; the proportion for Belfast being 1342, and for Derry 2388. In 1912 drunkenness constituted 37½ of the criminal cases in Ireland, as compared with 39¼ per cent. in 1911. The Irish police force numbers 11,845; English, 51,203; Scottish, 5654. There are eight police for every indictable offence in Ireland; 4½ in England, and 3 in Scotland. The cost of the Irish police in 1912 was £1,500,000, an increase of £6932. As the *Freeman's Journal* says—'As crime decreases in Ireland the police force increases.'

A FALSE MOVE.

The Ulster Orangemen are the best supporters of Home Rule. No argument could tell more in favor of that cause than the action of numbers of the fraternity in converting the Ulster Association in London into an Orange lodge. Judge Rentoul, himself a Unionist, in vain pointed out that they were 'doing a very bad job for Unionism.' In vain did Mr. Vesey Knox, K.C., a past president of the association, state in a letter which was read at the meeting that inasmuch as the fundamental rule of the society excluded politics the resolution would be contrary to law as well as to common sense and good manners. Vainly, too, did Mr. Stephen Gwynn, M.P., call attention to the absurdity of the resolution in declaring that the association shall be non-political, whilst proclaiming that the Unionist policy on Home Rule is part of its constitution. The Orange members proved that their intelligence and their sense of humor are on a level. The command had gone forth that members like the late Lord Russell of Killowen should be expelled, and the resolution was carried. What would be thought of the majority of an association, professing to represent an English county in London, if they proposed that only Conservatives would be admitted to membership? They would be regarded as men who were mentally defective. Doubtless the narrow-minded Orangemen of the Ulster Association imagine they have proved that all Ulster is Unionist.

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People We Hear About

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The Austrian Emperor is the greatest linguist among monarchs, speaking no less than eleven languages quite fluently. The Kaiser, it is said, can make himself understood in seven.

Canada has had two Catholic Premiers—the late Sir John Thompson, a convert to the faith, and Sir Wilfrid Laurier, who for almost a score of years prior to the last election, occupied the highest position, next to that of the Governor-General, in the political life of the Dominion. Sir Wilfrid is still hale and vigorous, and continues to lead the Liberal Party in the Parliament at Ottawa.

There is (says the *World*) nothing which Lord and Lady Kenmare feel more, in the overwhelming misfortune that has come upon them, than the destruction of the private chapel at Killarney House, whose rare beauty was due to the taste and devotion of Lord Kenmare's mother. Wherever she lived, Gertrude Lady Kenmare had the gift of gathering round her beautiful things, arranged in perfect taste; and this was evidenced not only in the sumptuous interior of her lovely Irish home, but also in the Roman flat, close to Trinitade' Monti Church, and in the charming little house at Sevenoaks, where she spent the last years of her life.

It is a curious fact that one of the most prominent ecclesiastical architects of the day, largely employed by the Anglican custodians of our ancient cathedrals, is a Catholic (says an English correspondent). Mr. G. Gilbert Scott, a grandson of the late celebrated architect, Sir Gilbert Scott, is the author of the famous Lady chapel, which is a feature of the new Anglican Cathedral at Liverpool, and which, though it bears the old Catholic name, is to be made a sort of Valhalla of famous women. But when it comes to restoring and preserving the beauties of the past, the Catholic mind of this rising architect is a great advantage to the nation generally. He has just submitted designs to the Dean and Chapter of Chester Cathedral for the restoration of the beautiful old Refectory, which is one of the finest examples of monastic refectories in the country, though, as the architect says, 'vandalism and decay have combined to rob it of its former beauty.'

Lord de Freyne, who died on September 11 at French Park, County Roscommon, was descended from Walter French, Chief Magistrate of Galway in 1445, and prominent are the legal associations with the late peer's name. Litigation beset his birth. Born in 1855, he was his father and mother's fourth son; but the three elder boys were debarred from succession on the pretext, good in law, of illegality in the marriage of his parents, celebrated by a Catholic priest. The ceremony had to be repeated in a Protestant church, and after that ceremony the late peer was the first boy born. He was but thirteen when he succeeded his father in the family title and estates. Educated at Downside and Beaumont, he had some experience of soldiering, but his main purpose in life was that imposed by his ownership of an estate of 40,000 acres. His marriage with Lady Laura Dundas took place when he was only twenty-two. At twenty-six he was a widower, his son, Arthur Reginald, by that union, being now his successor. Early in 1905 the new peer, who was in New York, suddenly disappeared. The British Consul, the New York police, and a number of private detectives sought him in all directions. It was proved that he had left Liverpool in January, and on arrival in New York had gone to the Hotel St. Denis. His luggage was still at the hotel on the following month, but there was no clue as to what had befallen him, and for some time it was feared that he had been murdered. However, on February 18, he was discovered at Fort Slocum, New York, where he had enlisted as a private in the United States Army for three years' service.

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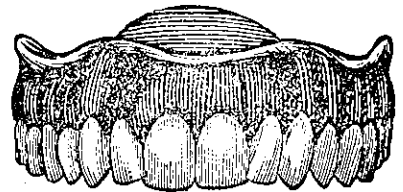
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THE SANCTIFICATION OF MARRIAGE

At St. Mary's Catholic Church on Saturday evening, October 18 (says the *Christchurch Press*), the Very Rev. Father O'Connell, S.M., delivered a very impressive sermon on the sanctification of marriage. His text was: 'This is a great Sacrament, but I speak in Christ and in the Church' (St. Paul's Epistle to the Ephesians, v., 32). In the course of his address, the preacher said that God had ordained that all men should follow a certain mode of life. Some were called to the priesthood, some to the cloister, a certain number led a life of single blessedness, but the great majority of mankind entered the marriage state. Marriage entailed great responsibilities, and its ends should be carried out according to God's decrees.

In olden days parents chose husbands for their daughters, and this practice had the warrant of Scriptural authority, and was in keeping with the dictates of Providence. Sentiment was all right if allied with discretion, but nowadays there was too much sentiment indulged in when choosing a partner for life. It was a serious thing to approach the Sacrament of Matrimony, and as it bound the contracting parties for life was instituted only for those men and women who, with Christian sentiments, were willing to give up their personal freedom and pledge their fealty and fidelity to each other. It was right that young people should be given an opportunity of meeting each other and testing their suitability, but the danger of too much company-keeping could not be too strongly pointed out. They lived in an age when many young men without belief in God, without fear of His judgments, without a shred of honor or a knowledge of the dignity of womanhood, desired the company of young women, not for their virtues, or with a view to any honorable marriage. Young men should remember their Christian heritage and the chivalry that should lead the strong to protect the weak. Parents should remember that danger sometimes lurked in their own homes, and long intimate parlor conversations were not to be encouraged. Long engagements were not salutary, and parents should see that no temptations were placed in the paths of their daughters. A child was nurtured and shielded from danger in her tender years, but as soon as her school days were over parental care very often seemed to be slackened. These young girls readily acquired the spirit of the world; their minds were filled with dress and hat creations, and they spent their evenings out, without any inquiry as to their location, or the company they kept. The young woman should remember that marriage was a sacrament, and they should look for a partner who realised a like responsibility. They should see that he was practical, industrious, just, and sober. They should beware of young fops—animated fashion plates—who appeared all very well in the streets, but whose private lives would not bear inspection. Friendships should not be formed between members of the opposite sexes until the characters were well known. The drunkard should be shunned for a husband. The lazy man and the crooked man were to be avoided, as was the spendthrift.

To the non-Catholics present he would say, 'Never marry a Catholic' unless you were going to join the Church, for mixed marriages were an abomination. Why? Because Jesus Christ had likened the union of husband and wife to that which existed between Himself and the Church. 'For the husband is the head of the wife as Christ is the Head of the Church. Husbands, love your wives as Christ also loved the Church and delivered Himself for it.' Where there was a difference in religion there must be a certain reserve, and in most cases the faith of one or other was either weakened or altogether destroyed. People should marry in their own Church, and have purity, peace, and harmony in their homes. A young man should not marry a girl for her frills and feathers, for that sort of girl had generally more on her than in her. They should choose a helpmate for her virtues, a girl remarkable for her simplicity and modesty, one who would gladden the heart, keep a bright home, and make the husband

a better man. There was a cry in the world to-day of 'Away with family ties.' They would disregard the responsibilities which they were created to undertake. Marriage called for mutual love and affection, and there was no reason why a Christian marriage should not be one long honeymoon.

Race suicide and infanticide were rampant in these days, and were causing alarm to all right-thinking men, and were receiving the attention of modern statesmen and Governments. The terrible selfishness of the married brought an awful curse, and every person, professional or otherwise, who for any reason whatever encouraged or condoned the offence should be avoided as the plague. The Catholic Church ever admired patriarchal families; the early settlers here had worthily upheld that tradition, and the preached prayed that their descendants would worthily uphold the traditions of the past.

Intercolonial

His Grace the Archbishop of Melbourne has made the following clerical changes:—Rev. Father William Berntsen, from Oakleigh to Footscray; Rev. Father J. McCarter, from Footscray to Oakleigh.

On Sunday afternoon, the 5th inst., the Right Rev. Dr. Carroll, Bishop of Lismore, dedicated the new wing, which has recently been erected at St. Mary's Convent, Grafton, at a cost of £7000.

Four thousand children from the Catholic schools of Sydney visited the battleship *Australia* on Tuesday afternoon, October 14, being taken aboard from Fort Macquarie in a special steamer placed at their disposal by the State Government. Each school was represented proportionately, and the children who acted as the representatives of their fellows were elected by the votes of the whole of the pupils.

The latest news from Archbishop Clune is to the effect that his Grace expected to attend the Consistory in Rome, which will probably take place in the month of December, when he will receive the Pallium from the Pope (says the *W.A. Record*). In the event of the Consistory being held at that time, the Archbishop cannot reach Perth before the end of January or the beginning of February. Should the Consistory be postponed, however, his Grace will return before Christmas, and the ceremony of conferring the Pallium will take place at the Perth Cathedral later on.

