

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

November 23, Sunday.	—Twenty-eighth Sunday after Pentecost.
„ 24, Monday.	—St. John of the Cross, Confessor.
„ 25, Tuesday.	—St. Catherine, Virgin and Martyr.
„ 26, Wednesday.	—St. Sylvester, Abbot.
„ 27, Thursday.	—St. Virgil, Bishop and Confessor.
„ 28, Friday.	—St. Gregory III., Pope and Confessor.
„ 29, Saturday.	—St. Gelasius, Pope and Confessor.

St. John of the Cross, Confessor.

St. John was a Spaniard. He received his surname from his special devotion to the Passion of Christ. He was associated with St. Teresa in reforming the Carmelite Order, of which he was a member. At the time of his death, in 1591, St. John was in his fiftieth year.

St. Catherine, Virgin and Martyr.

St. Catherine, a native of Alexandria, and illustrious for her brilliant talents and profound learning, was, after suffering many cruel torments, beheaded by order of the Emperor Maximin II., in the beginning of the fourth century.

St. Sylvester, Abbot.

St. Sylvester was born near Loreto, in Italy, in 1177. At the age of forty he retired into a desert, in order that, free from worldly cares, he might be able to devote more time to prayer and contemplation. Having been followed by a number of disciples, he founded several monasteries, to which he gave the strict rule of St. Benedict. St. Sylvester died in 1267.

GRAINS OF GOLD.

ALONE WITH THEE.

Alone with Thee, a little while apart

From all the world I love to be away,
And in the twilight calm, O Sacred Heart,
I love to be alone with Thee and pray.

Before Thy altar silent and alone,

What human tongue can tell the joy I feel,
To know I am, dear Lord, Thy very own,
And Thou art near me when at eve I kneel.

To pray for those on earth I dearly love.

O guard and bless our loved ones near and far,
And lead us onward to our home above,
To dwell with Thee where bright-robed angels are.

Alone with Thee, peace in my rapt soul swelling:

In pain and sorrow Thou my comfort be.
Fill all my thoughts, that they may still be dwelling
In life, in death, alone with Thee.

—DULCIE HULME.

Hamilton.

The cares and frets of life are like the jungles of tropical vegetation at the base of the mountain. They may be very thick and very obstructive indeed—but as the soul climbs to higher levels, they are inevitably left behind. The best remedy for worry is to get up higher.

'Liberty means responsibility.' Some young people want liberty in the mistaken idea that it means freedom from everything in the nature of obligation. But that is license, not liberty. Liberty always fulfils, and respects, and exalts law. It shoulders burdens, and marches against evil. Eternal vigilance is its price, and those unworthy of it cannot keep it a day.

'STAND FAST IN THE FAITH'

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

THE PRIMACY OF ST. PETER (Continued): THE THOUGHTS OF A CONVERT

It will doubtless be of interest to see how the argument from our Lord's words in St. Matthew, ch. xviii., appealed to a distinguished convert as the kindly light led him on, for I take it that in *The Religion of the Plain Man*, Father Benson is giving us to a large extent his own experiences.

First, the name Peter (*Cephas, Rock*). Simon 'might well have been called Fire,' muses John (the plain man), 'because of his hot zeal; or Water, because of his weakness; but Stone seems the most singular misapplication of a metaphor that I ever heard of. Yet Christ "knew what was in man."'

Then some kind of explanation begins to dawn upon him. 'There are two kinds of names,' he reflects again, 'given to people: personal and official. . . King Edward VII. is named "Defender of the Faith"; (he) is certainly not a Defender of the Faith in the sense in which the title was originally bestowed upon the nursing father of the English Reformation.' It is an official, not a personal label.

'Very well,' reflects John. 'Then if Peter is not a personal label fastened upon Simon Bar-Jona, must I not consider the possibility whether it is not an official title?'

He reads the striking promise of the Founder of the Church—'Thou art Peter, and upon this rock, etc.'—and finds some such explanation of it as this given by Catholic theologians:—'Simon is Peter, not because he is a stone by nature, or even by grace, but because in the inscrutable decrees of God he is chosen to be the foundation-stone of an institution which Christ names His Church. There is only one Church in Christendom which claims to be built upon that Apostle; and that the one whose centre is Rome, where Peter ruled and where his body lies. As for the gates of hell, is there any other institution in Christendom which compares with this for immovability, authority, and impressiveness? One was built upon the fire of Luther, another upon the piety of Wesley, another upon the lusts of a king and the independent spirit of a nation. These have stood for varying periods, and not one of them for more than four hundred years. And the rain has descended, and the floods come, and the winds blown and beaten upon these houses; and the world that looks upon them already mocks at the cracking walls, the tottering pinnacles, the agitated faces of those who look out of the windows, the efforts of those who under-pin and mortar.'

'And as for that other, that has stood for nineteen centuries, even by the confession of its foes—the rain has descended too, a rain of tears and protest and questioning; the floods of revolt have lifted up their voice; whole nations have poured against it, strong nations from the north; the hot winds have stormed from the mouth of hell; the thunder-clouds of men's passionate denunciation and curses have hidden it from the eyes of those who should have been its children; and when the rain has ceased, and the floods ebbed, and the winds lulled, and the clouds passed, it is standing there still, secure from roof to basement, so perfectly polished that enemies have called it unnatural, and friends supernatural; so immovable that men have mocked and called it a prison; so serene that they have proclaimed it must be full of internal strife; so beyond the construction of human art that they have argued that the Man of Sin has surely built it. And it is this house, unfallen and unchanged, that is built upon a man whose name God called Rock.'

I will give to thee the Keys of the Kingdom of Heaven, etc. With this extraordinary sentence before him, John puts this question to the heads of the various denominations: 'Do any of you,' he asks, 'claim all this sentence involves? Do you claim to hold the Keys

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of the Kingdom of Heaven? I will not be put off by a reference to the loosing power of gospel-preaching. If Christ had meant that, He would not have used this extraordinarily misleading image. No; I will have a definite answer. Do you claim to unlock or lock Heaven at your will with, of course, God's assistance? Do you claim, what is a corollary of this, that all men who wish to enter Heaven must, in some sense, make application to you for admittance. In other words, do you claim universal jurisdiction over the entire world, kings, governments, republics? Do you claim, then, any of you, that you are lord of the world, father of princes and kings; that your lightest words require attention, and that your heavier sentences bind the conscience; that Heaven and earth move with your movements (for all this is involved, it seems to me, in some sense, in these awful words of Christ); that, to sum up plainly, He Who has the government upon His shoulder, has put the insignia of His Kingdom into your hands, that He Who is Himself the door, has given you the key?

The answer comes: 'A thousand times, No! Who is this that speaketh blasphemies? There is no such power on earth! You are derogating from Christ's honor.'

John is surprised and indignant. Are these stupendous words mere rhetoric? 'Does the wisdom of the Father, of deliberation or carelessness, employ language that promises so much and signifies so little?'

Then at the sound of a voice John turns to see an old man dressed in white standing on the steps of the altar. Above him is a dome with these words written round it in gigantic letters, and beneath him is the body of the Apostle: 'I claim it. I am an outcast from the world, and a prisoner in my own house. I am a sinful man like him from whom my title is descended. I have passions, weakness and temptations as he had. I have no immunity from sin, no safeguard against falling beyond that which may be found in the mercy of my God and the prayers of my people. . . . Yet I claim it, and I bear the keys below my triple crown to show that I bear them in my hand. In the strength of Him Who called me Peter, I am not afraid to use them. I may err in all else, but not in that for which I am set here: what I bind is bound in heaven; what I loose is loosed in heaven. For to me it was said through Peter; and though a hundred Popes are gone, Peter stands here still. . . . I claim it, I, Pius the Tenth, alias Peter. Does any dispute it with me?'

The Storyteller

A MAID OF THE REVOLUTION

During the Revolutionary War there was a long, narrow strip of land known as the 'Neutral Ground,' in which the homes of the dwellers were supposed to be secure from the attack of both patriots and Tories. Within the bounds of this neutral ground, in a cosy little cottage, lived Mrs. Moreland and her pretty dark-eyed daughter, Priscilla, a lass of fifteen years. Captain Moreland, the husband and the father, a brave patriot soldier, had lost his life in one of the first battles for freedom, after the opening of hostilities between the colonists and England, and because she had not the means to seek a less exposed place for herself and daughter, the widowed mother remained in the little lonely country home, to which years before her bereavement she had been brought a happy bride.

Though loyal to the heart's core, Mrs. Moreland was a timid little woman, afraid of even the sound of a gun, and in every way possible tried to avoid controversies with her neighbors. But Priscilla was her father's own daughter, brave, strong, self-reliant, and not afraid to speak her mind, or to take down her father's gun in defence of her home, if necessary.

'Do be careful, daughter,' her mother often cautioned, when Priscilla was 'too free' with her tongue. 'We're alone in the world, my dear, and

since we can't carry a gun or become soldiers in behalf of our sentiments, it is wiser to keep them to ourselves.'

But Priscilla would not be gagged by the best Tory alive and, despite her mother's warning, she often got the best in arguments with the Tory neighbors, thus earning their ill-will. It was on New Year's night, 1778, when the wind blew cold across the snow-clad fields and woodlands and a starless sky stretched wide overhead, that a loud knocking at the widow's front door blanched her face and caused Priscilla to glance instinctively towards her father's trusty gun, which always lay on its high-up pegs on the kitchen wall.

'Who's there?' the girl asked, venturing in the front room, at the door of which the knocking continued to grow louder and more determined.

'Friends,' was the reply. 'Soldier-friends, half famished, not having tasted food for four and twenty hours. Open, and for the love of heaven give us something to eat, something, anything. Even bread and water would be gratefully received.'

At this appeal Priscilla drew back the heavy bolt, admitting six stalwart men in the guise of patriot soldiers.

'Do we find our good friend, Colonel Robinson, here, lassie?' asked the leader.

'No, he is not here,' replied Priscilla, demurely.

'Have you seen him lately, my little maid?' the interrogator continued, a hint of anxiety in his voice.

Priscilla was about to say that he had been there that morning, but at this moment she chanced to catch a glimpse of the man's scarlet uniform under the long coat he wore, and, her ready wit coming to her aid, she answered: 'Indeed, sir, I cannot tell you when I last saw him; you know he is away in the army now.'

Her mother, hearing what she said, was about to correct the statement, when a warning look from Prissy's black eyes made her change the information trembling on her lips to, 'What may we do for you, gentlemen?'

'Just give us a bite to eat, ma'am, the best in the house, please, and we will pay you well for your trouble,' returned the spokesman glibly. 'And be quick about it, too,' he added gruffly. 'We have a long journey before us, and the night is dark and wild.'

Then while Priscilla assisted her mother to prepare the meal demanded, the men drew close together around the brightly burning wood fire and talked of the New Year's coming in by the storm that day, and told wild weird stories of uncanny happenings on holidays in the past, before the war with its horrors and hardships had made life too real to be frittered away with imaginary ghosts and delusions.

Presently, while surrounding the table loaded with the delicacies they had ordered, the men's voices dropped to low, almost inaudible words, but muffled as they were, Priscilla's sharp ears caught enough of their disconnected conversation to learn that the object of their raid was to capture Colonel Robinson, her father's old commander, and the trusted friend of the family in the dark and trying times since the dear one's death. Colonel Robinson was an influential man in the community, and, because of his power in the colonies, the British Government had set a price on his head.

Priscilla knew this, and she also knew that the brave old soldier was at home on a brief visit, to spend the New Year's holiday with his family, and while she waited upon his would-be captors so patiently, she was trying to invent some means of communicating the news to him before the arrival of his enemies.

While she was puzzling her brain for a solution of the knotty problem, there came another pounding at the door, and half a dozen more soldiers were admitted. While arranging places at the table for the newcomers, Priscilla learned that they had succeeded in obtaining fresh horses for the final dash, and that one of them, the fleetest of the lot, was hitched at the gate-post, all saddled and bridled, ready for the use of Colonel Fry, who was in charge of the troops. A bright thought flashed into Priscilla's brain, but she said nothing, except a few whispered words in her mother's ears, but

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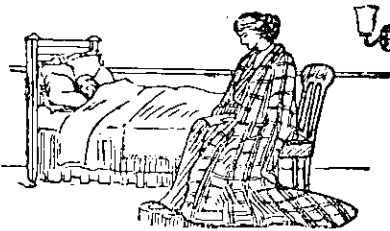
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a little later she slipped out of the back door, and, tip-toeing around to the gate-post, mounted the flyer and had just walked him into the shadows when she heard footsteps approaching. Drawing rein, she waited in breathless silence until two men passed. They were talking very low and in broken sentences, about one man—Captain Call—a suspected patriot, and three words, 'powder, quarry, cave,' that reached her ears, gave her a key to the situation, and when the name of 'Colonel Robinson' and 'prison' were added to the list, she guessed at the truth. Captain Call had proved himself a traitor to the patriots' cause by revealing the secret of the new hiding-place of the powder, guns, etc., and there was to be a raid on the cave that night, and, after the removal of the powder to a waggon in waiting, the dear old colonel was to be left a prisoner in the dark cavern, there to perish, unless even a worse fate awaited him at the hands of inhuman troops.

'I must outwit them some way, and save the colonel,' Prissy told herself, under her breath, as she walked her fleet-footed animal out into the open. But when the lane was reached, she gave him rein, and the next moment she was off like the wind on her errand of mercy.

Five minutes later, when the men rushed out to mount their fresh horses, the racer was gone and, thinking he had broken loose, they lost several minutes more scouring the wood-pasture in search of him. Then, as the far-away sound of a horse's hoofs echoed back from the hill beyond, they began to suspect treachery, and springing into their saddles, galloped away at breakneck speed.

Though they rode furiously, Priscilla kept well in advance, and not until three miles—half the distance to the colonel's home—had been passed, did she catch a glimpse of the riders, the gallop of the horses had been sounding in her ears ever since they left her mother's gate. Then it was that from the opposite hill came shouts of 'Halt! halt! or we'll shoot,' repeated over and over from out the utter darkness beyond.

Priscilla glanced back just once, catching a glimpse of the horsemen in the bright light of the volley from their guns. She kept her nerve, however, though she did not risk another look behind, but she rode on and on, her long black hair streaming out in the wind, while the hills around and above her seemed to reverberate with cries of 'halt,' and the whistling of bullets.

When within a quarter of a mile of her destination, her horse tripped and fell, spraining Priscilla's arm badly, but with her other arm around the horse's neck, she kept her seat until, reaching the colonel's gate, she dismounted and, rushing into the house, quickly related her story and urged the brave man to lose no time in making his escape.

'But the powder!' exclaimed the colonel. 'The powder must be saved at all hazards. If it is carried away or destroyed, the militia will have no means of defending themselves when attacked by the Tories.'

'But what can you do alone and single-handed, father?' entreated his wife. 'Fly, oh, do fly, while there is a chance to save your life!'

'True, Rachel, I am helpless,' returned the old soldier, sadly. 'If I had only known sooner—but now it is too late, too late. That traitor has posted them and no doubt will be in readiness to lead them to the door of the cave, and, alone, I can do nothing.'

'Couldn't we shut them in—you and I?' whispered Priscilla.

'Enough said!' the colonel exclaimed under his breath. Then he whistled softly, after which he called Abner, the farm-hand, and said quietly: 'Bring Bob and come to the old cabin near the cave at once.' Then on his swift pacer he started after them, with Priscilla riding lightly by his side. Arriving at the cabin, by the light of his lantern the colonel scribbled a note to General Dix, in charge of the patriot troops at Newfield post, and, putting Bob on his own fleet-footed horse, hurried him off to deliver it.

The Tories, failing to find either the colonel or the missing horse at the Robinson home, left, threatening vengeance both on him and Priscilla.

'We'll take up the trail of the fugitives after the powder is safe,' said Colonel Fry, as they passed the cabin on the trot, ready to meet their 'tool' prompt to the minute. The next moment the traitor led the way into the cave, followed by a score of redcoats, and then the big iron door, once a safeguard against Indian foes, dropped with a bang into place, its strong springlock snapped and the raiders were prisoners, occupying the identical place they had intended for Colonel Robinson.

Leaving Abner and big Jim on guard, the colonel took Priscilla back to the care of his good wife, where, after dressing the girl's badly swollen arm, the big-hearted woman put her to bed, with instructions to shut her eyes and go right off to sleep, like a baby.'

Several hours later, after General Dix, in charge of the captives, had started on the march to Newfield, the colonel came back home, chuckling over the success of the plot. 'Priscilla's plot,' he insisted. 'For, if the child hadn't suggested the trick, this old head would never have figured out such a neat trap, nor how to spring it.'

'In fact, you owe your life to the brave lassie,' insisted the colonel's wife. 'Just think of a child of fifteen riding six long miles in the face of such a storm as was raging last night for no other reason than to save your life.'

'I think that was reason enough for a hundred such rides, had they been necessary,' argued Priscilla. 'Just think what a friend he has been to both mother and me since father left us.'

'Well, you have certainly given me back "good measure, pressed down and running over," my Priscilla,' returned the colonel softly, 'and everybody, even Colonel Fry, is singing your praise to-day.'

'For simply doing my duty!' exclaimed Priscilla. 'That is all nonsense, but if I have been of any real service to the patriot cause I am thankful for it, and count this the best and happiest New Year of my life.—*Youths' Magazine.*

HER LAST CHANCE.

She did not care for him—she did not even pretend to herself that she did. Only, he represented her last chance. She was forty-one and looked her age; short, and already overtaken by elderly spread, with a face which, in her downright fashion, she pronounced 'hideous.' Even her friends—and there was scarcely one in the neighborhood to whom at one time or another she had not done some kindness, would have described her as decidedly plain. With the exception of her employer, whom she had served faithfully and indefatigably for fifteen years, she had never troubled herself about a man, yet in a general way she had looked forward to the day when she would have a home as other women had. But time passed and her youth had gone before she put these vague ideas into any certain form. Then—it was some child blameless of intent to wound who spoke of her in her own hearing as 'the old woman at Mr. Blake's,'—then, one day she realised that unless the dream of home came to her soon it would never be hers.

Not long after, Michael Dawson took over his aunt's little shop down at the corner of the street. He was of suitable age and needed a wife to mind the shop and keep his house, and Margaret Anne's little savings would give him just the start he needed in his new life.

There was no romance in their wooing. It may even have been Margaret herself who first broached the idea to a friend and then in a sensible business way everything was settled between them. It remained only to break the news to Mr. Blake that his model house-keeper, who had kept everything in peace and comfort in his home since his wife's death, was going to leave him to keep house for a husband of her own.

In making her arrangements, Margaret had had no idea how difficult would be this giving notice. She decided to wait until some evening when, after the supper that he liked the best, he would be smoking at

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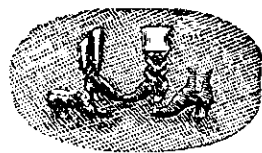
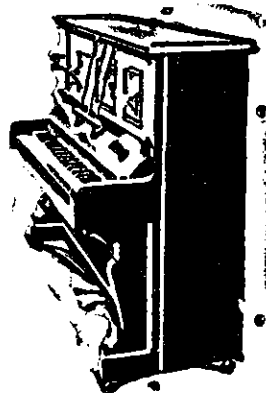
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ease beside his fire. But even once in the room, it was harder than she thought. She found so many little jobs to do, that at last her master, noticing her fidgeting hesitation, took his pipe from his mouth and questioned her himself.

'Well, Margaret, what is it? You seem a bit on the slow side to-night.'

'Yes, sir,'—but after that she got no further.

'Do you want something? or have you anything to tell me?'

'Yes, sir,' again.

'Good gracious, woman, haven't you known me long enough to speak out straight! What do you mean with your "Yes, sir?" Speak out, can't you, and tell me what it is?'

'It's just that, Mr. Blake, sir; it's the long time I've been with you,' stammered Margaret, the blood rising dully in her face till it rolled away under the thick grey hair on her forehead.

'Fifteen years or thereabouts,' said Mr. Blake, leaning back in his chair, his pipe held aloft in his hand.

'That's it, sir, fifteen years and two months, and—and—' taking the plunge wildly at last, 'please, sir, I wish to give my notice.'

'What!'

It was Mr. Blake's turn to seek vainly for words. Margaret going to leave him! Impossible! He could not have heard aright.

'What's that you say? Leave your place? Why, what crotchet have you got into your head now, I should like to know?'

'Please, sir, I'm going to get married.'

It was out at last, and the sound of the words that seemed to crystallise the fact gave her confidence. 'I am going to get married,' she repeated, 'to Michael Dawson, who has got old Mrs. Wogan's shop.'

But it needed more than that to make the fact of her approaching departure penetrate her master's brain. And even when he thoroughly grasped the reason, it was his loss not her gain that occupied him. It was most inconsiderate—that was his first impression,—and just now especially when he had had so much trouble in the office and was still uncertain whether the new clerk would suit the work or not. Then, by degrees, for he was a kind-hearted man, though selfish from having had no one to consider for so long—by degrees, Margaret's aspect of the case began to dawn upon him. It was but natural that she should wish to have a home of her own; but whether she was wise to accept this man of whose antecedents little seemed to be known, remained to be seen. At all events, he would have a wife who was a housekeeper beyond compare.

Mr. Blake, at Margaret's request, had latterly kept back part of each year's wages. Now this little accumulation must needs be forthcoming to provide her wedding dower. The money had, of course, been mentioned in the making of the match, and it had been decided that a part of it should go to renovating the house whilst the remainder would help in developing the business. This meant that Margaret Anne must have the money before the wedding day, so a week after her announcement Mr. Blake brought her home an envelope containing in addition to the ninety odd pounds of her savings enough to make a clear hundred, as his wedding gift to her.

Her master cut short Margaret's eager words of thanks, for there had been trouble in the office, and he was to go back after supper to try to clear up the tangle that the new clerk seemed powerless to cope with. He waited only for Margaret to draw out the two notes, dirty and crumbled but value for a hundred pounds, and sign a formal receipt for her money. Then, when she went down to her kitchen to wait for Michael, he returned to the office, to go over the accounts that apparently showed a deficit of fifty pounds.

The payment of an outstanding bill of five times that amount had not only produced the ready money for Margaret's fortune, but wherewith also to pay several creditors for similar amounts. But Redmund Wall, the clerk who had received the money and conveyed it to his employer, was now unable to account

for one of the notes he had received. Two he had changed and paid out. The other three he declared he had left on Mr. Blake's own desk, but—and therein lay the fact that held suspicion—he had not kept the numbers of any of them. It would be impossible, therefore, to trace the lost one, for it was ascertained that the man who had previously owned them had destroyed his record of them once Mr. Blake's receipt was in his possession.

It was at the time of his wife's death that Redmund Wall lost the situation that he had held for years, and months had passed before he was able to obtain employment again. Her long illness and the many weeks of idleness that followed had not only used up every penny of his savings, but had plunged him into debt. Just when rigid economy had brought him in sight of starting afresh again, a change in the firm where he was employed set him once more adrift. This time Mr. Blake had engaged him almost immediately, but now he knew that his disgrace would be the greatest satisfaction to the clerk who had hoped to be promoted into the place he had been given. And he knew absolutely nothing of the note beyond what he had told Mr. Blake. He was certain that he had laid all three upon the desk, and had seen his employer put his heavy paper-weight upon them. After that he had thought no more about them. His mind was occupied with other things and this preoccupation had been the reason of his real fault, that of not taking the number of the notes.

During his wife's lifetime their children had been well brought up and well cared for. Since her death they had been neglected, and what to do with them was a heavy problem. The girl whom he had hoped to see grow up to resemble her mother was becoming wild and rough; the boy, following his sister's example, was rude and independent; the youngest, a little lad of five, was so frail that the landlady, kindly though busy, shook her head over him and spoke of early graves.

Pressing upon his anxiety in regard to his children came the trouble about the missing note. This threatened to bring upon him overwhelming misfortune. Mr. Blake was unwilling to suspect him of dishonesty. After examining the books to see that the sum was really missing, he bade him go and search through his papers again while he went over the contents of his own desk a second time. But Redmund Wall had been present during the first search and he feared there was no more hope for him in one desk than in the other. The fate of the note was an impenetrable mystery and if it remained so—

Alone in the office he bent his head upon his outstretched arms and thought for one moment of this possibility. If he were arrested for this theft—of which he was absolutely innocent yet which he could do nothing to disprove—what would become of him, and what, oh! what of his friendless children?

But he put away the thought. God would not allow this awful calamity to come upon them. He had never lost the confidence in prayer that a good home training had taught him, and now, instead of looking where he knew the note was not, he closed his eyes and begged with all the fervor of his heart that the Mother of Sorrows would intercede for her sorrowful client and obtain for him the solution of the mystery.

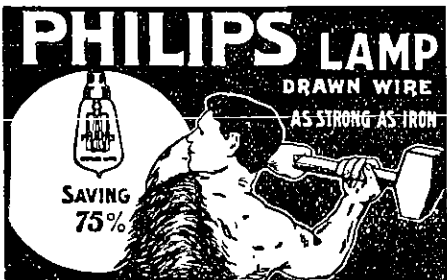
As he prayed the footsteps of the passers-by seemed to beat out the words of his prayer, till all at once he realised that a tread upon the stairs had broken on the rhythm. It passed the office and then paused at the door of Mr. Blake's room. He heard a knock, an answer, then the door was opened and closed, and there was silence. But only for a moment. The office rang sharply and with a sudden certainty the prayer was answered he obeyed quickly, and entered Mr. Blake's own room.