At a meeting of the Australian Catholic Truth Society, the Archbishop of Melbourne in the chair, the following resolution was carried—'That this meeting of the Australian Catholic Truth Society desires to record upon its minutes its warm appreciation of the manner in which Mr. T. C. Brennan stated the Catholic case in the recent debate between himself and Rev. Joseph Nicholson. The society feels that while time did not admit of anything like an exhaustive presentation of the case, all the salient features were dealt with in an able and forcible manner.' The Catholic Federation carried a similar resolution.

An impressive ceremony was held on Rosary Sunday, October 5, in the grounds of the Deaf and Dumb Institute, Waratah, New South Wales, to mark the silver jubilee of the institution. The celebration consisted of a solemn procession of the Blessed Sacrament, at which his Lordship Dr. Dwyer officiated, assisted by many priests from the neighboring parishes. The building occupied by the Sisters of St. Dominic at Waratah (says the *Catholic Press*) was opened and blessed by Archbishop Carr in 1888. Prior to that the work had been carried on in connection with the Newcastle convent, where 16 children were enrolled; but it being found necessary to establish a separate institution, the Waratah building was erected at a cost of £11,492. Of that amount £4513 was paid off at the inaugural celebrations. Additions and alterations have been made from time to time, and the money realised since the opening leaves the debt still standing at between £3000 and £4000.

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WHAT INDEPENDENT WITNESSES SAY.

Thankful Mothers' Testimony.

From Mrs A. LAWLESS, Lisanedan, Corboy P.O., Co. Longford, Ireland.
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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PUBLICATIONS

A River of Pictures and Peace. By B. E. Baughan. Whitcombe and Tombs, Ltd. Price, 1s net; pp. 40.

'The Wanganui River—oh, yes; I suppose it is very pretty and all that, but I was disappointed in it.' Such is the criticism one hears again and again from those who have seen the far-famed river. After reading Miss Baughan's latest booklet, however, one is inclined to ascribe the fault to the tourist, not to the river. Unless, indeed, the explanation of the charm of this description of the Wanganui River be that unconsciously suggested by the authoress herself, when she speaks thus of the reflections seen in the calm river surface: 'Smooth, too, as satin, and with a satin sheen, the river adds to the beauty it receives, the green world in the water shines with a softness, smiles with an allure, a living lustre, that up there on the bank it has not—as the meditations of a gentle mind are often fairer than the realities that they reflect.' We have had many fine bits of descriptive work from the writer of the *Finest Walk in the World*, but nothing, we think, which quite touches the level of this, her latest effort. Her previous booklets have been faithful and engrossing photographs of New Zealand scenes; this is a picture, composed and painted with a high degree of creative inspiration. From the opening page, which so happily introduces the reader to the Maori myth in connection with the river, through the vivid word-painting, the well-chosen historical allusions, and the touches of delicate humor, to the fine bit of pure literature which provides the climax; this booklet stands on a level of its own. The artistic merit of the many illustrations is beyond question; and it will be a very dull reader who can close the last page without a keen realisation of the beauties which must abide in this famous New Zealand river; and, still more, without having had a glimpse into the innermost sanctuary of all art—beauty with its profound and half-apprehended meaning. We can but echo Miss Baughan's parting message to her readers: 'You will not forget our river, our Lady of Dreams! And oh, for us both, when we are far away, may her memory avail to reopen, though but for a moment, the secret gateway that leads to that fair conception of world-repose and peace unalterable.'

Stewart Island. By Edith Howes. Whitcombe and Tombs, Ltd. Price, 1s net; pp. 36.

The object of Miss Howes in this booklet has evidently been to produce something markedly different from the ordinary guide-book for tourist use. She has divided her subject into six sections:—'Stewart Island,' 'The Sea,' 'The Bush,' 'The Islets,' 'The Birds,' and 'Dawn in the Bush.' The first and last of these sections are couched in verse; and, despite some lines which are not above reproach as to metre, a few rather bold examples of poetic license in the sphere of grammar, and occasional jarring notes in such lines as

'Plaintive made with morepork calls while the night holds sway,'

and—

'Burn with vandal waste thy million lovelinesses,'

the verse is not alone verse, but real poetry. Both selections, but especially that entitled 'Dawn in the bush,' convey a true poetic impression of the special charm of our New Zealand bush. The prose, too, is a vivid, true, and sympathetic picture of the beauties of nature as manifested in this little southern isle. The illustrations are charming, and well adapted to the text. But we cannot refrain from wishing that Miss Howes had given us a more complete picture of the real Stewart Island, which, after all, is more than just a very beautiful scene of natural loveliness. A complete history was of course out of the question in a booklet of such limited dimensions, but surely a hint of the ancient Maori inhabitants and their doings, and

the stirring adventures of the old whaling days, would not have been out of place. The only mention of the Maori is in his ancient name for the island, and the whalers are not referred to at all. At the risk of being suspected of Philistinism, we venture to predict that New Zealand literature will never attain the place we all desire for it, until New Zealand poets and painters begin to work the rich vein of human interest which lies hidden in their country. New Zealand is not solely a land of nature's 'soft magic of streamlet and hill'; it is a land inhabited for centuries by the noblest barbarian the world has seen, and reclaimed from barbarism in an incredibly short space of time by a hardy race of pioneers, New Zealand literature and art has been a mere landscape for too long; it is time we forgot the background for a while and began to paint in the figures which will give human interest to our canvas.

We have also received from Mr. M. O'Kane, printer, Wellington, a small pamphlet (no price stated) on *The Celtic Race and Its Influence on British Life and Letters*, by Professor H. Mackenzie, M.A.; and from the Australian Catholic Truth Society two excellent publications on *The Gospel: The Real Social Remedy*, by Rev. Stanislaus M. Hogan, O.P., and *The Church and Social Study*, by Rev. M. O'Byrne, O.P.

GETHSEMANE

The Son of God! Divine! Omnipotent!
Is't truly Thou Who com'st in rending plight
Well-nigh desert'd thro' the lonely night
Unto Gethsemane? Thy frail form bent
Beneath a vision'd cross; Thy sad heart rent
By man's iniquity! Say is't the height
Of Thy humiliation? Wilt affright
Still further those that will yet well repent
Thy ignominious death? The stars above
That nail yon velvet dimness to the sky
Look down upon Thy desolation; see!
Thy chos'n comrades, they who vow'd to love
The Son of God, unmindful, careless, lie
In sleep! The world but mocks Thy agony!

O God! Thou canst but hate mankind to hear
The passion'd outcry of that garden, where
In anguish hitherto unknown, despair
As cold as death, lies Jesus, bow'd with fear
And misery? He sees, like Thee, too clear
The world's ingratitude, yet must needs bear
For man's redemption, all the shame they dare
To cast upon Him; base and insincere
Shall be His judges; unborn men He came
To save will scorn Him; thousands live to cry
Aloud His name but in derision; few,
So few to love Him; yet no angry blame
Escapes those sacred lips, but 'Father, I
Will drink the chalice! Thine, not My will do!'

Redeemer of our taint'd world! Oh! Why
This strange prostration, loudly asking aid
Of this fair angel whom Thy Father made
For His own Glory? How can He supply
To Thee, a God, the strength Thou need'st to die?
Anomaly of modesty, for here display'd,
Humility's most wondrous miracle is laid
Before us by our Saviour Christ! The weak
Unto the mighty strength bestow! A God
From His own creature has obtain'd the pow'r
Of sustentation! See! A torch-lit band!
The traitor Judas who with Jesus trod
Companion! Jesus! They are come! The hour
Is nigh that will indeed Thy strength demand!

—ANGELA HASTINGS.

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MUSIC EXAMINATIONS

AUCKLAND.

(From our own correspondent.)

At the practical examination held by Mr. Henry St. George at the Convent centre, Surrey Hills, Auckland, 63 candidates were presented, all gaining certificates as follow:—

Higher Examination.—Certificated pianist, Irene McLaren (Surrey Hills Convent).

Higher Local.—George Smithies (St. Benedict's), 74; Hazel Lucas (St. Benedict's), 69.

Senior Division.—Honors: Gertrude Gardner (Surrey Hills Convent), 90; Josephine McGettigan (Surrey Hills Convent), 89; Gabriel Martin (Surrey Hills Convent), 87; Roderick Potter (St. Benedict's Convent), 84; Kathleen Niccol (Surrey Hills Convent), 81; Constance Cosgrove (St. Benedict's Convent), 80. Pass: Hilary Baker (Newmarket Convent), 74; Jennie Adams (Surrey Hills Convent), 70; Rosalie Wither (Surrey Hills Convent), 65; Margaret Colville (Surrey Hills Convent), 65.

Intermediate Division.—Honors: Rita Cornaga (Surrey Hills Convent), 80. Pass: Kathleen Caldwell (St. Benedict's Convent), 78; Elva La Dette (Surrey Hills Convent), 73; Linda Simpson (Surrey Hills Convent), 66; Myrtle Young (Surrey Hills Convent), 65.