His employer was seated at his desk in hand the note that had been lost, and by a woman, middle-aged, short and stout, with grey hair pushed back from her forehead, swelled, her face flushed from weariness. 'Mr. Wall, you were per—'

Ken. Mayo

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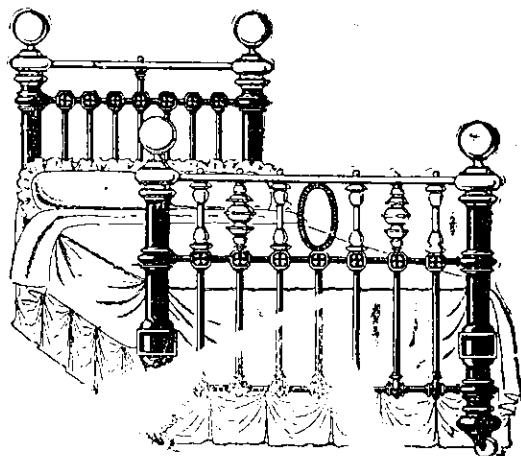
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Blake. 'I apologise to you for my mistake. I took the notes, two as I thought, to pay my housekeeper a sum that was due to her. They were dirty and damp, and the pressure of my letter-weight must have stuck two of them so closely together that neither I, putting them in the envelope, nor she, taking them out, saw what had happened.'

But Redmund Wall did not heed any more. He was free, proved innocent, our Lady had repaid his trust in her intercession, as she had so often done before.

On his way home, he passed the still open chapel and, kneeling in the gathering dusk, he repeated his thanks and added a prayer for help in his other trouble. He begged that our Lady would be a mother to his motherless children and teach him how to train and rear them well.

It was only next day that he began to wonder how the note had actually been found. On thinking it over then, he remembered that he had said no word of thanks to the woman who had justified him before the world.

* * * * *

Mr. Blake had asked for full particulars. With tears Margaret told her story.

Michael Dawson had been overjoyed at the sight of the hundred pounds, and sitting by the fire, he had planned the laying out of every penny of it, feeling and fingering the dirty crumpled notes. Then, curling back from the heat, the edge of a third became unfastened, and peeling it gently, he held it up before Margaret's eyes:

The news of the lost money had transpired as such things will, and with it the undisguised satisfaction of him who hoped to secure promotion in the downfall of the newcomer. Dawson had heard this, and knew that no suspicion could fall upon the finder of the note so long as its number remained unknown. His life had been a rough one, and his standard of morality was not that of his affianced wife.

At first Margaret had not understood his suggestion that they should keep the money which had come thus into their hands. But when it dawned upon her that he thought she would be a party to a theft, she told him without mercy what she thought of him. Snatching back the notes, not two now but three, she turned him from the house, thanking God for having saved her from marrying a would-be thief.

Vainly he protested that he spoke in jest. She was not deceived, and he had to go. Only afterwards, when she was left alone, tears of self-pity came in torrents. With Michael, in all probability, went her last chance of a home of her own. All her daydreams of the weeks gone by were swept away. She was an old maid, ugly and lonely, but at least, thank God, she was honest and faithful to her master. And thinking of him she remembered that he was looking for the note that she held in her hand and, without even waiting to put on her bonnet, she had gone out and down the street to the office.

It was hard to settle down again to the old routine. The thought of her long years of lonely evenings came to Margaret with a sharp pang. She wiped away her tears when a knock sounded at the kitchen door, and to her surprise, on opening it, she met the clerk whom Mr. Blake had summoned to his office to learn of the recovery of the note.

'I have come,' he said, baring his head as he spoke, 'to ask you to forgive me for not having thanked you last night for so quickly returning the note that was lost. I am afraid, too,' he added with a glance at her tear-stained face, 'that I am not the only person to whom this loss has been a trouble.'

His voice was kind, and there was in it a note of sadness that touched a seldom used chord in Margaret's heart. She did not often speak of herself and especially not to strangers, but a sudden wish for sympathy came over her, and at the same time a feeling of pride impelled her to speak. She did not know what Mr. Blake might have said about her broken engagement, and she did not wish even this stranger to think that her tears were shed for the loss of a would-be thief.

'Indeed, it is not trouble that the finding has brought me,' she said. 'Only this minute I was going to thank the Mother of God for showing me his real character before I was married and bound to him, honest or a thief.'

His eyes followed hers as she spoke, across the spotless kitchen to where an old brown rosary hung beside the hearth. The details of comfort and cleanliness were not lost upon him as he contrasted the kitchen before him and the comfortless room that was his home.

'I am glad to hear what you say,' he returned, 'but as I know nothing about the finding of the note you will excuse my thinking your—trouble might have come from it.'

'Well, it did, and it didn't,' said Margaret. 'You see I was going to get married and—and now I'm not. But it was only the loss of the home that fretted me. I was a bit downhearted and lonely, but still I thank God for it all the same.'

He had said his say, and now there was nothing to keep him, but in turning he caught the sleeve of his worn coat in the latch of the door and rent it away in a great hanging tear. That such an accident should have happened at her own door filled Margaret with dismay. In a moment the owner of the coat was seated by the fire, and she was busied by him with thread and needle.

It was a job that called for care. As she worked they talked and she learned his anxieties about his children, their names and ages and the personal traits of each one's character.

He told of the sorrow it was to him to think of the girl in the streets when school was over, and of the care that little Bertie needed. Margaret's offer that May should come and learn from her the elements of housekeeping was natural after the things she heard. And even after the coat was mended he went on telling, and she listened eagerly to all that he had to say. He would not have believed that Margaret was ugly. To him she was the embodiment of kindness and good sense, and the rosary on the wall was proof, had proof been needed, that his girl was safe to learn in the right way from this kindly woman.

Later when he had grown accustomed to seeing her with Bertie's arms about her neck and May important and happy learning to cook or to sew, and even Harry, so rude and rough in the street, also learning, though unconsciously, lessons of politeness and consideration in the kitchen where, with Mr. Blake's amused toleration, they were always welcome—then he began to wonder if it would not be for the happiness of all if he offered her another home in place of that which through the losing of the note she had missed. Sometimes when he came to fetch the children home he used to find them joining with Margaret in the rosary, and it was on one of these nights that she gave him the opening he was seeking.

'Hasn't the Mother of God done better for me in sending me these children,' she said, 'than I had thought to do for myself?'

'And for the children, too, has she not done well,' he replied. 'I think,' and he smiled, 'that since you are so kind, it is I who have come off the worst of all.'

Then she knew what he was going to say even before he asked her if she would make a home for his children and himself. It was a dream of happiness such as she had never looked to have before, but at first she would not hear of his marrying such as she. Only when he bade the children add their plea to his he saw that the resolution of her 'nay' was beginning to fail.

'Won't you come to me, Margaret,' he urged. 'I've prayed so long for a mother for the children that I can't but think our Lady has brought us together,' and again he smiled, for now he knew the whole story of her broken engagement. 'And you are not going to refuse us both our last chance?'

And put like that she could only give the answer that he wished, giving all, her love, her labor, and her life, and receiving in return what her empty heart had craved to have, the happiest, most blessed thing on earth—a really happy home.—*Magnificat.*

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Catholics everywhere will rejoice to learn that the Holy See has formally recognised Caldey Abbey as a canonically established Benedictine monastery and novitiate. The observance hitherto followed at Caldey, being in accordance with the holy rule of St. Benedict, has been approved by the Supreme Authority, and therefore in this regard it will continue as before. The principal difficulty, which had to be submitted to Rome, was whether the community might for the future include among the choir monks those who do not aspire to the priesthood, since it is the ordinary rule of the Church that only those are admitted to profession to the choir who are either priests or fitted for the sacerdotal dignity. This concession (says the *Universe*) has been granted, although it is an innovation on existing Benedictine custom by which those who do not study for the priesthood are accepted as lay brothers only, and do not attend the choir.

By the same rescript the Bishop of Menevia has been given jurisdiction over the community for a period of ten years, and with the approval of the Holy See his Lordship has appointed Dom John Chapman, O.S.B., as Superior and Dom Bede Camm, O.S.B., as Novice-Master. Brother Aelred Carlyle is permitted by the Holy See to make his novitiate at Maredsous Abbey, Belgium, under the direction of the abbot. When the year's novitiate is over he will be at liberty to make his solemn profession at once, and to be ordained priest as soon afterwards as the Bishop is satisfied with regard to his theological studies. The Holy See has generously conceded that, after his ordination, Brother Aelred may be canonically blessed as Abbot of Caldey.

It has always been the aim of the monks of Caldey to devote themselves to the contemplative life, and no change in this respect is either intended or desired. Their life, therefore, will consist mainly in singing the praises of God in choir, in prayer, and intercession for souls, and in study and manual labor. Thus it will not be their aim to devote themselves to missionary labors outside the island, though doubtless, as the years roll on, the abbot and other monks who will be ordained will, it is hoped, be heard in Catholic pulpits.

Letters from Brother Aelred.

Brother Aelred, in a letter addressed to his brethren, expresses his appreciation of the need and value of his year's novitiate at Maredsous. He says: 'It will mean a time of real training, with no external business or responsibility, and a complete freedom from anxiety. . . . There is every reason that I should have this time of training: and it is, as the Cardinal Archbishop said to me, a wonderful opportunity to get away from the work and look at it all from a dis-

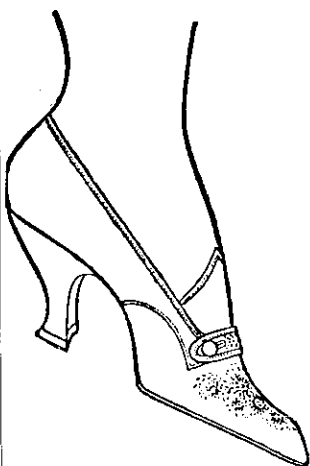
tance, and at the same time to submit myself to the discipline of a thorough probation in such a community as that of Maredsous. . . . The last three months have been a time of crowded experience for me, and I have had an introduction such as can have been granted to few to the Religious Life and Organisation of the Catholic Church, and of the Benedictine Order in particular.'

He proceeds to narrate in detail his experiences as a guest and brother in several Benedictine monasteries abroad. At the Abbey of Einsiedeln, in Switzerland, he found that the community consisted of 105 priests and 40 lay brothers, with about 250 students. The third abbot of this monastery was an English monk named Gregory, who lived at Glastonbury under St. Dunstan, and he brought with him many English observances which were in use at Glastonbury in the tenth century. The Abbot of Downside told him that if he were suddenly planted down in a mediæval English monastery like St. Edmunds or Glastonbury he would find the life very similar in many respects to the life that is being led at Einsiedeln.

Arrived at Rome, he stayed at Sant' Anselmo, and afterwards spent a week at Monte Cassino, the house of St. Benedict and the cradle of the Order. 'The wonderful kindness and real brotherly feeling,' says Brother Aelred, 'shown to each other by all the bishops and abbots is a revelation to me of the life of the Catholic Church. Men from all countries and speaking all languages meet as one family in the home of St. Benedict, their Father. . . . I wish I could convey some idea of the remarkable sense of religious and spiritual vitality that this great meeting of abbots gives one. One never has to think of this or that prelate's degree of orthodoxy, and the whole gathering gives one a great impression of the unity of the Catholic Church.'

Speaking of his first visit to St. Peter's and his interview with the Holy Father, Brother Aelred has many interesting things to say: 'St. Peter's has a life of its own, a deep, hidden life, with slow, strong pulsations sending the life-blood throughout Christendom. You can feel this life in the quiet chapels, especially in that of the Most Holy. You can see it in the poor woman kneeling at her confession: you can read it in the Confessionals themselves, for there all day long, priests speaking every tongue are absolving in the Name of the Lord. It all comes with the calm and simple conviction of perfect assurance that the Catholic Church is God's Church, founded by Christ Himself upon the Rock of St. Peter; and this conviction St. Peter's Basilica gives me in the highest degree. It is an extension of the feeling I had when the fathers, the abbots, and the bishop came to Caldey at our conversion—that of surrender into the hands of a great and beneficent Power which one could trust absolutely and entirely as manifesting God's Will. As I look back to that memorable February 18, when I made my own decision, I see how much more easy this thought

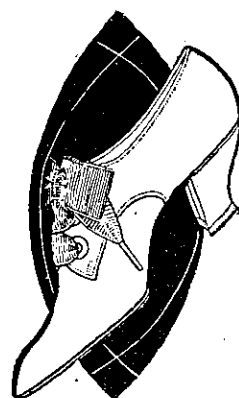
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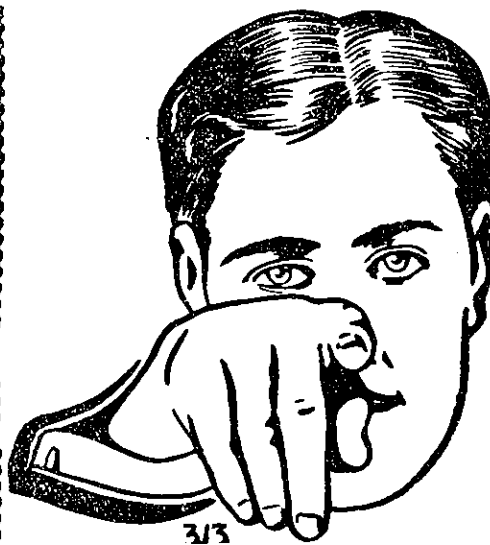
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has made everything for me. There were things I hated giving up, and there was a great deal that hurt unspeakably; and yet, underneath all the changes, there was this rather grim but joyful and resistless conviction of security and right-doing, which I have never questioned for a moment, and which is pulling me through.

Audience with the Holy Father.

Of his audience with Pope Pius X. Brother Aelred writes: 'The chief event of my life has come to pass. I have seen for the first time him to whom my thoughts and devotion have turned for so long. I have spoken with the Father of Christendom; I have knelt at his feet; I have received his special blessing. . . . At 9.15 Abbot Columba and I set off in a carriage to the Vatican. We drove up to the great bronze doors and entered the Papal Palace, passing the Swiss Guards, who presented arms with brisk clatter when they saw the abbot's cross and ring. We waited half an hour in one of the reception rooms near the Papal apartments. After a while a door opened and shut; a bishop passed out, and a Monsignor hurried along to tell us our turn had come. We went in, and found ourselves in a long, large room furnished as a library and study, and with apparently no one in it. As we advanced, however, we saw a corner almost behind the door we had entered, with shelves of books and many papers, and lying open upon a desk was the little book of Caldey photographs I had asked Cardinal Merry del Val to give to the Pope. At the desk, and just rising to greet us, was the Holy Father, Pio Decimo. The distance from the door to where he stood was so short that we had only time to genuflect once before we found ourselves at his feet. He refused to allow us to continue kneeling, and, kissing his hand, we sat—Abbot Columba in front of the Pope and I in the chair quite close to his left hand. He was dressed in his white cassock, but without cross or ring or cincture. He looked fairly well, and I thought did not show much sign of recent illness or of his 79 years. The Pope speaks quietly and slowly, looking very keenly at one, and slightly moving his hands in emphasis. He began to talk to us in Latin of the great favor and grace received by the abbot and monks of Caldey in what he called our miraculous conversion. Abbot Columba told him I hoped to spend a year at Maredsous for my novitiate, and that after my profession it was proposed that I should be ordained as soon as I was ready. The Holy Father then said, repeating the same words several times with emphasis and great kindness: "We accord the most ample faculties, and all, *all* dispensations, in order that he may be ordained immediately after his novitiate, and not only for him, but also for those at Caldey, for they have no need to be very learned in order to praise God."

Brother Aelred had brought with him a large number of crucifixes and rosaries for his brother monks at Caldey, and a silver cross for the Mother at St. Bride's. These were all blessed by the Holy Father, who gave leave to Abbot Columba to bestow the Apostolic Benediction with Plenary Indulgence at Maredsous Abbey, Caldey, St. Bride's, and upon two other communities. 'Then,' says Brother Aelred, 'we took our leave, and as Abbot Columba left the room the Holy Father, blessing me, pressed both his hands upon my head, and I came away with a feeling of great peace and happiness. I had experienced no strong emotion, and had only felt that I was in the presence of a holy and venerable Father whose heart overflowed with love for his children. . . . The audience lasted for twenty minutes, and directly we left the Pope we went into the Basilica and kissed the foot of the great bronze figure of St. Peter in the nave, and we went to pray at the tomb where the Apostle lies buried, whose successor we had just seen in the Vatican.'

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HOME RULE

THE IRISH LEADER AND THE PROPOSED CONFERENCE

On Sunday, September 28, Mr. J. E. Redmond, M.P., delivered a most important speech in Cahirciveen, Co. Kerry, in the course of which he gave Ireland's answer to the recent proposals that the Home Rule Bill should be submitted to a Conference of contending parties with a view to arriving at settlement by consent. Mr. Redmond was accorded a most enthusiastic welcome by the Nationalists of Kerry, and resolutions were submitted reaffirming Ireland's demand for self-government.

Mr. John Redmond, M.P., in supporting the resolutions, said—I am delighted and most grateful for the magnificent welcome which you have given to me on my first visit to O'Connell's county since I have had upon my shoulders the responsibility of the chairmanship of the Irish Parliamentary Party. I rejoice that my visit is paid at such an auspicious moment in the history of Ireland, when we are so rapidly approaching the goal for which many generations of our people have worked and suffered in the past.

The Nationalists' Strength.

I wish to congratulate Kerry on this enormous and unprecedented meeting. One of the commonplaces in the mouths of our enemies recently has been that Ireland has grown apathetic about Home Rule. This statement is a deliberate falsehood, and meetings such as this are sufficient to show it is falsehood. It is said that we have been recently silent. Well, it is true that we have been silent, or largely so, while our opponents have been shrieking. We have been law-abiding and orderly, while they have been boasting of illegality and instigating to riot and bloodshed. We have been preaching goodwill and conciliation to Irishmen of all creeds, while they have been making murderous attacks upon inoffensive Nationalist working men. We have made no threats of violence or bloodshed or revolution if our desires are not carried out, while they have been threatening the whole of the Empire and even the King himself with civil war if they are not permitted to veto an Act of the Imperial Parliament and override the wishes of four-fifths of their fellow-countrymen and a large majority of the elected representatives of Great Britain. I ask the public, and especially the British public, to compare these two attitudes. I say our attitude of peace, good order, and self-restraint is born not of apathy but of confidence in the justice and the certain triumph of our cause. I say their attitude of truculence, of bluster, of lawlessness, and recklessness is born of despair. We know that we have won our fight. They know that they have lost it.

Their Arguments Have Failed.

One of them recently said—I think it was that warlike lawyer, Mr. F. E. Smith, from Liverpool—that 'their argumnet had failed.' It is true. Their argument had failed everywhere. It had failed throughout the length and breadth of the Empire, which is to-day unanimous in favor of Ireland's claim. They have failed in the House of Commons. There, an overwhelming British majority, far greater than those which carried every great reform of the last century, has twice passed the Home Rule Bill, and in a few short months will finally pass it into law. Their argument has failed in the British constituencies. Three times in succession a Home Rule Government has been returned to power with overwhelming majorities. They have failed on the platform, where they utterly failed to rouse the old hostility, and it is to-day unquestioned that Home Rule is the most popular of all reforms in great mass meetings of the democracy of England, Scotland, and Wales. All the old arguments have been discarded. Who hears now of 'disintegration of the Empire'? Everyone recognises that Home Rule is the first essential of the strength and unity of the Empire. Who now hears of the persecution of the Protestant

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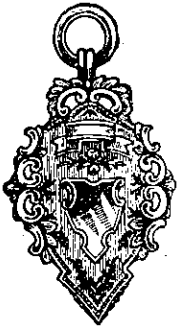
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minority? Who now hears of 'the unfitness of the Irish people for self-government'? All the old arguments have gone. 'Their argument has failed,' and their remains for them only—'Force.' The issue therefore is an extremely simple one. Will the British people submit to coercion by a minority of the inhabitants of one province in Ireland, and delay justice because Sir Edward Carson says justice shall not be done? With this confessedly the only remaining issue in this Irish problem it is no wonder our opponents are exhibiting the recklessness and the hysterics of despair.

What the Defeat of Home Rule Would Bring.

On our side, when, in addition to all this, we know that the destruction of the present Home Rule Bill would mean the complete breakdown of the Parliament Act, the loss of the Welsh Church Bill, the loss of the Plural Voting Bill, the restoration of the veto of the House of Lords, and the defeat of British democracy for a generation, it is no wonder that Ireland maintains an attitude of peaceful self-restraint and confidence. I am here to-day to ask for a continuation of that attitude and to assure the country that at no time did I feel more absolutely convinced that, in a period now to be measured by months and weeks, the Home Rule Bill will be the law of the land. Do not take me as minimising the seriousness of the opposition of the Orangemen, for whom alone Sir Edward Carson speaks. I regret, as I have often said, that the triumph of Home Rule should come in the form of a bitter political defeat to any section of my fellow-countrymen. There are no lengths, short of the betrayal of Home Rule, to which I would not go to obtain the consent and agreement of these men. But, when they won't consent, when they won't agree, when their only argument is a brutal *non possumus* to the demands of the Irish nation, I say we will establish the freedom of Ireland without them, and, if necessary, in spite of them.

The Conference Proposal.

You have recently seen a proposal for a conference to settle the Irish question, which was put forward by an old and consistent friend of Ireland and of Home Rule. Had it been received in a spirit of reason and conciliation and friendliness, it might possibly, though I doubt it, have averted some of the troubles which we have to face. It has, however, been rejected with brutal insolence by the only people for whom such a conference is supposed to be needed. I have remained silent up to the present on this matter, and my silence has been adversely commented upon in some quarters. I will tell you the reason for my silence. I wished to say not one word which might injure the prospects, no matter how vague it seemed to be, of a Home Rule Bill being passed by agreement, and I therefore held my peace. To-day, however, I must speak. If Lord Loreburn's suggestion has had no other good effect, it must have at least convinced everyone of the true character of the miscalled Ulster opposition. It is implacable, it is irreconcilable, it is based on no reason or argument, its root is the old spirit of ascendancy, it is simply a brutal and arrogant determination to override the will of Parliament and of the country at any risk and at any cost. It has, in its attitude towards Lord Loreburn's suggestion, exposed its true inwardness, and rendered the passage of the Home Rule Bill more certain, if that could be possible, than ever. It is not easy to forecast the next move of our opponents, but, if I might be allowed to make a prediction, I would say, judging by the recklessness and stupidity of their past manœuvres, we may expect to find in the future a continuation for some time of their mock military parades and threats of civil war, indulged in, I suppose, for the purpose of proving to the British people their loyalty to the Throne and the Constitution. We may expect efforts made by hooliganism and attempts at rioting in the House of Commons to discredit, disgrace, and destroy the Parliament of England, by way, I suppose, of winning popular support in England from the masses of the British people. And in Ireland we may, perhaps, look for a repetition of attacks upon the lives and properties of Catholic or Nationalist work-

ing men in Belfast, by way, I suppose, of convincing English Protestants that Home Rule means the persecution by Catholics of the Protestants of Ireland. This kind of thing we may perhaps expect. They are the methods of desperate, broken, and resourceless men. We know that such methods can only recoil on their own heads. Let us, on the other hand, continue to trust to reason, argument, and peaceful organisation, to moderation, self-restraint, the methods of conciliation and the absence of violence, disorder, or crime of any sort. If we do, believe me, the immediate future, aye, the coming blessed year of our Lord, 1914, will see the splendid and certain victory of our cause.

SOLDIER PRIESTS

Under the above heading a writer in the Paris *Univers* gives a list of some of the very many valiant French soldiers who have exchanged the uniform for the cassock 'to continue under the soutane,' as the writer expresses it, 'the patriotic work for France which they had begun under the uniform.'

And, first of all, the writer recalls 'that under the Second Empire there was at the head of the See of Agen a prelate who bore a noble name—the Count de Levezou de Vezins. Before studying for the priesthood, Monsignor de Vezins had been a colonel of a regiment of cuirassiers. He had been a married man, and heaven had blessed his union with two brave and pious sons, the younger of whom made the campaign of 1870 as lieutenant of the 93rd Infantry under Canrobert. At the battle of Rezonville where the regiment was literally decimated, this young officer was fatally wounded. Left bleeding on the field of battle, he was not found by his comrades until the following day, just as he was about to breathe his last. The other son of Monsignor de Vezins was an artillery officer, and quitted the service as a lieutenant-colonel. He did brilliant service in Mexico. Under the walls of Puebla, directing the fire of his battery, he was grievously wounded.

Monsignor Oury, who was for a long time Archbishop of Algiers, was a soldier before becoming a priest, and, curiously enough, his soldierly career began at Algiers, the very place he later ruled as Archbishop.

Monsignor Lamoureux was an officer before he was a Bishop. As such he distinguished himself in 1870 recruiting and organising a corps of volunteers.

Monsignor de Logounes, Bishop of Rodez, went through the war of 1870 in the Army of the East as a captain.

Monsignor Augouard, the indefatigable Vicar-Apostolic of the Congo, fought in the same war in the Zouaves of Charette.

At Nice there lives at present a most respected pastor who, not so long ago, was one of the most distinguished of the higher officers of the French Army. Abbé Crepeaux was received at St. Cyr (the West Point of France) when he was hardly seventeen, the year before the Franco-Prussian War. At the battle of Champigny, where his regiment had 500 killed or wounded, of which twenty were officers, the young lieutenant received a grievous wound.

A little while after he received with his promotion the Cross of the Legion of Honor. Captain at twenty-three, major at thirty-five, M. Crepeaux was made lieutenant-colonel at forty-two. At the moment of his promotion to colonel he resigned his commission in order to study for the priesthood.

Three years ago, a most distinguished officer, Colonel de Courson de Villeneuve, left the service and a few months later was ordained a priest by the Archbishop of Rheims.

Abbé Perrin, who fills to-day the office of vicar of the Cathedral of Bezancon, fought valiantly in 1870 in the Corps of Colonel Keller. At the end of the war he was quartermaster-sergeant. A few months later he left to study for Holy Orders.

Dom du Bourg graduated from St. Cyr in 1862 in the cavalry. His wife dying, he provided for his children, gave up the army, and became a Benedictine.