Junior Grade.—Honors: Madge Verral (St. Benedict's Convent), 81. Pass: Alexandra Ryan (St. Benedict's Convent), 75; Pearl Whitefield (Surrey Hills Convent), 74; Eileen Oliver (St. Benedict's Convent), 73; Kathleen Bonner (Surrey Hills Convent), 71; Edna McMillan (St. Benedict's Convent), 70; Dolores Farrell (Surrey Hills Convent), 69; Thelma Mattison (St. Benedict's Convent), 69; Sylvia Ewen (Surrey Hills Convent), 68; Sheila Kayes (Surrey Hills Convent), 68; Mabel La Dette (Surrey Hills Convent), violin, 67; Ethel Alexander (Surrey Hills Convent), 67; Ada Woods (Surrey Hills Convent), 66; Zeland Beuth (Surrey Hills Convent), 66; Doris O'Brien (Surrey Hills Convent), 66; Isabelle Manning (Surrey Hills Convent), 66; Mary Rowland (Surrey Hills Convent), 66; Olga Jackson (Surrey Hills Convent), 65; Frederick Wood (St. Benedict's Convent), 65; Ella Nicholson (Surrey Hills Convent), 64; Effie Zaney (Newmarket Convent), 64.

Preparatory Grade.—Honors: Greta Tonks (St. Benedict's Convent), 85; Elvira Early (St. Benedict's Convent), 84; Stanley Bond (St. Benedict's Convent), 84; Mary Watkins (St. Benedict's Convent), 81. Pass: Lucy O'Shea (Surrey Hills Convent), 78; Florence Schollum (Newmarket Convent), 77; Eileen Benn (St. Benedict's Convent), 77; Kathleen Ellison (St. Benedict's Convent), 76; Eva Strongman (Surrey Hills Convent), violin, 72; Eileen Kyle (St. Benedict's, 72; Phyllis Jackson (Surrey Hills Convent), 68; Ellen Clarke (St. Benedict's Convent), 64; Charles McCarthy (St. Benedict's Convent), 64; Realy Silvius (Surrey Hills Convent), 63; Miriam Emmanuel (Surrey Hills Convent), 62.

First Steps Division.—Honors: Edna Fenton (Surrey Hills Convent), 81; Hazlet Whyte (St. Benedict's Convent), 81. Pass: Vera Emmanuel (Surrey Hills Convent), 78; Elsie Silvius (Surrey Hills Convent), 77; Gertrude Watkins (St. Benedict's Convent), 70; Dominic Buffett (Surrey Hills Convent), 69; Mary Brodie (Surrey Hills Convent), 68.

GREYMOUTH.

The practical musical examinations in connection with Trinity College, London, were conducted here by Mr. Henry St. George, on October 16 and 17 (says the *Grey River Argus*). On this occasion the diploma of Associate in Singing has been gained for the first time at this centre. All the candidates sent up at the convent centre passed, most of them with honors. Three members of the convent teaching staff sat for the

diploma of music and obtained honors, two for piano-forte playing, and one has the distinction of being the first candidate in this centre to obtain her diploma in singing.

The results are as follow:—

Professional Examinations.—Licentiate: Eileen Green, L.T.C.L., 90; Mary Joan O'Reilly, L.T.C.L., 82. Associate: Vera Michel, A.T.C.L., 91; Mary Baptiste Clunan, A.T.C.L., 81.

Senior Honors.—Vera Robinson (singing), 85; Winifred O'Neill, 83; Inga Hannam, 83; Eileen Bennett, 81.

Intermediate Honors.—Winifred O'Neill (violin), 88.

Junior Honors.—Violet Larcombe, 86; Mary Phelan, 85; Katie Egan, 81; Josephine Kennedy, 80.

Preparatory.—Honors: Francis Braidwood, 84; Dorothy Brooks, 81. Pass: Annie Kelley, 78; Rita Moss, 78; Maggie Fisher, 76.

Miss Veda Michel, who obtained the remarkably high percentage of 91 marks in the examination for Associate Pianist, T.C.L., has had a wonderfully good record in pianoforte playing. In 1906 she obtained the maximum marks (100) in the preparatory grade, Trinity College, London; in 1907, junior honors, T.C.L., and elementary distinction, R.A.M.; in 1908, lower division distinction, R.A.M.; in 1909, intermediate honors, T.C.L.; in 1910, senior honors in theoretical and practical examinations and £5 national prize; in 1911, higher local honors, T.C.L.; and in 1913, associate pianist, T.C.L. From the foregoing it will be seen that Miss Michel obtained honors in pianoforte playing in every examination for which she presented herself—a result which must be gratifying to the young lady herself, to her parents, and also to Miss Michel's teachers, the Sisters of Mercy of the local convent. Out of 18 who passed from the convent, 15 secured honors.

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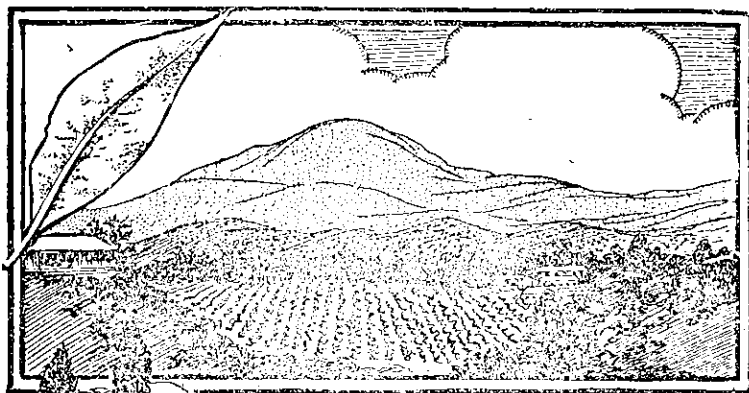
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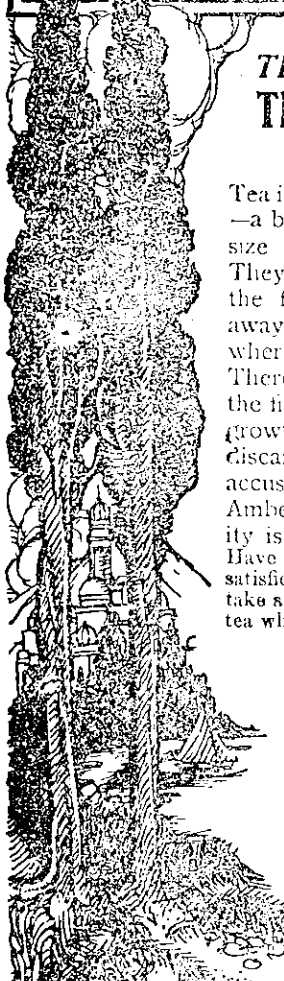
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ARCHBISHOP O'SHEA IN TARANAKI

CIVIC RECEPTION IN HAWERA

His Grace Archbishop O'Shea, who arrived in Hawera on Monday afternoon, October 13, was in the evening accorded a civic reception in the Borough Chambers (says a local paper). Senior Councillor T. Barmby presided, in the unavoidable absence of the Mayor (Mr. A. W. Gillies), who is still confined to his home as the result of the recent motor car accident in Wanganui. There was a large gathering of citizens. Apologies for absence were also received from Councillor Reid, Messrs. R. H. Nolan, and W. A. Parkinson. Very Rev. Dean Power and the Rev. Father Duffy, of Patea, were present.

Cr. Barmby said it gave him very great pleasure to extend to his Grace a hearty welcome on behalf of the citizens of Hawera. He apologised for the absence of the Mayor, who was suffering somewhat from his recent accident, and Mr. Gillies had asked the speaker to take his place. Cr. Barmby said it was a very pleasing duty to take part in welcoming one back to his native town, if not the town of his birth, very nearly so, especially under the very honorable circumstances his Grace had come back among his fellow townsmen and fellow churchmen, he having attained by dint of perseverance, diligence, and ability, both in literary and theological attainments, and also by his sterling good character, to the highest position which can be attained in the Catholic Church in this Dominion. He had not the pleasure of knowing his Grace in his youth, but he had had the pleasure of living next door to his good old mother for two years. He had had many conversations with those who had known his Grace when a boy in Hawera, and who had spoken well of his Grace in the athletic field. The high and honorable position to which Archbishop O'Shea had attained must be very gratifying to Dean Power, to the members of his Grace's Church, and to the citizens of Hawera generally. It always gave the citizens pleasure to recognise merit and to honor those who had gained good positions in any walk of life by dint of hard work, good character, and industry. The great administrative abilities of his Grace must have been recognised by the rulers of his Church, or else he would not have been placed in the high and honorable position he now occupied. He was quite sure his Grace must be gratified at seeing such a large number of his own people present, together with members of other churches connected with the town, who were all very pleased indeed to welcome the Archbishop on this his first archiepiscopal visit to his native town. He was expressing the opinion of all the citizens in saying he wished his Grace God-speed in his noble work.

Cr. Morrissey said that perhaps he was the only councillor who remembered his Grace thirty years ago. Although he had not gone to school with his Grace, he had known those who had, and who had spoken to him of the energy his Grace had put into his work. It was very gratifying to know that so high an honor had been conferred upon his Grace—a position which would require a great amount of tact and judgment, and he thought his Grace would have those qualities. He felt sure this archdiocese would be very safe in the hands of his Grace, and he would like to congratulate Archbishop O'Shea upon the high honor that had been conferred upon him.

Archbishop O'Shea, on rising to reply, was received with enthusiastic applause. His Grace said he was very thankful to Cr. Barmby and the large number of ladies and gentlemen present for the warm reception to the town, in which he had spent his boyhood, and in which he had gone to school. He felt, with respect to the dignity which he had been raised to, and the honor which went with it, that the people of Hawera could claim a share of that honor. It was about thirty years since he had left Hawera to go to college; he had really never lived here since that time, but he had often visited the town, and he had

spent many delightful holidays in it. He had therefore shared in the progress and prosperity associated with the town and district. The fact of his mother and relatives still living in the district helped him to keep up his interest in the town. During the last few days he had visited various parts of the province, and everywhere he had seen signs of that prosperity for which Taranaki was now famous. He had found, however, that many of the old pioneers had passed away; but their virtues were being reproduced in their sons and daughters, and the work which was commenced by the early settlers was being well and ably carried on by their descendants. He might mention that his advancement was an indication that the highest honors in the Church and State were opened to young New Zealanders. He was quite sure there were many more who would one day be found occupying the position he had been raised to, and who would be able to fill it more ably than he could. His duties would carry him into many parts of the Dominion and into various lands, and he hoped to be able to sound the praises of his province and of his town: to speak not only of the richness of its land, and of the grand mountain which acted as a sentinel over the land; but to be able to do some good for Hawera and for his fellow-citizens. 'If the people will not believe an Archbishop, whom will they believe?' asked his Grace, amidst much laughter. He had to thank the citizens for their kind welcome, and he only regretted, with Cr. Barmby, that the Mayor had been unable to attend, and he would ask the chairman to tell him how very sorry he was to hear of the circumstances which had prevented his Worship from coming that evening. His Grace, in conclusion, said he would do all he could to forward the interests of the town, regardless of creed and of class.