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The late Father de Bange, S.J., son of a celebrated colonel of artillery, was a brilliant pupil of St. Cyr before entering religion.

Recently Captain Jordan, of the infantry, and Lieutenant Rodie, of the colonial artillery, left the army to study for the priesthood. Captain Jordan was a St. Cyr man. In 1900, in the campaign in China against the Boxers, he, although grievously wounded, determined to remain at the head of his men, and his bravery on that occasion won the Cross of the Legion of Honor, conferred on him a few days later.

CATHOLIC FEDERATION

DOMINION EXECUTIVE.

(From our Wellington correspondent.)

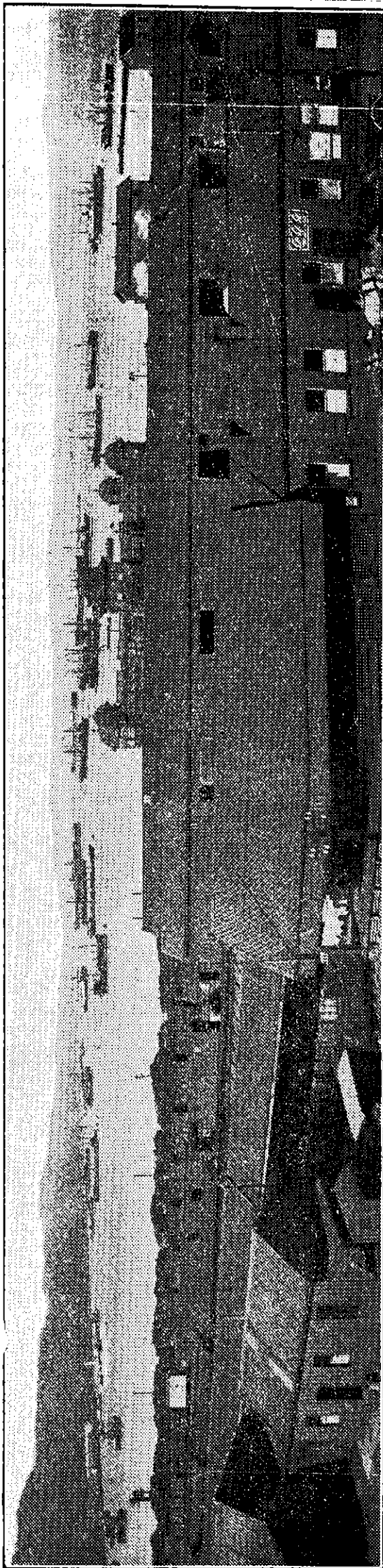
November 8.

The weekly meeting of the Dominion Executive was held in the Board Room on Wednesday, November 5, the president, Mr. F. K. Reeves, in the chair. Mr. M. O'Kane wrote resigning his position on the Executive. It was resolved that the secretary write accepting same, and conveying the Executive's regret thereat. A considerable amount of correspondence was dealt with, including a letter from Rev. Father Bowe, of Dannevirke, enclosing an extract from the local paper—a letter signed 'Unsectarian'—calling attention to the alleged boycotting by the N.Z. Catholic Federation of business people of other denominations, and Father Bowe's interview with the editor, in which he denied the accuracy of the statements made. Mr. B. Ellis was unanimously elected to fill the vacancy caused by Mr. O'Kane's resignation. The secretary reported that he had been in communication with Christchurch, Dunedin, and Auckland, with regard to commencing organising work in those dioceses, and in each case had been informed that it would be better to wait a few weeks before commencing operations in those districts. He was therefore directed to proceed forthwith throughout the Wellington archdiocese on an organising trip. (Mr. Girling-Butcher left for Wanganui on the 8th inst.) Members of the Executive will proceed to various adjacent parishes as occasion requires to address meetings and assist parish committees. The secretary reported that during the week 22 people were directed to boarding houses and private houses kept by Catholics; also that the employment bureau had, both in the Wellington district and elsewhere, done useful work, which was considered highly satisfactory by the Executive.

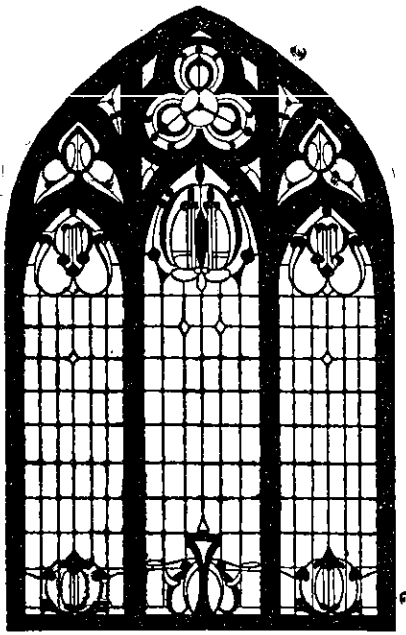
Re immigration.—No boat had arrived since the last meeting. The secretary also reported that during the week Mr. D. F. Dennehy, of Westport, had interviewed him. Mr. Dennehy, who had brought several farm laborers out from Ireland, ridiculed the idea that the Irish were not emigrating. Many thousands each year made up their minds to emigrate, and why should New Zealand (which is in every way more suitable for Irish people than America or Canada) not have the benefit of such desirable immigrants? The secretary mentioned that a male immigration committee was badly needed, and it was resolved—'That the St. Vincent de Paul Society be requested to take this matter up.' It was resolved—'That a circular letter be sent to each parish committee through the diocesan secretaries, strongly urging on them the importance of seeing that every member of the Catholic community is on the electoral roll.'

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Current Topics

Abbot Gasquet on Religion in England

Abbot Gasquet, O.S.B., is at present engaged in a lecturing tour of America for the purpose of gathering funds to meet the heavy expense connected with the great work of the revision of the Vulgate which has been entrusted by the Holy Father to the Benedictine Order. Immediately on his arrival in America he was, of course, seized upon by the press reporters, who questioned him regarding the state of religion in England. Abbot Gasquet is not in the least given to extreme, sensational, or exaggerated speaking; and even allowing for a little possible embellishment on the part of the enterprising newspaper man his views may be taken as a very close approximation to the truth. The distinguished Benedictine is reported as saying that the condition of religion in England was, outside the Catholic Church, deplorable. Oxford and Cambridge, he declared, were becoming more and more atheistical. The Anglican bishops had lost all authority over their clergy, and were quite frankly freethinkers. The middle-classes no longer thronged dissenting churches, and the lower classes were absolutely without religious impulses. 'The Catholic Church,' proceeded Abbot Gasquet, 'alone remains unmoved, and the intellectuals are drifting to it in large numbers each year. Within a generation I firmly believe England will be divided between Catholics and freethinkers, as Protestantism is becoming more and more a negligible force. I myself happen to know many new Catholics of the intellectual class, as I am a member of the Authors Club, London, and I can see conclusively that those who are not drifting away from religion are drifting toward Catholicism. If it is able to reach the middle-classes, England will become a Catholic country.'

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The Abbot's views as to the probable religious developments in England and as to the lines along which religious cleavage will ultimately run are interesting as fore-shadowing the early fulfilment of a prophecy made long ago by the penetrating and far-seeing Newman. In an article in the *British Critic*, written as far back as 1839, a few years before his reception into the Catholic Church, Newman anticipated the view now expressed by Abbot Gasquet, and wrote these prophetic words: 'As regarded what was called Evangelical Religion, there was more to cause alarm. I observed upon its organisation; but on the other hand it had no intellectual basis; no internal idea, no principle of unity, no theology. "Its adherents," I said, "are already separating from each other; they will melt away like a snowdrift. It has no straightforward view on any one point, on which it professes to teach, and to hide its poverty, it has dressed itself out in a maze of words. We have no dread of it at all; we only fear what it may lead to. It does not stand on entrenched ground, or make any pretence to a position; it does but occupy the space between contending powers, Catholic Truth and Rationalism. Then, indeed, will be the stern encounter, when two real and living principles, simple, entire, and consistent, one in the Church, the other out of it, at length rush upon each other, contending not for names and words, or half-views, but for elementary notions and distinctive moral characters.'

A New Presbyterian Departure

It is always a puzzle to us to understand how Christian men, and much more Christian ministers, can actively ally themselves with a confessedly religious institution such as Freemasonry from whose religious creed all reference to Christ—the God-Man, the Saviour and Redeemer of the world—has been deliberately eliminated. To the Catholic mind, to have part or lot in such a mutilated faith and worship or to countenance it in any way is simple disloyalty to Christ. 'He that is not with Me,' said our Blessed Lord, 'is against Me; and he that gathereth not with Me, scattereth.'

Ministers have, moreover, a special and almost personal reason for holding themselves aloof from, if not for actually reprobating, the Masonic cult. Freemasonry, claiming as it does that its religious doctrines are sufficient, necessarily becomes—whether it so professes itself or not—a rival to or a substitute for other forms of religion and for the Christian Churches generally. That Masonry does put forward its doctrines as a sufficient religious creed might be established from a dozen authorities. For our present purpose one will suffice. 'We now find,' writes Sickels regarding the third degree, 'a man complete in morality and intelligence, with a state of religion added to ensure him the protection of the Deity and to guard him from going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything more can be suggested which the soul of man requires' (*Freemason's Monitor*, pp. 97-98; Book p. 40). That practice follows theory as to the completeness and sufficiency of Masonry as a religion is also beyond question. 'Masons say without hesitation that the man who lives up to his Masonic obligations is sure of heaven. Or as they more frequently put it, "Masonry is good enough religion for me"' (Blanchard, quoted by Book p. 39). Ministers, therefore, from an instinct of self-interest and self-preservation, if from no higher principle, are usually wise enough not to give aid and comfort to what, if not an enemy, is at least more or less of a rival to their own churches.

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One leading Presbyterian minister of New Zealand, however—the Rev. R. Evan Davies, of Knox Church, Dunedin,—takes a different view, and evidently believes in the principle that you cannot have too many friends in the struggle through life. Under the mystic heading 'I.T.N.O.T.G.A.O.T.U.' and with the more intelligible sub-heading 'Masonic Service,' the *Dunedin Evening Star*, of Saturday, November 8, contained the following advertisement: 'The Officers and Brethren (with their friends) of the Lodges working under the N.Z. Constitution are invited to attend a Masonic Service to be held in Knox Church, to-morrow (Sunday), commencing at 3 o'clock. The brethren will meet at the Masonic Hall, Moray place, at 2.30 p.m., and proceed in procession to the church. Dress: Morning dress, with regalia, white ties and gloves.' The advertisement was signed 'A. Stoneham, Prov. Grand Master N.Z.C.' The service was duly held, and was thus reported in the *Otago Daily Times* of Monday, November 10: 'The brethren of the English Constitution, Irish Constitution, and New Zealand Constitution, Masonic Order, met at the Masonic Hall, Moray place, at 2.30 yesterday afternoon and marched in procession in regalia to Knox Church, where they were joined by brethren of the Scottish Constitution, to attend church service. The Rev. Bro. Davies, Chaplain of the English District Grand Lodge, preached a very interesting sermon, applicable to Masonic matters, which was listened to with great attention, and evidently much appreciated by the hearers. The lesson was read by the District Grand Master of the English Constitution, Bro. T. S. Graham. Bro. D. Cooke, District Grand Master of the Scottish Constitution, presided at the organ and conducted the musical portion of the service. After the service was concluded the brethren unrobed in the church and disbanded to their homes. A number of the general public took advantage of the opportunity extended to them of being present.' This certainly marks a new departure in Presbyterianism and in the historic Knox Church; and it is one which we cannot help hoping will not be widely imitated.

The 'Frenzy of Undress'

'The fashion,' Shakespeare says, 'wears out more apparel than the man'—and assuredly it wears out more apparel than the woman. 'Fashions change like leaves on the bough'—and the hat, and coat, and skirt, and costume must be used only for one season, and then replaced by later 'creations'—not because the older ones are worn out, but solely at the bidding of tyrant fashion. And the tyranny of fashion is respon-

sible for more than mere waste and extravagance. It is in part, at least, responsible for the phenomenon—as painful as it is puzzling—presented by the sight of good girls, even good Catholic girls, making themselves party to the hideously ugly and flagrantly immodest modes of dress that are now so much in vogue. We have called the dress ugly, because no one can pretend that a skirt which is so tight that its wearer cannot really walk but only waddle is a thing of beauty, or is, indeed, anything but a laughing stock to sensible people. It is getting more and more abbreviated, also, at both ends; and if the shortening process is carried much further the 'smart' woman of the near future will answer almost literally to Kipling's disgusted description—'a rag, a bone, and a hank of hair.' That the slashed skirt, X-ray gowns, and other modes of the hour are immodest we have the evidence of our own eyes, and the definite testimony of priests and doctors that they are, as an actual fact, an incitement to passion and lust. Now to the mind of the normal healthy-minded Catholic girl all this must be thoroughly abhorrent. But environment is strong, and convention and fashion almost irresistible except to the strong-minded; and so many otherwise excellent girls weakly compromise, and without going the limit in the matter of dress extravagance they meet the present demoralising tendency rather more than half way. They do not belong to the class somewhat fiercely denounced by Father Benedict, O.S.S.S., editor of the *Catholic Review*, in an interview given to a representative of the *London Universe*. 'It is only too true,' he says, 'that no fashion could be invented too shameless or too absurd for some women—they would go to hell rather than be out of fashion. To my mind and to that of anyone who has had real practical experience of the world, and real knowledge of human nature, this frenzy of undressing is only a further manifestation of the complete laying off of every vestige of Christian restraint and decency that has characterised the last 25 years.' But they do need the hint which he gives to Catholic girls. 'No Catholic girl with any true sense of decency and with any sense of that modesty that should be her glory, can possibly degrade herself by the slavish surrender of her body to the unholy fashion of the day. Of one thing I am sure, that sanity must return sooner or later, and that in a few years' time every clean and decent mind will look back upon the present descent into savagery with horror.'

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Father Benedict has not been content with mere criticism and denunciation, but has drawn up some practical directions for Christian girls, the observance of which will ensure modesty and moderation in the matter of dress. They are: (1) Dress should be full so that you can walk. Clothes should cover arms down to the wrist, and also the neck. (2) Hats should be of rational dimensions, so that you can go to Holy Communion without fear of accident. (3) Ornaments should be characterised by simplicity, and there should be reasonable quietness in choice of color. To these we would add the following, as the golden rule on the whole subject: Remember that your duty is not to see how far you can go in the direction of the objectionable modes without actually transgressing the bounds of decency, but rather how far you can keep away from even the appearance of seeming to countenance or approve them. With this addition, Father Benedict's summary of guiding principles may be heartily recommended.

'Christ, Not Hygiene'

The feeling that the sex hygiene instruction for children fad is going too fast and too far is beginning to find expression amongst thoughtful educators in America. The International Congress on School Hygiene was held at Buffalo from Monday, August 25, to Saturday, August 30; and the view we have referred to was clearly voiced in the papers presented by such high authorities as Dr. Thomas M. Balliett, Dean of the School of Pedagogy in New York University, and

William Trufant Foster, President of Reed College, Portland, Oregon. Several thousand people, the majority of whom were women, attended the Congress, and listened to papers and discussions in which, according to the summary report appearing in *America*, the most delicate of subjects was handled, 'certainly with frankness and occasionally with blunt freedom.' One of the lady teachers, indeed, waxed enthusiastic regarding her success in teaching school children the mysteries of sex and generation by means of flowers and animals. She told how the teacher went on to instruct the growing boy that he had within his body the seed of future generations, and that he must respect himself and avoid any abuse for the sake of the future human beings whose fate was entrusted to him. The notion that a growing lad would really be likely to make any serious effort to master unruly inclinations out of solicitude for the interests of posterity shows to what ludicrous lengths excellent people may be carried by the force of a fad and by the mere strength and momentum of their good intentions.

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What was admitted to be by far the ablest and most powerful address on the subject was that given by the Rev. H. Tierney, S.J., Professor of Philosophy at Woodstock College, Md. Father Tierney dealt with the topic, 'The Catholic Church and the Sex Problem.' He spoke fearlessly of the increasing efforts of the Catholic Church throughout her whole existence to conquer impurity of all kinds and to purify and elevate society. He pointed out that the means which she employs, moral instruction under the sanction of supernatural religion, together with the high ideal set before her children in theory and practice, are the only ones adequate to control the evil. 'Christ, not hygiene, saved the world!' he cried, 'and Christ, not hygiene, will save it again!' He warned the assembled educators that all detailed sex instruction in the schools, whether by the regular teachers or by others especially qualified, must lead to disastrous results. The origin of temptations is for the most part psychological, not physiological. A sensuous thought, an alluring image entertained in the imagination, leads to bodily inclination and to impure actions. To keep the subject of sex structure and function before the minds of the children is to feed their imaginations with the material of such images and temptations. The safety of children, and indeed of adults, lies in diverting their attention and interest to other healthy channels. Nor will warnings as to the dreadful diseases and physical evils consequent upon abuse avail to check the passions so inflamed. They will only render the sinner more cautious and induce him to learn and to employ means of protection against infection while continuing to indulge his passions. The instruction in sex hygiene is therefore liable to become simply a course in scientific immorality. Father Tierney did not condemn classes for the instruction of parents. But he counselled the Federation of Sex Hygiene to begin their work further back, to attack the root of the evil. 'Build up the character of the children, teach them self-restraint from moral and religious motives, close the low theatres, purify the moving pictures, cleanse the novel, frown on the immodest fashions in dress, abolish animal dances! By such means there is some hope that your high purpose may be in a measure fulfilled.' This admirable address (says the report) delivered with great force and eloquence, was received with general and enthusiastic applause. The *Public Ledger* of Philadelphia is in entire agreement with Father Tierney as to the danger of giving to little children in the schools the sort of instruction, which, it says, is 'tantamount to a mud bath.' 'The country is obsessed,' it says, in its issue of September 17, 'by an unholy rage for vice investigation and vice exploitation. It has threatened to debauch the stage, but wise men and women whose strong sense is above the superficial speculations of amateur sociologists will check the attempt to institute vice teaching in the schools.' The Catholic Women's Saturday Afternoon Club, the largest social organisation of women in Western New York, sent to the Congress a strong protest against the introduction into the

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schools of any direct instruction in Sex Hygiene and recommended instead classes for parents, mothers to be instructed by women specially qualified and fathers by men. That places the duty upon the shoulders of those to whom it primarily belongs, and makes a practical effort towards seeing that parents are qualified to give the measure of instruction necessary.

OUR LETTER FROM FRANCE

Paris, October 1.

An Old Heresy Closing its Doors.

After an existence of more than 1400 years one of the old heresies of the East is likely to close its doors one of these days. One of the most strenuous opponents of Nestorius, the heretical Archbishop of Constantinople (A.D. 431), was Eutyches, abbot of a monastery in the city. But in his zeal he went too far. Nestorius taught that in our Lord Jesus Christ there are two natures and two persons. The Catholic Church has always taught the doctrine of one person and two natures—the divine and the human. Eutyches taught that in Him are one person and one nature, the human nature being somehow mysteriously absorbed into the divine. Eutyches was by no means a clever man. Church historians all describe him as 'dull but obstinate.' But when condemned by the Fathers of the Council of Chalcedon he possessed cunning enough to succeed in getting a Court party on his side. Henry VIII., Louis XIV., and Joseph II. were not the first kings to dabble in theology. The Emperors of Constantinople of those far away days gave them the lead. Elizabeth of England was not the first royal lady to undertake the guidance of the Church. The Empresses Eudocia and Theodora of the days of Eutyches gave her the example. But it has always been a sad time for religion when kings and queens and laymen essayed to play the part of Popes and Doctors of the Church. Christendom would have been spared much aberration and persecution, many disorders and many tears, had those lay persons confined themselves to their own sphere. Under the protection of emperors and empresses the heresy of Eutyches—called Monophysitism or one-nature-ism—spread all over Asia Minor, Egypt, Abyssinia, Syria, Mesopotamia, even to Persia and India. So it was a mighty heresy in its day. But like all heresies—like Protestantism for instance—Eutychianism soon subdivided into many sects and consequently lost coherence and influence. Towards the middle of the sixth century a monk named Jacob Baradai began an energetic revival of Eutychianism. He was active and did all in his power to bring the divided parties throughout Syria and Mesopotamia under one ecclesiastical government, and so establish them on a solid basis. His organisation—under the name Jacobites—has since lived on in those countries. To-day it bids fair to disappear for ever. Some months ago it was announced that the Jacobite Patriarch, His Beatitude Abdullmessih, had sent on his declaration of submission to the Pope. Later the conversion of two archbishops—Mgr. Halluli and Mgr. David—was reported. Now news comes that Mgr. Efreem and several priests of Abdin, called Djabel-el-Tour, have declared themselves ready to pass over to the Catholic Church. The people of a whole district near Abdin have been received into the Church, and 33 villages near the town of Seert in Mesopotamia have asked for Catholic priests. News also comes that the Jacobite Christians of Malabar in India are moving in the same direction. The *Univers* observes:—'If, as it is natural to suppose, the faithful will follow their pastors, an error over 1400 years old will soon come to an end and 100,000 Christians will re-enter the fold of the Catholic Church.' Pope Pius X. recently sent his blessing to the Patriarch and the archbishops. After all, he has some consolations in life.

Bernadette Soubirous Declared Venerable.

For a considerable time the usual inquiries as to the sanctity and miracles of Bernadette Soubirous, the

French girl to whom the Blessed Virgin appeared in the grotto of Lourdes in 1858, have been carried on by the ecclesiastical authorities. Bernadette Soubirous was born of poor parents at Lourdes in 1844. There was little remarkable in her child life beyond her gentleness and piety. On February 11, 1858, as Bernadette and her sister were out gathering dry brushwood on the banks of the river Gave, this little girl saw the first of those radiant Visions which have since attracted to Lourdes millions and millions of pilgrims from all parts of the world. The Visions—eighteen of them—came to an end on July 16, 1858, the feast of our Lady of Mount Carmel. Alarmed at the appearance of any witness to the supernatural, the local anti-Christian combinations set to work. For eight years the life of Bernadette was made miserable by irreligious police, magistrates, lodges, and atheistic doctors. Indeed, a sanhedrin of these pedantic medicine-men insisted on examining her to prove her insane; but they were forced to tell the truth and pronounce the girl of perfect equilibrium in brain and temperament. In 1866, Bernadette, now 22 years of age, left Lourdes and entered the convent of the Sisters of Charity and Christian Instruction at Nevers. To love, pray, work, suffer, be silent and simple, and move about like an obscure shadow—that was her life for twelve years in the convent. At her burial in 1878 in the little convent chapel of St. Joseph on the convent grounds, her Sisters intoned, instead of the usual 'De Profundis,' a jubilant Magnificat. Last August the process of Bernadette's beatification reached the stage in which the subject is declared 'Venerable.' On August 13, the Pope gave his *placet* to the request of the Cardinals of the Sacred Congregation of Rites, and little Bernadette shall, till she is beatified, be known as the Venerable Marie Bernard—her name in religion. This honor to Bernadette is a cause of joy to the whole Catholic world, to France her dear motherland, to Lourdes her birthplace and the scene of her supernatural visions and to Nevers, which guards her tomb, and has been most active in the cause of her beatification.

Catholic Holland: Two Sides to the Medal.

There is no country in Europe in which the Catholic population seems so well organised as in Holland. There you have diocesan unions and district unions all over the land; they work for the promotion of all the interests of religion and they watch over politicians and over politics where politics touch religion. There you have associations of the professions—doctors, lawyers, engineers, students. You have associations of the several trades—carpenters, masons, painters, and so on. The middle classes of citizens have associations in each diocese. There are strong temperance and total-abstinence societies. Even the soldiers are not forgotten; associations for their moral and religious welfare exist in all the garrison towns. Religious confraternities are, of course, numerous. The Catholic parliamentary party wields much influence in both Houses. In the late parliament you had 17 Catholic members out of the 50 who make up the Upper House, and 26 out of the 100 in the Lower House. A third of the Cabinet Ministers were Catholics. You have over 100 Catholic newspapers and periodicals scattered among the 2,064,000 Catholic people of Holland. The provision for education—at least for higher education—is ample. Each of the five dioceses has its theological college and its preparatory seminary. Beside these you have 22 colleges and high schools. There are 28 mission houses for training young men and women for the foreign missions. Little Holland holds a noble place in the foreign missionary fields. You have 160 Catholic hospitals, besides many orphanages and benevolent institutions scattered over the Catholic provinces. Higher studies are carefully cultivated: you have associations for the promotion of 'Faith and Science' in all the greater towns. All that is grand, but unhappily the medal has another side. With all these unions and associations, each one doing good work, the Catholic population is not, in numerical increase, keeping up with the increase in the rest of the population. In 1839, when Holland separated from Belgium the Catholics were 40 per cent. of the population; in the 1910

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census they showed only 35 per cent. In late years the decline has been very marked. 'The increase in the Catholic population,' says the Catholic paper, *De Tyd*, 'has been 10 per 100 inferior to that of the Protestant population. What is the cause of this decline? Several causes are assigned. One is the poorer soil and the less favorable economic conditions of the southern (Catholic) provinces. Hence in the poorer districts the marriages are later, and the infant mortality is larger. The increase of mixed marriages is set down as another cause of losses to the Faith. A third cause is the greater influx of Catholics from the poorer country districts into the great cities of Amsterdam, Rotterdam, La Hague, Utrecht, and the other great industrial centres. Here poor country workmen, removed from their old religious and home influences, get lost in the crowds, and fall into the hands of the atheistic, Socialist societies. Once caught in the Socialist trap Catholic workmen are lost to the Church. Strange that the wild Utopias of Socialism should so fascinate thinking men, but the Dutch working man is not a logician or acute political analyst. At anyrate, the two great factors in this relative decline are Socialism and the rush to the cities, where the manners and the morals of the rustic invaders soon sadly deteriorate. Clearly the leaders of the Catholic organisations must look to this 'leakage,' must devise new means to counteract these two evil influences. They require a second Dr. Schaepman to arise to pull them together for this general effort. Mayhap they have too many unions and associations in Holland as in France—'parochial' institutions, each one doing good within its own sphere, but none taking in the great wants of the whole country. Mayhap the multitude of unions is really disunion, the dissipation of strength. Here the Germans show their wisdom and discipline with their great national *Volksverein*; with their great annual congress of German Catholics whose resolutions and discussions give a lead for the coming year to all Catholic Germany, and with their great central Intelligence Depot at München-Gladbach radiating the spirit and substance of these discussions and resolutions in thousands of articles, tracts, and booklets, week after week, to Catholic homes in the towns and villages of the whole Fatherland. A great national People's Union of this kind is what France needs. She has multitudes of smaller ones; but as forces in national questions, *cui bono*? A number of small confraternities or associations, each with its own leaders—oftentimes hustlers who prefer to rule in a village to being subject in a kingdom—are a sad dissipation of energy.