The gathering then dispersed, his Grace being afterwards introduced to many citizens. The Archbishop also met a number who remembered him in his early days.

RECEPTION AT THE CONVENT SCHOOL.

His Grace Archbishop O'Shea was given a reception by the pupils of the Hawera Convent School on the following afternoon in the presence of a large gathering of parents, guardians, and friends.

Very Rev. Dean Power presided, and in the course of a few introductory remarks pointed out that one of the special reasons why the pupils should be pleased at welcoming his Grace was that the Archbishop had been a pupil at the school.

After a number of musical items had been rendered in capital style by the children and members of the choir, Miss Barry presented an address inserted in a beautiful silver frame, to his Grace, while at the same time Misses Mollie Nicholson and Doris O'Donnell presented his Grace with pretty bouquets.

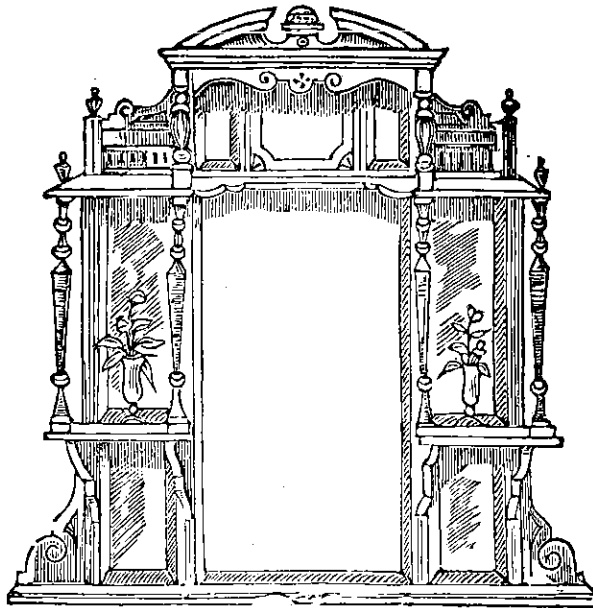
His Grace, who was received with applause, said he was very grateful indeed for the kind welcome, and he was also very pleased with the concert, which reflected the greatest credit upon the children and those who had trained them. Some of the items were by no means easy, and they were all capitally rendered. He wished to thank the children deeply for their beautiful address, and he was very thankful to them for their offer to help him in his great responsibility of the office which he had been raised to. One of their reasons why they, as children, had given him a heartier welcome than to another, was that he was once a pupil of the school. It was thirty years ago since he was a pupil of the school, and he desired to congratulate the parish upon having such a splendid school. Catholics had always recognised the necessity for religious education, and that was the reason why they had established their own schools under Catholic teachers, so that their children could receive the necessary religious instruction, together with the subject's that required them to complete their primary education according to the syllabus imposed by the Government. The Hawera parish was one of the first to establish a Catholic school, and the school had gone on progressing, and all through the past thirty or more years had done an immense amount of good for the rising generation. There had

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been many pupils turned out of the school who had risen to positions of honor in various walks of life, and who had done credit to the school where they had received their early training. The fact that the school had produced a number of priests and an Archbishop was a testimony to the excellence of the training received at the Catholic school in Hawera. His Grace impressed upon the pupils the necessity for carrying out in practice what they were taught, and of ever upholding the honor of the school. He was quite sure the children would always be faithful to the school, that they would be a credit to it, to the teachers, and a credit to the Church. In conclusion, his Grace wished the school every prosperity.

The choir and school children sang a number of pretty solos and choruses; the Misses P. and S. Thurston, and the Misses Fennell and Thurston contributed pianoforte duets, while Miss Fennell gave a pianoforte solo; the Misses Mahoney, Douglas, Rauch, Maloney, Quin, Black, O'Donnell, and Nicholson gave a vocal number.

ADDRESS FROM PARISHIONERS.

St. Joseph's Church was crowded in the evening for Pontifical Vespers, when Archbishop O'Shea, with Dean Power, Father Cahill (Kaponga), Father Duffy (Patea), and Father Saunderson (Manaia) officiated.

After the beautiful service, Mr. E. Gallagher, on behalf of the parishioners, presented the following address to his Grace:—

'Your Grace,—With joyful hearts we bid you welcome to your native town. All rejoice: our pastor, who has known you for five-and-twenty years, our old parishioners who recall the days of your infancy, those who sat beside you in the first Catholic school, and who have watched with interest and delight your subsequent and most honorable career, and even the children of the friends and companions of your early years. All rejoice, because your labors will ease the burdens of our venerable Metropolitan, and your affection will be a solace to his declining days, and because your zeal and ability will enable you in God's good time to be the leader in much good work for Holy Church in this Dominion. Congratulating you on your elevation to so high a dignity, we subscribe ourselves, the Catholics of the parish of Hawera.'

Mr. J. Bartlett then read the following address from the Confraternity of the Sacred Heart, Hawera:

'May it please your Grace,—The Confraternity of the Sacred Heart is the one society in this parish on which our pastor chiefly relies for active and personal assistance in his work for souls. It is on this account he has done us the honor, which we highly appreciate, of asking us to read a special address of welcome to your Grace. As a spiritual society, whose members should be filled with zeal for the glory of God, we rejoice that your welcome is surrounded with the ceremonies and splendor of our holy religion. You have been raised to the plenitude of the priesthood, and it is fitting that the chief function of your welcome should take place in the sacramental presence of Him Who is a Priest for ever. We rejoice to see you raised to so high a dignity by the Supreme Shepherd of Christendom. We pray that God may give you many years to labor in this corner of His vineyard, so dear to us, and we are confident that among the chief objects of your daily care and solicitude will be the great confraternity of which we are a branch, and whose members' chief ambition is to have their names written on the Sacred Heart of Jesus.

'Signed on behalf of the members—

'JAMES BARTLETT,

'President of the Men's Branch.

'ETHEL O'CALLAGHAN,

'President of the Women's Branch.'

His Grace's Reply.

His Grace, in replying, said that he desired first of all to express his deep thanks to their worthy parish priest for the great trouble he had taken to make this welcome to his (the Archbishop's) own town and to

his own parish so enthusiastic and so cordial. As stated in the address, they had known each other for five-and-twenty years, and when he was raised to the priesthood it was Dean Power who had assisted him at his first Mass in Wellington, about twenty years ago. Afterwards Dean Power came to Hawera to be parish priest, in which town he (Archbishop O'Shea) spent his boyhood and went to school. It was also a coincidence that Dean Power should have been one of those who had assisted in the ceremony of his consecration as Coadjutor-Archbishop recently in the same city of Wellington. He was perfectly sure that the work the Dean had done in this parish for so many years and the labors which he was at present engaged in would be blessed to the fullest extent by Almighty God. The joy with which the Dean saw one of his parishioners come back to Hawera invested with such a high dignity was a joy that was shared by all of the parishioners, not on account of the speaker's own poor personality, but because of God's glory, and because the event marked a great epoch in the history of the Catholic parish in Hawera. In reply to the address which the parishioners had so kindly presented to him, his Grace said he must thank them most sincerely for the sentiments contained in that address. The parishioners had promised to lighten his burden, and they could do this only by their prayers and by a good example in living up to the teachings of the Holy Church. His Grace had always been edified and consoled at the signs of the strong, living faith that had permeated the parishioners of Hawera. He had known that they were faithful in approaching the Sacraments, and that they were thoroughly in earnest about the practices of their holy religion. And perhaps nowhere in the archdiocese was there so fervent, so pious, and so earnest a congregation. This was peculiarly gratifying to him. The address from the Confraternity of the Sacred Heart pleased him most particularly. This society was of great assistance to the pastor, and he was pleased to hear that it was doing so well in the parish. It was, of course, a matter of regret when he came back to find that so many old faces were no longer here, those he knew as a boy, many of whom had passed to their reward. It was gratifying to him to know that those who had come after them, and those who had come from other places, were walking in the footsteps of the pioneers who had founded the Church in this fair district of Taranaki. His Grace went on to elaborate on the faithful work of the pioneers and of those who were following, and he said he could only exhort them to continue in that way. He knew also that the material side of the parish had not been neglected, and under their zealous parish priest the parish had made many advances in this respect. He understood that the parishioners contemplated making greater improvements in the future, especially in regard to the buildings required for education. That particularly delighted him, that great work of Christian education, and his Grace went on to refer to the good work of the Catholic schools, which was up to the requirements of the State inspectors. He was delighted to know that the Catholic school in Hawera had always obtained most excellent reports. His Grace referred at length to the objects of the Catholic Federation, pointing out that its purpose was to do away with the present injustice which existed towards the Church in compelling its members to educate their own children as well as levying on them taxes to support an educational system which Catholics could not conscientiously take advantage of. He believed that there were many members of denominations outside the Catholic Church who were fair-minded enough to like to see this injustice removed, and a system of education introduced satisfactory to all parties. The movement of the Catholic Federation had been taken up most enthusiastically throughout the Dominion, and he was sure that the parish of Hawera would assist it. In conclusion, his Grace again thanked the parishioners for their splendid reception, and he asked them for their prayers in the great responsibility which had been placed upon him in his new office.