The Burning of Bebel.

The funeral obsequies and the cremation of Bebel at Zurich formed a great demonstration of Socialism. Twenty-five thousand people walked in the funeral procession from the Town Hall to the crematorium. Amongst them were 40 members of the German Reichstag, and about 250 members of other Continental Parliaments. Torrents of speeches were poured out on the occasion. Bebel had willed—'Let the urn containing my ashes be placed near that containing those of my wife.' M. Vautel, writing in the *Matin*, says that herein was a contradiction—a contradiction between the sentiment of the spouses who would not be separated even in death and cremation, which would reduce them to two little pinches of calcined phosphate. Besides, it was a faltering example, for Bebel taught free-love and the promiscuity of the sexes. It was an example of conjugal fidelity, no doubt displeasing to some of his followers. Whilst the cinerarius or kiln-burner was sending up the body of Bebel in smoke, a great meeting was held in the square at Zurich, attended by 20,000 people. Socialist orators from all countries in Europe pronounced panegyrics on the great leader. They poured out a Mississippi flood of oratory, glorifying Socialism and its greatest promoter. One described how Bebel found Socialism in Germany a poor squabbling sect and raised it to a powerful, well-knit party having at its back 4,500,000 electors. Another spoke of him as the Pope of Socialism; another as the Cromwell of Socialism; another as a brainy man, without school-education, yet self-taught and the writer of many precious volumes; another as the great strong-willed

organiser who had kept a large mass of centrifugal elements within the bounds of an iron discipline. Others described his triumphs at the general elections and at the Socialist congresses at Eisenach, Essen, Erfurt, Nuremberg, and Amsterdam, and his victories over such opponents as Lassalle, Volmar, and Jaurès. Indeed, a volume would be required to give a good account of his battles and victories for the cause. All deplored his death as a great loss to the cause of social democracy and such, no doubt, it is.

A Great Organiser.

One may well inquire as to the secret of Bebel's power. How is it that an uneducated mechanic succeeded in forming a party supported by 4,500,000 electors and a camp-following of three times that number? How is it that he ruled those motley and discordant elements with a rod of iron? Like a general he gave the word of command, and the troops moved in the direction indicated. At the Socialist international congress of Amsterdam in 1904 he met that French ranter, Jaurès, and wiped the floor with him. What, then, was the secret of Bebel's power? His nationality and his early surroundings; he was a German and he was the son of a soldier. Bebel was endowed with the German worship of discipline, spirit of organisation, taste for association, appreciation of solid present realities, and then, Teutonic pride and obstinacy. Though he succeeded in acquiring some smatterings of knowledge he was no original thinker; he got all his ideas from Karl Marx's book, *Das Kapital*. Add to his national character his birth and early surroundings, and you have the whole man. He was the son of a soldier, born and reared in the barracks. As a boy he used to take drill with the recruits. Owing to his weak health he was not permitted to enlist. He became a turner, joined a working-man's club, and, later on, put his military ideas and aptitudes at the service of the socialist propaganda. All his later life was then devoted to maintaining unity and discipline among the socialistic groups, and he succeeded wonderfully in his purpose. Will his successors, Liebknecht, Ledebour, Haage, or Scheideman, be able to maintain that closely-knit organisation? Already signs are appearing that they will not.

The 1913 German-Socialists' Congress at Jena.

This year's congress of the Socialist organisations of Germany is going on at Jena. Obviously the energy, individuality, and strong hand of August Bebel are not there. There seems to be something like a tired, exhausted feeling over the meeting. The liveliness of former congresses is absent. There is a want of objective; there is indecision and division of opinion as to what to aim at next. Some are for the general strike; some are for political agitation and parliamentarianism; some would turn the influence of the organisation to obtaining universal suffrage; others denounce all trucking with *bourgeois* parliaments. Some are for the international brotherhood of man; others maintain the necessity of national boundaries and national distinctions. Some are moderate constitutionalists; others are red-hot revolutionaries, who want something more emphatic to do than appealing to antiquated parliaments and political parties. Amongst the latter is a woman-Socialist—one Miss Rosa Luxemburg. Tired of the poltroonery and aimless platitudes of the male congressists, she got hold of the meeting the other day and held it for three-quarters of an hour, notwithstanding such ungallant interruptions as: 'Shave off your moustache,' 'Go and get a husband,' 'No one would have her, her face is too hard.' She went on for the general strike. A few sentences from Rosa's speech may be interesting: 'You, the chiefs of the party, are always talking optimism without limit. You are always bragging and boasting, and like Famulus in Goethe's *Faust* you say, "Look at us; what magnificent things we have accomplished." Why do you not look rather into that profound disquiet which at present torments the soul of the people? A deep discontent has taken possession of the minds of all Socialists. They desire a new movement, an onward rush towards the goal, a fresh breeze to vivify the dry bones of the

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party. We wish to have no more to do with *bourgeois* politics and constitutional agitations, and parliamentarianism. The people, the working men, the proletariat of Germany will take its salvation into its own hands. But you, the leaders, the committee of direction, seem to know nothing of this great popular impulse, and you denounce us who voice it as pessimists.' Miss Rosa's proposition was not carried. The general strike was denounced as impracticable, impossible, absurd, and suicidal. So Rosa's resolution was rejected by 333 votes against 142. Socialism in Germany—the home of Socialism—is showing signs of going to seed. Now that Bebel is removed it will be torn to pieces by divisions and parties within parties. It has had a successful quarter of a century's run in the Fatherland. It will probably run a like course in America and Australia.

Diocesan News

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 17.

The retreat of the clergy of the diocese is to commence on January 12 and end on January 17.

The devotion of the Forty Hours' Adoration is to commence in the Cathedral on Sunday, November 30, and during the period the Jubilee obligations will be complied with.

A meeting, representative of the combined city parishes, is arranged for the evening of Wednesday week in the Marist Brothers' School, to make arrangements for according a fitting reception to his Lordship the Bishop on his home-coming, and also with regard to the annual Catholic outing and picnic.

An excellent programme, including some of the best items given at the Oriental Carnival spectacular display, has been arranged for the entertainment to be given in the Town Hall, Sumner, on Thursday evening, November 27, in aid of the furnishing fund of the local new church. Tickets have sold readily in Sumner, and a large number of visitors from the city are expected to attend.

The strike evidently interfered largely with the attendance of visitors to the city for Carnival Week, especially from the North Island. Very variable weather throughout, too, added its depressing effects, and on the whole Canterbury's great holiday period passed noticeably unlike that of other years. The A. and P. Association Show was the fiftieth held, and marked the jubilee of this popular fixture.

Christchurch North

November 17.

The Rev. Father McDonald, S.M., left for Blenheim on Thursday.

The Very Rev. Father O'Connell, S.M., who was the guest of the Very Rev. Dean Hills, S.M., V.G., left for Temuka on Saturday.

On Sunday at St. Mary's Church, Exposition of the Blessed Sacrament took place from the 11 o'clock Mass until after Vespers. In the evening there was the usual procession, followed by Benediction of the Blessed Sacrament.

The Very Rev. Dean Hills, S.M., V.G., announced at the different Masses on Sunday that a meeting, in connection with the holding of a monster Catholic picnic, would be held in the Marist Brothers' School on Wednesday evening, November 26. He hoped there would be a large number of St. Mary's parishioners present.

It is very evident that the resident and visiting Catholics of New Brighton fully appreciate the privilege of having Mass celebrated there every Sunday. There

was evidence of this on Sunday when a very large congregation assisted at the 9 o'clock Mass. The interior of the church has been greatly improved by the addition of a handsome set of altar rails in woodwork and iron; the generous gift of Mrs. J. Gray, of Dallington.

Timaru

(From our own correspondent.)

November 17.

At the musical examinations held on Monday and Tuesday last in connection with Trinity College, London, the Catholic teachers took all the honors, and their pupils numbered 44 out of the 58 on the pass list. It may be mentioned that these teachers, with two exceptions, received their musical education at the Sacred Heart Convent, Timaru. The following is the list:—

Higher Examination.—Madeline Hooker, 80, Associate (Convent of the Sacred Heart); Olive Williams, Associate (Miss E. Dennehy).

Senior.—Freda Roberts, 81, honors (Miss Twomey); N. Aitchison, 70 (Miss Twomey); A. Bennetts, 70 (Miss Twomey); L. R. Collett, 63 (Miss Spring); T. Shine, 65 (Miss Dennehy).

Intermediate.—Jean Trotter, 60 (Mr. D. Clarke); Evie Smith, 64 (Mr. D. Clarke); A. H. Campbell, 64 (Miss Wade); A. M. McCallum, 67 (Miss Berri); M. W. Collins, 74 (Miss Berri); M. J. Callaghan, 77 (Miss Venning); Denis Croxford, 66 (Miss Atkinson); M. Thompson, 63 (Miss Spring).

Junior.—G. D. Hammond, 69 (Miss Venning); M. V. O'Driscoll, 65 (Miss Venning); W. A. Stott, 78 (Miss Venning); B. A. M. Chapman, 69 (Miss Wade); A. M. G. Gardner, 66 (Miss Wade); J. Gardner, 63 (Miss Wade); G. McKay, 62 (Mr. D. Clarke); John Buckley, 72 (Mr. D. Clarke); D. F. McLeod, 60 (Miss Twomey); D. I. Bilton, 66 (Miss Twomey); M. R. Smart, 61 (Miss Twomey); S. G. Hoskins, 80, honors (Miss Berri); L. M. Maddren, 60 (Miss Berri); G. Stack, 69 (Miss Sheehan); R. Gray, 81, honors (Miss Sheehan).

Preparatory.—E. B. Urquhart, 74 (Mr. D. Clarke); B. Trotter, 60 (Mr. D. Clarke); K. J. Lynch, 71 (Miss Lynch); G. A. Lynch, 74 (Miss Lynch); M. Bennetts, 74 (Miss Spring); E. Cosgrove, 69 (Miss Spring); E. M. Hoskins, 71 (Miss Venning); E. O'Leary, 71 (Miss Sheehan).

First Steps.—M. F. Brosnahan, 68 (Kerrytown Convent); C. Fitzgerald, 71 (Kerrytown Convent); L. M. Campbell, 70 (Miss Lynch); P. Lynch, 72 (Miss Lynch); Stanislaus Lynch, 73 (Miss Lynch); M. J. Kane, 63 (Miss Venning).

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

November 17.

His Lordship Bishop Cleary left by express last evening for Wellington, and will be absent for a few days.

The concert announced by the pupils of St. Patrick's Convent School for this week has been indefinitely postponed in consequence of the strike.

Rev. Father O'Sullivan delivered the address last week to the members of the Holy Family Confraternity, and enjoined on all Catholic men to pray and work unceasingly for the promotion of industrial peace in their midst.

His Lordship the Bishop journeyed to Takapuna one day last week, accompanied by Monsignor Brodie and Fathers O'Sullivan, C.S.S.R., O'Malley, and O'Doherty, and administered the Sacrament of Confirmation to sixty boys at the orphanage. Benediction of the Blessed Sacrament took place after the ceremony.

Rev. Father O'Sullivan, C.S.S.R., commenced last Wednesday a four days' mission at the Cathedral for the women's confraternities and the women of the parish. Both morning and evening large numbers attended. On Sunday morning fully five hundred approached the Holy

Table. The mission concluded last night with a procession of the Blessed Sacrament.

The mission at Parnell by the Redemptorist Fathers was brought to a conclusion this morning. The attendance at the Masses and various exercises during the mission was eminently satisfactory. His Lordship the Bishop was present. Rev. Father Creagh, C.S.S.R., conducted the closing ceremonies this morning. Rev. Fathers Creagh, O'Sullivan, and Tuohy left to-day for Wellington.

Sauntering through our city now, one would conclude it was in a state of siege. The whole waterfront in the commercial area is guarded day and night by mounted specials and ordinary mounted constables. Admission to the wharves is absolutely barred, unless a pass be produced—a strange spectacle in the twentieth century in a community where democracy is supreme. Industrial peace is necessary, and those on either side who would thwart it are enemies of the State.

Oamaru

(From our own correspondent.)

November 17.