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Balfour

The annual Catholic concert was held recently in the Balfour Hall, which was crowded to the doors (writes a correspondent). Mr. John Fitzsimmons occupied the chair, and Rev. Father O'Neill also occupied a seat on the stage. The chairman briefly outlined the object for which the concert was held and complimented the committee on the excellent programme which had been prepared. The opening item was a Polynesian war song by Miss Troadec. Mr. Griffiths (Lumsden) sang 'True till death,' and in the second part 'The dear little shamrock,' for which he received a well-merited encore, responding with 'Queen of the earth.' Miss Stirling (Lumsden) gave an excellent rendering of 'Asleep in the deep' and was twice recalled in the second part for her rendering of 'Slumber sea' and 'No one knows.' Mr. J. Liddell, who is the possessor of a splendid tenor voice, gave 'The old Scotch songs' with much effect, and later on was recalled for his singing of 'Marching to the front.' Miss Elston (Lumsden) sang very sweetly 'Sweet Asthore.' For an encore she submitted 'Lovers' lane,' and later she sang 'My dream.' Mr. O'Shea, a youthful singer of much promise, was much appreciated for his items, 'When the sunset turns the ocean blue to gold' and 'Don't go down in the mine, dad.' Miss Mulqueen was another vocalist who completely captivated her audience with her rendering of 'Rory darling.' She had to respond to an imperative recall, and gave Allen Doone's 'A toast to Ireland.' Miss Sheed and Mrs. Rasmussen sang very feelingly the duets 'Sing me to sleep' and 'Erin,' being encored for the latter number. Mr. Orr (Lumsden) was in particularly fine

voice, and won well-merited applause for his songs 'The old brigade' and 'The Bedouin love song.' Mr. W. Andrews (Pahiwi), who is always a favorite with a Balfour audience, ably sustained his reputation with his recitation, 'The groom's story.' Mr. Wm. Robinson was recalled for his comic item 'Near it,' and in response repeated the last verse. Mr. Strathairn gave the character song, 'I'll have to call him, father,' in costume, and in the second part of the programme sang 'Och, go on,' for which he was recalled and gave 'The day we packed the basket.' Mr. Shelton (Riversdale) completely brought down the house with his comic items, and received a double encore each time he appeared, his rendering of 'His single hair' being particularly humorous. The accompaniments were tastefully played by Misses Stirling, Elston, Sheed, Mulqueen, Fitzgerald, and Mrs. G. Small (Lumsden).

At the conclusion of the concert the chairman thanked the public for turning out in such large numbers, and also the performers for their assistance, making special mention of the singers who came from Lumsden at great personal inconvenience to themselves, and who had in a large measure helped to make the entertainment the success it undoubtedly was.

Refreshments, which were supplied in abundance by the ladies, were handed round.

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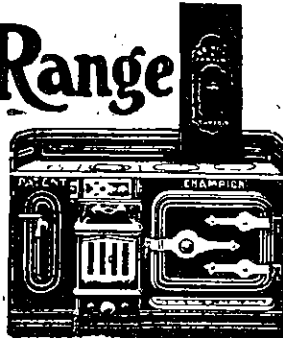
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The Catholic World

ENGLAND

A CATHOLIC LORD MAYOR.

There will be a Catholic Lord Mayor in Manchester next year, as Alderman McCabe of that city has been invited to take office in 1914. The news is doubly gratifying, as although he is an Irishman and a Catholic, his election is a most popular one with all classes of the community in Manchester, and even those who differ from him politically. During the twenty years he has served on the Council in Manchester he has devoted himself with untiring zeal to his duties, and especially as regards the Markets Committee, of which he is chairman. Since 1910 he is director of the Manchester Ship Canal, on the Board of which he represents the Corporation. Many a poor Irishman in Manchester has reason to be grateful to Ald. McCabe for his timely help in the hour of need, and that help is always given in such a tactful way that the most sensitive person could not be hurt by the action. It is his humanity which has marked him out as something beyond his fellows, and it is humanity above all things which is required to-day in dealing with social problems.

FRANCE

SELLING OF CHURCHES.

Twelfth century churches are cheap in France. One sacred edifice at Clairfontaine near Paris has just been sold at auction for four dollars and nineteen cents. Before the sanctuary was sold numerous mementoes were removed by the local authorities, including a tablet recalling that the church was built 'in honor of God and of our Lady in 1100 A.D. By Comte Simon de Montfort, son of Amanly the First, who was the son of King Robert.'

HOLLAND

A STATUE OF THE REDEEMER.

Through the zeal and piety of a South American lady the true figure of Justice and Peace, the statue of the Redeemer, has been placed in a commanding position on the first landing of the principal staircase of the Palace of Peace at The Hague. The lady referred to is Madame Oliveira Cesare de Costa, founder and president of the South American Association for Universal Peace. The statue is a reproduction of that placed through the efforts of the same good lady on the summit of the Andes in commemoration of the treaty of peace between the Republics of Argentine and Chili. The statue is of bronze, and is about ten feet in height. The right hand of the majestic figure is raised in benediction and the left presses a Cross to the breast. Madame Oliveira de Costa came expressly from Buenos Aires to have her pious project carried out, and by her zeal and tact succeeded in her design.

PORTUGAL

THE CONDITION OF THE REPUBLIC.

The condition of the Republic in Portugal after having existed for three years is not, on the admission even of some of the men who founded it, either satisfactory or promising (says the *Catholic Times*). Machado Santos confesses that the situation is discouraging. The relations with foreign Powers have become worse, and there is less respect for Portugal amongst the people of the different nations. At home the state of affairs is almost as bad as it could be. The elections to the legislature were little better than a farce. There is no genuine representation of the electors. Persecution is general. Except for the journals that continually praise the Government, there is no freedom. There has been talk of an amnesty, but the prisons are still full. Tyranny presses hard on all the classes upon

whom the State mainly depends for its finances. Revolutionists are plotting and making dynamite bombs for the overthrow of the Republic. Religious intolerance is practised in extreme forms. All sorts of hindrances are placed in the way of the Catholics who wish to observe the law of the Church. The bishops are not allowed to work amongst their flocks, and the clergy are subjected to hardships and ill-usage, whilst irreverence and the most shocking profanity are openly encouraged by the authorities. How can such a State hope to prosper?

ROME

A NUMBER OF PILGRIMAGES.

Rome is simply alive with pilgrimages at the present time; to see the crowds of travellers from all parts of Italy which are flocking its streets, and above all its churches, is a reminder of with what intense loyalty and love the Holy Father's privileges for the Constantinian jubilee have been responded to by Italian Catholics (writes a correspondent, under date September 8). It was a touching sight to see the various contingents reunited last Friday in the Cortile di San Damaso, and the Pontiff giving the Apostolic Benediction to hundreds of pilgrims from all parts, including a convoy of 1200 from Milan, under the leadership of Cardinal Ferrari. The presence of his Eminence in Rome is highly welcome. A brilliant banquet was given in his honor last week at the Hotel di Minerva.

DEATH OF A CARDINAL.

All Rome is sorrowing over the death of Cardinal Vives y Tuto, who died on September 7 at the Villa Gammarelli, after an operation for appendicitis. His death (says a Rome correspondent) removes one of the most revered members of the Sacred College from our midst. It is well known how greatly the late Cardinal's high personal qualities and administrative gifts endeared him to the Holy Father, who fully appraised his splendid work as Prefect of the Congregation of Bishops and Regulars. Never was a complex task fulfilled more faithfully, and Spanish Capuchins have special reason to mourn him, for they had in him a Definitor-General-in-Chief not easily surpassed. Cardinal Vives y Tuto's early life had been a series of reverses, his career as a religious having been begun in Guatemala in 1869, whence he was expelled with his brethren by revolutionary tyranny. His last years were peacefully though laboriously passed here.

UNITED STATES

A GREAT CATHOLIC CENTRE.

A hundred years ago Boston had but one priest, one church, and a little handful of Catholics who came from distances that are now covered by one archdiocese—a Cardinalate seat, and seven Suffragan sees. In the diocese of Boston alone, there are 692 priests. It is the most Catholic city in the United States. Sixty-five per cent of the inhabitants of this great centre, with its 500,000 population, are members of the Catholic Church. Catholics hold positions of prominence in the State, in educational circles, and in business activities. It is hardly necessary to mention the name of its loyal Catholic Mayor, the Hon. John F. Fitzgerald.

A GENEROUS BENEFACTOR.

The Most Rev. Archbishop Glennon, of St. Louis, has announced that a wealthy family of that city, whose name has not yet been disclosed, has pledged the entire cost, up to the sum of £20,000, for the main altar of the new cathedral which is nearing completion. Plans are being prepared for the new altar which may not cost the whole of this amount. They will be submitted to the Archbishop for approval, and as soon as possible thereafter, work will commence on this magnificent altar which is to occupy the place of honor in the cathedral.

GOITRE

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

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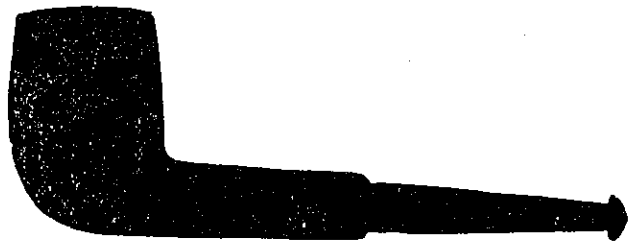
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GOOD NEWS FOR SMOKERS



THE "EASY," 6/6 EACH.



THE "SIMPLEX," 6/- EACH.

We have just landed a large shipment of the famous "L. & Co." Pipes, in Vulcanite and Amber Mouthpieces, From 3/6 to 12/6.

R. W. ARMIT, Tobacconist, Lambton Quay, Wellington.

Our Great Winter Fair of up-to-date Men's Wear Now Proceeding

BOYS' and YOUTHS' WARM TWEED OVERCOATS Sale Price, 10s. 6d, 12s. 6d 14s 6d

Balance of our MEN'S HEAVY TWEED OVERCOATS, to clear at 20s.

MEN'S ALL-WOOL SADDLE TWEED TROUSERS. Sale Price, 8s. 11d.

During Sale. Chart Suits to Measure. 45s.

Four-fold Linen Collars, all shapes, 6d.

MEN'S UNION SHIRTS—Smart Pattern (Bands) 3s. 3d.

BOYS' & YOUTHS' WOOL & COTTON SHIRTS (Bands). Sale Price, 1s. 11d., 2s. 6d.

MEN'S PYJAMAS—well made—3s 9d,

BOYS' PYJAMAS—Sale Price, 3s. 3d.

BRYANT & CO., LTD.

Clothiers, Outfitters, Grocers, Wine and Spirit Merchants, HASTINGS ST. NAPIER.

Domestic

By MAUREEN.

To Make Cheese Cakes.

For the mixture, beat 1oz butter to a cream, with one tablespoonful of sugar; then add a level tablespoonful of flour and one well-beaten egg; then another tablespoonful of flour, a pinch of salt, and a tablespoonful of marmalade. Stir till thick and smooth. For the paste, 6oz flour, 3oz butter, one tablespoonful sugar, a pinch of salt, one teaspoonful baking powder; mix with as little water as possible to a stiff paste; roll out to the thickness of a penny; cut out round; lay in greased patty tins; put a teaspoonful of the mixture in each, and bake in a quick oven fifteen minutes.

Poor Knights.

Ingredients—Flour, milk, one egg, two rounds of white bread with the crusts cut off, apricot jam. Method—Mix the flour, milk, and egg to a thick batter; cut the rounds of bread (which should be about $\frac{1}{2}$ inch thick) into four, and soak in the batter for about 15 minutes. Then fry in boiling fat till a nice brown; place in the centre of each piece a teaspoonful of the jam, and serve at once. This same recipe can be made with rusks, and both are cheap and useful, as all the ingredients can be found in any household, and can be made in a short time.

Rich Plum Cake.

Brush a rather large cake-tin over with warm butter, and line it with a buttered paper, putting four pieces at the bottom. When the tin is finished, dust it with flour and castor sugar equally mixed. In a mixing-basin put half a pound of butter and the grated peel of a small lemon. Beat the butter till soft, then add seven ounces of sifted castor sugar, and continue beating for twelve minutes. Work in, one at a time, five fresh eggs, allowing two minutes' beating between each. Add by degrees half a pound of fine dry flour, four ounces of picked sultanas and four ounces of currants, after both have been rubbed on a sieve with a little flour, two ounces of shredded peel, a few drops of vanilla, and an egg-spoonful of baking-powder. To darken the cake, stir in a spoonful or two of caramel. This is made by boiling together till a dark brown the strained juice of a lemon with two ounces of lump sugar, then adding a quarter of a pint of water, and boiling for a few minutes. Use the liquid when cold.

Rhubarb in Batter.

Required—Two or three sticks of rhubarb, one egg, 4oz of flour, half a pint of milk, a pinch of salt. First prepare the batter. Sieve the flour and salt into a basin. Make a hole in the centre of the flour. Having made sure the egg is good, put it in the hole in the flour; and pour on to it about two tablespoonfuls of the milk. With a wooden spoon stir the egg and milk round and round, working in the flour gradually. When the mixture is as thick as good cream, add more milk, and continue stirring until all the flour is mixed in and about half the milk. Then beat the batter for about ten minutes, or until the surface is covered with bubbles, then add the rest of the milk, and let the batter stand for about an hour if possible. Meantime prepare the rhubarb. Wash and wipe the rhubarb and cut it into pieces about an inch long. Thickly butter a pie-dish or baking-tin. Lay the rhubarb in this, then pour in the batter, and see that each piece of rhubarb is coated with it. Put the dish in a moderate oven, and bake the pudding for about three-quarters of an hour, or until the batter is crisp and brown. Cut it into convenient sized pieces, sprinkle them with castor sugar, and serve them on a hot dish. This batter pudding may be varied by using for it any kind of fruit that happens to be in season—gooseberries, currants, plums, or apples. Always serve with it either custard or cream, as something of this kind is a great improvement.

Maureen

Science Siftings

By 'VOLT.'

New System of Train Operation.

Edward Rowe, a resident of Indiana, Pennsylvania, has invented a new system of train operation by means of a telephone working in such a way as to keep the train in touch with the 'block' office, and through that office with the division dispatcher. In addition to this, the electric connection operates an 'indicator' which shows the position of the train as it completes each one-fourth mile of its trip over the block. As the engine passes each contact rail the contact is recorded on an indicator in the operator's office and shows how far the train has progressed. If the operator desires to talk to the engine-driver all that is needful is for him to switch on a stronger current, which will ring the bell of the telephone instrument in the cab. The engine-driver will stop his train and back up to the contact rail, when he can talk to the operator.

Wind Too Swift to Gauge.

The highest velocities of the wind have only been estimated, never measured, for there are no instruments that will measure them. A Robinson anemometer was blown away when registering 120 miles an hour in Jamaica on November 18th last. The highest velocity on record is 186 miles an hour, measured by an anemometer on Mount Washington, January 11, 1878. An effort has been made to estimate the velocity of the wind in a tornado, basing it on some of its effects. A pine board was driven through a telegraph pole, another was driven three inches into the trunk of a tree, and it was calculated that such effects could have been produced only by a force little less than a cannon ball of somewhere between 600 and 800 miles an hour.

The Milky Way.

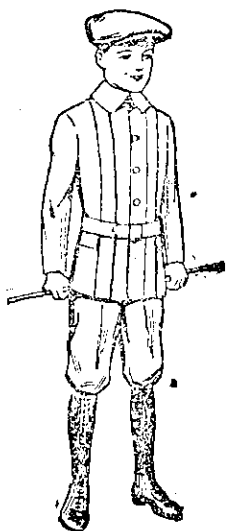
The Milky Way, or Galaxy, is an apparent ring extending entirely around the universe of stars visible in the largest telescopes. It is composed of suns in literal millions. They are so remote (says G. W. James, in the *National Magazine*) that as seen from the earth they appear to be close to each other, while really they are separated by millions and billions of miles. To the eye of the belt of soft light looks like a continuous band of cloth of pearl, but telescopes have the effect of bringing objects nearer. This separates the filmy cloud into many millions of glittering but minute points on the black background of space. At a distance, forest trees seem to be closer together, but as they are approached they separate and stand alone. It is next to impossible to describe the matchless beauty of the Milky Way as seen in a telescope of great power. Carpet a large room with black velvet. Throw down and scatter all over the black floor a bushel of minute diamonds, rubies, pearls, sapphires, opals, amethysts, and other gems. Then turn on the light. You would have a faint imitation of the superficial glories of the galactic hosts.

The Latest Photographic Marvel.

X-ray photographs can now be taken at a single 'flash' by means of an improved apparatus, which embodies all the most recent advances in radio-graphic work. The advantage to medical men of being able to secure a sharp X-ray photograph in the one-thousandth part of a second is obvious: it means securing a photographic image in which the maximum of detail is obtained, there being no time for the patient to make any movement during the exposure. It is not many years since exposures had to be so long as 20 minutes and half an hour, frequently causing pain and inconvenience to the patient. Improved apparatus, using large currents, brought down these exposures to a few seconds, but the feature of the new apparatus is that an absolutely instantaneous picture is secured by means of a single brief contact which closes the electrical circuit.

IN COLD WEATHER

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



Smartly Designed Suits for the "Summer Boy" at HOOKHAM'S.

Parents! Another Summer has come, and the boys are a little older. And as they grow older so should "pride of appearance" be encouraged—remember, smart boys generally become smart men. Fix the little chaps up with one of our smart Kaiapoi or Petone Sporting or Norfolk Suits. These garments are guaranteed to withstand a deal of hard wear. The designs are stylish and the fabrics specially suitable for Summer. Prices ranging from 12/6 to 35/-.

Call and bring the boys with you.

W. T. HOOKHAM, Hookham's Corner,
NEW PLYMOUTH.

Wanted Known

BILL-HEADS
CIRCULARS
RECEIPT BOOKS
PROGRAMMES
CONCERT TICKETS
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MEMORIAM CARDS
AND—
GENERAL PRINTING OF
EVERY DESCRIPTION
are executed at the
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MODERATE RATES.

BADLY-FITTING BOOTS ARE
DEAR AT ANY PRICE.

J. GOER

OUR BOOTMAKER.

IMPORTER OF HIGH-CLASS FOOTWEAR,
holds a Splendid Assortment of
Ladies' and Gents' Boots and Shoes.

*Hand-sewn Work a Speciality.
Repairs Neatly Executed.*

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SOUTHLAND'S SADDLERS,
DEE ST., INVERCARGILL,
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All Horse Goods.

Church Requisites

In Gold, Silver, Silver Gilt, or Electro
Plated on White Metal. Stg. Silver
Crucifixes with Real Ebony Crosses.
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*Designs and Estimates Submitted.
Renovations and Repairs promptly
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The Best Cocoa

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quality is so perfect, its
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can get more strength and nourish-
ment out of it than out of any other.

Everybody should drink

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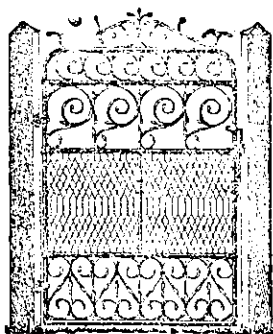


Fig. 41

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"CYCLONE" ORNAMENTAL GATES

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which we are offering to New Zealand Home Builders.
In our Catalogue are many other designs illustrated—all of
effective, strong, reliable and good looking gates. Single
Hand Gates and Double Driveway Gates to 16 ft.

On the Land

GENERAL.

A Lake County runholder expects that the lambing on his property this season will exceed 130 per cent. This figure, if realised, will establish a record for the district.

During the past 12 months 1200 people visited the Mounahaki Experiment Farm. Plant-breeding experiments with cocksfoot and prairie grass are now being carried out at the farm, and good results are anticipated.

Silver beet for fodder purposes is coming in favor in the Ashburton County, and Mr. Frank Pawson, of Anama, is this year sowing 20 acres. Mr. Pawson states that he previously experimented with this fodder, and, though the conditions were not at all favorable, he obtained very good results.

One morning recently a poultry-keeper at Kirweo was astonished to find 12 dead fowls lying scattered about his poultry yard. A weasel was suspected as the culprit. About midday a disturbance in the fowl yard caused the owner to investigate, when a large ferret was observed chasing the fowls.

Of 316,857cwt of butter exported from the Dominion last year, 42,461cwt went to Canada, 6557cwt to Natal, 4334cwt to Cape of Good Hope, 3015cwt to the United States, 1714cwt to New South Wales, and 1152cwt to the Society Islands. Of 577,070cwt of cheese exported, Natal took 1650cwt, Cape of Good Hope 995cwt, New South Wales 758cwt, and Victoria 595cwt.

Rabbitskins to the value of £118,234 were exported from the Dominion last year, as compared with £138,952 in the year 1893. In the latter year 17,041,106 skins were exported, as compared with 8,937,035 last year. There was a steady falling off in the number of skins exported between the years 1896 and 1907; the former year showed an export of 10,828,612 skins, and the latter year only 5,513,900 skins. Since then the figures have steadily risen, owing to the vigorous enforcement of the law for the destruction of 'bunny,' and partly to the higher prices ruling.

In replying to Mr. Okey in the House of Representatives last week the Prime Minister stated: 'Reports regarding the practice which seems to have obtained in Canada of adding water to New Zealand butter having reached the Government, its agent in Vancouver was authorised in March to obtain legal advice and to take proceedings if the circumstances warranted. In the meantime, however, the Canadian Government brought two prosecutions, and fines were inflicted on the offenders. The New Zealand agent was then instructed to keep the matter in view and to prosecute if a case could be obtained. The Canadian Government is now being asked not to allow its officers to relax their vigilance.'

At Addington last week there was an average yarding of stock and a fair attendance. Fat cattle showed no change in price. Store sheep were firmly held and several lots were passed. Fat lambs were easier in consequence of a larger yarding. Fat sheep opened well, but the sale was irregular. Fat pigs showed a decline in prices. Best lambs made 18s to 21s 6d; others, 16s to 17s 6d. Extra prime woolly wethers made to 35s; prime, 25s 6d to 29s 9d; others, 22s to 25s; prime shorn wethers, 19s 6d to 22s 9d; others, 16s 3d to 19s; woolly ewes, 21s 10d to 29s 6d; shorn ewes, 16s 3d to 22s 6d; woolly hoggets, 23s; woolly merino wethers, 21s 4d to 23s 7d. Fat cattle: Steers made £9 to £12; extra, to £19 5s; heifers, £6 5s to £9 5s; cows, £5 10s to £9; extra, to £12 10s. Fat pigs: Choppers made £3 to £4 15s; heavy baconers, £3 5s to £3 13s; extra, to £4; others, £2 12s to £3—these prices being equivalent to 5½d to 5¾d per lb, against 6d to 6½d a week earlier. Heavy porkers made £2 5s to £2 9s; lighter, £1 18s to £2 2s. Large stores made 38s to 45s; medium, 28s to 37s; and small sorts,

18s to 27s. Weaners made from 10s 6d for small sorts, to 18s 6d for very good pigs.

At Burnside last week there were only medium entries in all departments. The fat cattle forward totalled 164. Prices were easier at the beginning of the sale, but hardened considerably towards the finish. There were some heavy-weight bullocks forward, and the majority were well finished cattle. Quotations: Best bullocks, £12 to £13 10s; extra heavy, to £19 7s 6d; good, £10 10s to £11 15s; light, £8 10s to £9 10s; best cows and heifers, £9 10s to £11; extra, to £12 2s 6d; good, £8 to £9; light, £6 10s to £7 15s. Fat sheep: 1942 were penned, the yarding consisting of medium to good quality, with a few pens of heavy sheep. Owing to the small number forward, bidding was brisk, and prices all round were firm at late rates. Best wethers brought from 26s 6d to 28s 6d; extra, to 33s; good, 23s 6d to 25s; light, 21s to 22s 9d; best ewes, 24s 6d to 26s; extra good, to 27s 6d; medium, 22s 6d to 23s 6d; light, 20s to 21s. There were 81 fat lambs forward. Prices showed a drop of 1s 6d to 2s per head. Quotations: Best lambs, 17s 6d to 18s 9d, extra to 23s 3d, others 14s 6d to 16s. About 160 pigs were penned, including some fine lines of baconers. Prices ruled about last week's rates. Competition was brisk for suckers and slips. Suckers, 20s to 24s 6d; slips, to 29s; stores, 30s to 37s 6d; porkers, 42s to 49s; light baconers, 54s to 63s; heavy baconers, to 74s; choppers, to 97s 6d.

THE QUESTION OF MANURING.

A question raised by a correspondent (says the *Leader*) suggests that it is by no means an uncommon impression that cultivated land is more subject to exhaustion from cropping than pasture land from grazing. The ordinary belief is that two, or at most three, white crops in succession exhaust the field, and to forget that a cow yielding 600 gallons of milk over the seven best milking months removes 12lb of phosphoric acid from an acre of land, besides what she stores up in the body of her unborn calf. Such a cow removes at least 15lb of phosphoric acid from the land on which she grazes every year.

It is fairly evident that in four years a cow will remove quite as much phosphoric acid from an acre of land as if removed by grain growing. What would be thought of a farmer who never manured his cultivated land? And yet it is quite as reasonable to deplete grass land by selling milk, if the phosphoric acid is not restored by applications of phosphate of lime.

The consequences of this policy are easily seen in the presence of sour, coarse grasses, which not even hunger will induce stock to eat; in the absence of clovers, and in the prevalence of all kinds of weeds. Experience by practical farmers of the effects of phosphates on coarse grass have been gained by leaving one land unmanured in a field that was top-dressed with phosphates, which land was conspicuous during the whole of the next season from its being absolutely neglected by cattle. The stock grazed all the remainder of the field closely, but this part was left rank with coarse herbage, which nothing would touch.

The remarkable appearance of clover which follows closely upon phosphatic manuring of pastures is only to be accounted for by the stimulus which phosphatic manures gives to this class of plants. White clover throws out suckers and is of a creeping nature. That the plant existed in a weak and sparse condition previously cannot be doubted, but a dressing of phosphate of lime causes unwonted development and vigorous growth of both white clover and other leguminous plants.

PILES.

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

N. D. Stubbs

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

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W. BAKER
is
the best Man
in Southland
for
Rings

LOVELY RINGS FOR LOVELY LADIES.

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

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

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

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

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

For Selection and Value come to

W BAKER,
JEWELLER,

(Next Bank of New Zealand),

GORE

Spalding's Fancy Goods Depot

181 George Street

(Near Hanover Street)

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THE MAKER TO THE
PUBLIC.

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We are Manufacturers of Any
Class of Furniture.

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So save the middleman's profit.

WE GUARANTEE

SATISFACTION. . .

And all the Members of our firm
are also employees, which is a
sufficient guarantee that they will
produce the best article they can
for the money.

CUSTOMERS CAN SELECT

THEIR OWN DESIGNS. . .

Plenty of design books to select
from.

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COMPLETE HOUSE FURNISHERS

AND FUNERAL DIRECTORS.

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Men's High-class Tailoring

. . . AT MODERATE RATES . . .

We have much pleasure in advising men that our . . .

NEW SPRING AND SUMMER TWEEDS

are showing, and a more Beautiful or Up-to-Date Assortment it would be hard to imagine. We are busy, and our Clients will greatly oblige by placing their orders early, so as to avoid the Christmas rush.

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The Family Circle

KEEP PEGGING AWAY

We seldom mount at a single bound
To the ladder's very top;
We must slowly climb it round by round,
With many a start and stop.
And the winner is sure to be the one
Who labors day by day,
For the world has learned that the safest plan
Is to keep on pegging away.

You have read, of course, about the hare
And the tortoise—the tale is old—
How they ran a race—it counts not where—
And the tortoise won, we're told.
The hare was sure he had time to pause
And to browse about and play,
So the tortoise won the race because
He just kept pegging away.

A little toil and a little rest,
And a little more earned than spent,
Is sure to bring to an honest breast
A blessing of glad content.
And so, though skies may frown or smile,
Be diligent, day by day,
And endless peace will be your reward
If you keep on pegging away.

GOING TO SCHOOL

Some time ago a correspondent called on Cardinal Gibbons and asked him to say a few words to prospective pupils. His Eminence answered promptly and to the point, as usual.

'You ask me,' he said, 'to say something to the young people of America who are about to take up their studies again. I would say to them: Do what you are doing. Concentrate your mind and heart on what is before you. The secret of study is concentration. When Sir Isaac Newton was asked how he had made his wonderful discoveries, he replied: "By always thinking unto them. If I have done the public any service," he said, "it is due to nothing but industry and patient thought."

'And Newton at school stood next to the bottom of his class in the early part of his course, but by study and perseverance he rose to the front rank among his companions.

'Persevering labor is the key to knowledge. The great men of literature, philosophy, and art have been indefatigable workers.

'Fenelon wrote his *Telemachus* eighteen times before he gave it to the press. Virgil worked for ten years on his *Æneid*, and even then it fell so far short of his ideal that when he felt his death approaching he ordered two of his friends to burn the manuscript. But, happily, the Emperor Augustus intervened and the classic was saved.

'It is said that seven years elapsed from the day that Gray began his *Elegy* until he had finished it.

'Dante began the *Divina Commedia* nearly thirty years before he completed it.

'A friend, after reading a short stanza of Tennyson's, said to him: "Surely this verse did not cost you much study. The words flow so smoothly that they must have come spontaneously to your mind."

"No," answered Tennyson quietly, "I have smoked a box of cigars over those four lines."

'In 1865 I heard Mr. Dickens give a public reading in Baltimore, and I imagined he read extracts from his own writings without previous preparation. But it is said that when asked once to read a new selection he excused himself on the ground that he had not time to prepare himself, as he was in the habit of reading a piece once a day for six months before reading it in public.

'Constant application, that is the secret of success in studies. And let our young people remember

that no man can contend by proxy in the area of intellectual strife. He must there fight his own battles.

'And while we are on this subject may I say that I hope the teachers of our youth—those who are the constituted guardians of their pupils, *in loco parentis*—will gain the heart of every member of his class, for he who gains the heart easily commands the attention of the mind.

'Let our young people now at school also remember that they cannot in any pecuniary way compensate their devoted teachers for the pleasures of the intellect, imagination, and memory which will be theirs in after years. The intellectual banquet is a perennial joy to the soul.

'Let them realise, too, that learning must not be only passively received: it must be actually and actively entered into, embraced and mastered. "The mind," as Cardinal Newman says, "must go half way to meet what comes into it from without."

'And let our young people be obedient to their teachers. Obedience is among the most heroic of the virtues, for by it man conquers his will. "An obedient man shall speak of victory."

'So much for the minds of our young Americans. In regard to the care of their bodies, I can suggest nothing better than to have them take a lesson from our clean-living young athletes who recently in the Olympic games, in track and field events nailed the American flag high above the standard of every other nation. They won because they voluntarily subjected themselves to a life of self-denial. Otherwise the respective champions could not have been champions.'

MIGHT HAVE TO REMAIN

When Mr. Joseph Cannon was the United States Speaker of the House of Representatives he once rose in response to a toast at a dinner and began his remarks so as to create the initial laugh which is so much desired by orators as a preparation for weightier matter to follow.

'Astronomers tell us,' he began, 'according to the gentleman who has just sat down, that an express train moving a hundred miles a second would consume several million years in reaching a certain star.'

He paused and looked toward the guest to whom he had referred.

'That was the statement,' said the Speaker's neighbor, nodding.

'I was just thinking,' pursued Mr. Cannon, 'what a predicament a man would be in if he should miss the last train and have to walk.'

DOWN TO HIS COMPREHENSION

'Have you—ah—Victor Hugo's masterpiece?' asked the young lady with a bright smile as she addressed the salesman in the book store.

'I beg pardon?' he said.

'Victor Hugo's masterpiece,' she repeated.

'We have no work of that name.'

She tapped her foot impatiently on the floor. Then she smiled again, a rare, beautiful, condescending smile.

'I suppose I'll have to say it,' she said, 'though you may not understand it in French. It's "Lay-Mee-say-rabble." The New Zealand pronunciation, I dare say, is "Les Mizzurballs."'

'Oh, yes, madam, we have that,' he replied, producing the book, 'though not exactly in either of those pronunciations.'

THE PRECIOUS STONE

A goldsmith once received a commission to make a magnificent ornament for a lady of rank, for which she gave him a number of precious jewels.

Robert, his apprentice, was greatly delighted with the brilliant and dazzling stones, of every variety of colors, and was constantly looking at them.

One day his master observed that two of the most beautiful among the stones were missing. His sus-

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picion at once fell on the apprentice; and he searched his bed-room. There he actually found the jewels, in a hole which was in the wall, above an old chest!

Robert earnestly and firmly declared that he had not taken them; but his master rebuked him harshly, told him he deserved to be hanged, and dismissed him from his employment.

But, lo! on the next day another stone was missing, and the goldsmith found it in the same hole!

He now set himself in earnest to discover who it was that had concealed it there. To his amazement, a magpie which the apprentice had trained, hopped up on the working-table, took a stone in its beak, and carried it off to the hole in the wall!

The goldsmith was now grieved to the heart for the injustice which he had done to the poor lad. He took him back again, from that time forward treated him very kindly, and never again suspected anyone upon trivial grounds.

AN ANECDOTE

A mouse being chased by a cat fell into a vat of beer. The cat sprang to the edge of the vat and called: 'Aha, Mrs. Mouse, you had better have let me eat you, than drown.'

'Yes,' replied the mouse, 'if you will save me from this, you may eat me.'

The cat went to the edge of the tank and extended his paw, and the mouse landed and ran hastily into its hole.

'Come out,' demanded the angry cat; 'redeem your promise and let me devour you.'

'Oh, no,' said the mouse, 'when I made it I was in liquor.'

A NEW DISEASE

'What,' inquired the Sunday school teacher of her youthful pupils, 'what are divers diseases?'

Bashful or ignorant, the scholars clung tenaciously to the doctrine that little boys should be seen and not heard.

'Come,' pursued the teacher, 'can't any of you tell me?'

Then Johnnie's arm shot up.

'Well?' asked the teacher.

'Please, miss,' answered Johnnie, 'water on the brain.'

RAISING THE RENT

An old colored woman went into a Washington real estate office the other day and was recognised as a tenant of a small house that had become much enhanced in value by reason of a new union station in that neighborhood.

'Look here, auntie, we are going to raise your rent this month,' the agent remarked briskly.

'Deer, an' ah's glad to hear dat, sah,' the old woman replied, ducking her head politely. 'Mighty glad, fo' sho', 'case ah des come in hyah terday ter tell you all dat ah couldn't raise hit dis month.'

A STORY OF TRAFALGAR

When the British ships were bearing down to attack the combined fleets at Trafalgar, the first lieutenant of the battleship *Revenge*, in going round to see that all hands were at quarters, found an Irishman kneeling beside his gun. Surprised and curious, he asked, 'Are you praying?'

'I am,' answered the Irish tar.

'What for?' inquired the officer.

'That the enemy's shot may be distributed the same way as the prize-money—the officers to get the biggest share of it!'

When shopping with our advertisers, say 'I saw your advertisement in the Tablet.'

FAMILY FUN

TRICKS AND ILLUSIONS.

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

To Balance a Card on a Hat.—A card, freely selected and placed face downwards on the crown of a borrowed hat, rises slowly, standing balanced on one end and bows to the audience a number of times. This trick is very effective as well as mystifying. The secret is a human hair, one end of which is attached to the bottom button of the performer's waistcoat, while the free end has a small pellet of beeswax attached to it. The length of this hair should be such that when not in use the waxed end may be pressed on to the top button of the waistcoat. In this position it may be carried about always ready for the trick.

The Mesmerised Pencil.—The performer goes amongst the audience and asks for the loan of a lead pencil. As he cannot procure one exactly similar to the one required he uses his own. This pencil is placed across the performer's palm. Passes are made over it, and gradually it rises until it stands perpendicularly. The effect is very mysterious, but it is also very easy of accomplishment. To the end of the pencil the performer has attached a small, sharp hook. This is stuck in the palm of the hand near the ball of the thumb. The pencil is laid down flat and held down by the fingers. Gradually opening the fingers and stretching the hand, the pencil rises up. This movement may be repeated a number of times.

Egg Spinning.—An ordinary egg is kept spinning like a top, on a Japanese tray. The tray is held in the right hand, bottom upwards, the left hand placing the egg on the tray gives it a spin to the right. By now causing the tray to describe concentric circles—i.e., in the opposite direction to that in which the egg is spinning, the latter may be kept going indefinitely. The egg must be hard boiled, and the heavier it is the better will it spin. The tray should be smooth but not polished. The surface on which the egg is to spin could be finished off with fine emery cloth. The better effect is obtained when the egg is first laid on its side in the centre of the tray, and caused to get up and spin without the assistance of the left hand. To do this the right hand in addition to imparting the concentric motion to the tray causes it at the same time to oscillate slightly from side to side. The egg spins on its side with increasing rapidity, the extra movement eventually causing it to stand on one end. From this point the trick proceeds as above described.

The Disappearing Knot.—Two handkerchiefs are tied together by their corners, or two corners of one handkerchief are tied together and are mysteriously untied. The trick is a very old one but one that may be new to some readers. Two corners of a handkerchief, diagonally opposed to each other, are tied together with a common 'granny' or 'reef' knot, either of which may be pulled reasonably tight. The knot is then covered with the body of the handkerchief, which is given to someone to hold. The performer, taking one of the free ends, requests the holder to let go when he counts three. This is done and the knot has vanished. The secret depends upon the manipulation of the knot, prior to, and in the act of covering it with the handkerchief. Having tied a 'reef' or 'granny' knot, and in the act of apparently pulling the knot tight, one hand takes a corner and the other hand the body of the handkerchief, corresponding to the same corner, and a strong pull is given, with the result that the corner is pulled out quite straight, the opposite one being merely tied round it—i.e., the 'granny' or 'reef' knot is converted into a slip knot which, with one or two more tugs, is worked still nearer the opposite end. The knot is then taken between the thumb and forefinger of the right hand, while the remaining three fingers grip tightly that portion of the handkerchief immediately under the knot. The left hand now throws the body of the handkerchief over it, and under cover of this the thumb and finger push the knot completely off the end, just before the assistant grasps it. The hard twists which still remain satisfy him that he holds the actual knot.