The following results of the music examinations held by the representative of Trinity College, London, on November 13, are of local interest:—

Higher Examinations.—O. Williams, Associate, A.T.C.L. (Miss Dennehy, Timaru).

Higher Local Division.—V. Rankin (Miss Cartwright, A.T.C.L., L.A.B.), 83, honors.

Senior Division.—L. Gray (Miss Cartwright), 95, honors; E. Andrews (Miss Cartwright), 77, honors.

Intermediate Division.—D. Daly (Miss Cartwright), 80, honors; E. Ramsay (Miss Cartwright), 79; M. Scott, (Miss Cartwright), 77; K. Oakden (Miss Cartwright), 71.

Preparatory Division.—F. Matches (Miss Cartwright), 100; H. Bezlitt (Miss Gilligan, A.T.C.L.), 74; V. Horsfall (Miss Gilligan), 73.

First Steps.—P. Robins (Miss Gilligan), 100; I. Hjorring (Miss Cartwright), 98; M. Gilchrist (Miss Gilligan), 86.

St. Bathans

(From an occasional correspondent.)

November 16.

A very pleasant evening was spent in Sexton's Hall, St. Bathans, on Wednesday, November 12, when a number of friends met to say farewell to Mr. and Mrs. P. Fahy and family, who were about to leave the district, after a residence of about forty-eight years. Every family in the district was represented, and after speeches, musical items, etc., Mrs. Fahy was presented with a well-filled purse of sovereigns, from her numerous friends. The chairman (Mr. Pyle), in the course of his address, referred in very complimentary terms to the good qualities of the guests of the evening. Light refreshments, etc., brought a very pleasant gathering to a close. Mr. and Mrs. Fahy and family left for Dunedin on Thursday morning, taking with them many good wishes for their future welfare.

Bluff

(From an occasional correspondent.)

November 17.

The plans and specifications for the new school are now under consideration by the special committee, and the probability is that tenders will be called in a week or two. The work of excavation still goes on. The first band of volunteers was reinforced during the week by Messrs. Fahy, Kelly, J. Burke, and Marshall. Very Rev. Dean Burko visited the special working bee on Wednesday, but did not remain a mere onlooker; he was soon hard at work with the rest. Only a very small portion now remains to be levelled, thanks to the unremitting toil of willing hands.

RETURNING TO THE FOLD

Rev. L. A. Corsbie, curate at the Anglican Church of St. Lawrence, Northampton, has resigned, with the intention, it is understood, of seeking admission to the Catholic Church and priesthood.

Lieut.-Colonel William C. Dawson, United States Marine Corps, with his wife and four children have become Catholics. He is a great-nephew of the Rev. Alexander Campbell, the founder of the Campbellites. The colonel's father was an Episcopalian minister.

Indian papers report the death of General John Frederick Fischer, R.E. (retired), at the advanced age of 85. The deceased, who had a distinguished official career, was for a number of years actively connected with the Wesleyan body in Bangalore, but shortly before his death was received into the Catholic Church.

There was recently received into the Church, at Motherwell, Miss Mary Johnstone, teacher in the Higher Grade School, Greenock. A few days later, Miss Johnstone had the happiness of receiving First Communion in the chapel of the Little Sisters of the Poor in Greenock at the hands of Rev. Professor Taylor, of St. Peter's, Bearsden.

The largest class ever confirmed in the Cleveland diocese, and one of the largest in the country, was that which received the Sacrament of Confirmation at St. Thomas' Church, Cleveland, on the last Sunday in September from Bishop Farrelly. The Confirmation class included 800 children, ranging in age from nine to fifteen years, and 200 converts.

We have to report (says the *Lamp*) the reception into the Church, by Rev. Father Driscoll, of Plattsburg, N.Y., of Mr. Hawley J. Phillips, who formerly was a student in the Anglican Seminary at Nashotah, Wisconsin, and during the past year master at Christ Church School, Setauket, Long Island. Mr. Phillips expects to study for the priesthood.

On the Feast of St. Peter's Chains, August 1, Mr. Charles Archer Wattson, of Butler, Pa., made his profession of faith, in St. Francis' Church, and with Mr. Charles Henry Townsend was baptised, the two having been for some time under instruction, (says the *Lamp*). On the Feast of the Portiuncula Indulgence, August 2, they made their First Communion.

The Rev. Mr. Gateley, curate in charge of St. Saviour's Anglican Church, Saltey, was received into the Church on September 24 by the Oratorian Fathers at the Church of the Immaculate Conception, Edgbaston, Birmingham. The rev. gentleman preached in St. Saviour's Church on the preceding Sunday night, and bade farewell to the congregation, telling them at the same time of the step he was about to take.

On August 15 the Archbishop of Birmingham, at Erdington, ordained to the priesthood the Rev. Joseph Dwyer and the Rev. Dom Francis Izard, O.S.B. Father Dwyer belongs to the Archbishop of Birmingham's diocese, and Father Izard is a member of the Erdington Benedictine community. Father Izard is a fully qualified medical man, and was formerly assistant superintendent of the Staffordshire County Lunatic Asylum at Cheddleton, near Leek. Six years ago, on becoming a convert to the Church, he gave up practice in Lancashire, and went as a novice to Erdington Abbey, where, in medical and other capacities, he has rendered much acceptable service.

Our Home exchanges state that Princess Beatrice, wife of the Infante Alfonso, son of the Infanta Eulalie, is shortly to become a Catholic. Princess Beatrice is a daughter of the late Duke of Edinburgh, and was married in Coburg four years ago. Once the engagement was nearly broken off because of the Princess's refusal to change her religion, and for that reason the match was not at all popular with the reigning house in Spain. King Alfonso refused his consent to the match, and the wedding took place quietly, almost secretly, in Coburg, just after orders reached the Prince to join his regiment. For some years the Prince was in disgrace, but he obtained permission to volunteer for the Melilla campaign, and was wounded. Almost

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immediately after, a royal decree restored him his commission and all the titles and decorations of which he had been deprived.

Intimation has just reached us (*Catholic Herald*) that the Rev. Alexander Thompson Grant, formerly chaplain at Wemyss Castle, Fife, has been received into the Catholic Church by Father Joseph C. Long, of Dunbar. Mr. Grant, who was formerly a member of the Scottish Episcopal Church, has had a very interesting career. Originally intended for the Bar, he finished his studies in law but afterwards returned to the University to take up a course of theological study with a view of pursuing an ecclesiastical career. For a time he was stationed at Leith as a curate of the Episcopal Church, and afterwards he became chaplain at Rullie Castle, where he remained for many years. For the last thirteen years he has been Episcopalian chaplain at Wemyss Castle. Now, in his eightieth year, he is still hale and hearty, a scholarly enthusiast living constantly among his books. The news of his conversion will be received with much interest by Catholics in all parts of the country, and particularly by the Catholics of Scotland, among whom he is now numbered.

Rev. Mr. Dall, Anglican clergyman at St. Anthony's, Newfoundland, has severed his connection with the Anglican Church. He has had interviews with the Catholic Church authorities in St. John's, and gave assurance of his intention to study for the Catholic priesthood. In a letter to the *Catholic Record*, of London, Ontario, under date of August 6, Right Rev. Mgr. E. P. Roche, V.G., of St. John's, Newfoundland, says: 'Mr. Dall was received into the Church by his Grace Archbishop Howley about two or three weeks ago. He had been laboring as a Church of England clergyman in this colony for some time previously. Up to the time of his reception we knew very little about him, as he was stationed at St. Anthony, a remote settlement considerably north of St. John's. The first intimation we had of his intention was when he came here some weeks ago to the Archbishop to place himself at his disposal. He informed his Grace that, after considerable thought and study and reading, he felt bound to submit himself to the Catholic Church. He was not satisfied with his position in the Anglican Church, and he felt that he could not any longer conscientiously resist the claims of the Catholic Church. After some instructions he was accordingly admitted into the Church and received the sacraments. He expressed himself as being most anxious to study for the priesthood, and immediately after his reception he left for the other side of the Atlantic with that purpose in view. He proceeded to Edinburgh, his native place, and his intention was to go to the Catholic Bishop there and be guided by his advice as to what step he should then take.'

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WEDDING BELLS

O'CONNOR—DONOVAN.

A very pretty but quiet wedding was celebrated at the Cathedral, Christchurch, on Tuesday week, when Mr. Edward James O'Connor, of the Railway Department, Lyttelton, was married to Miss Mary Donovan, of Christchurch. The Very Rev Chancellor Price celebrated the Nuptial Mass. The bride looked charming in white satin, trimmed with allover lace and pearls, and the usual wreath and veil. She was attended by Misses Annie and Kitty Donovan (sisters of the bride), who wore silk warp frocks, trimmed with allover lace. Two little flower girls were in attendance also. The bride was given away by her father, Mr. M. Donovan. The bridegroom was attended by his brother (Mr. J. O'Connor, of Courtenay). The reception was held at the residence of the bride's father. The Rev. Father Cooney, of Lyttelton, presided, and in a well-chosen and happy speech proposed the toast of the newly married couple. The popularity of the young couple was shown in the number of beautiful presents received.

NAMES OF LONDON STREETS

Fetter lane has been erroneously supposed to have some connection with the fetters of criminals. It was in Charles I.'s time written Fewtor lane, and is so in Howel's *Londinopolis*, who explains it as fewtors (or idle people) lying there as in a way leading to gardens. It was the haunt of these faitors, or 'mighty beggars.' The faitor, that is, a defaytor, or defaulter, became fewtor, and in the rapid pronunciation or conception of names fewtor has ended in Fetter lane. Mincing lane was Mincheon lane, from tenements pertaining to the Mincheons, or nuns, of St. Helen's, in Bishopsgate street. Threadneedle street was originally Tridneedle street, as Samuel Clarke dates it from his study there. Gracechurch street was originally Grass street, from a herb market there. Bridewell was St. Bridget's Well, from one dedicated to Saint Bride, or Bridget. Marylebone was St. Mary-on-the-Bourne, corrupted to Marybone, as Holborn was Old Borne or the old river—bourne being the ancient English for river. Newington was Newtown. Maiden lane was so called from an image of the Blessed Virgin, which in Catholic days had stood there, as Bagford writes to Hearne, and he says that the frequent sign of the 'Maiden Head' was derived from 'Our Lady's Head.' Rood lane was so denominated from a rood or crucifix there placed, which was held in great regard. Piccadilly was named after a hall called Piccadilla Hall, a place of sale for picadillies or turnovers, a part of the fashionable dress which appeared about 1614. Smithfield is a corruption of Smoothfield; smith signifies smooth, from the Saxon root. It is described in FitzStephen's account of London, written before the twelfth century, as a plain field, both in reality and name, where every Friday 'there is a celebrated rendezvous of fine horses, brought hither to be sold.'

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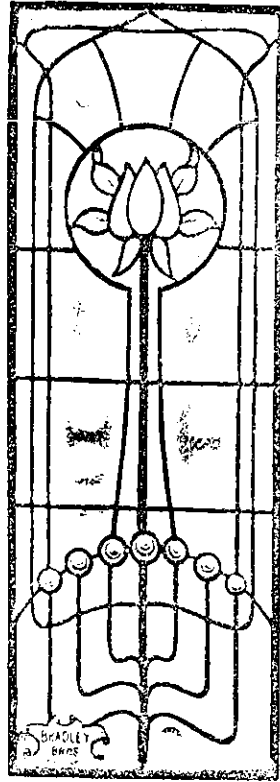
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Commercial

PRODUCE

Wellington, November 17.—The High Commissioner cabled from London on November 15 (note—the quotations, unless otherwise specified, are the average market prices on spot):—

Mutton.—Market firm. Canterbury, 4½d. The supplies are nearly exhausted. Quotations are nominal. North Island, 4½d for best quality light-weight.

Lamb.—Market steady. Canterbury twos, 5½d; heavy-weight fours, 5d; other than Canterbury, 5½d for light-weight.

Beef.—Market firm. New Zealand hinds, 4½d; fores, 3¾d; chilled hinds, 5d; fores, 3¾d.

Butter.—Market quiet, but no alteration in prices for Siberian, Argentine, and Australian. The supply exceeds the demand for unsalted. Danish, 129s to 131s; New Zealand, 124s to 126s.

Hemp.—The Manila market has fluctuated a good deal during the week, but closed quietly and steadily. Shippers' offerings are very small, as reports from Manila indicate that the market is active at higher prices, or £1 to £2 above quotations. Fair current Manila, £30 5s; forward shipment, £29 15s. The output from Manila for the week was 16,000 bales. New Zealand is easier for good fair. The market is quiet but steady otherwise. At the close of the market there were sellers of good fair at £28 10s; fair, £25 10s. Buyers are probably offering 5s less.

Wool.—Current Bradford quotations for tops, 36's, low crossbreds, 15½d; 40's, low crossbreds, 15¾d; 44's, medium crossbreds, 16d; 50's, halfbreds, 19d; 56's, quarterbreds, 22d; 60's, merinos, 27½d. Market quiet, with a tendency in favor of buyers. The outlook for the next series is a little obscure, but it is not anticipated that prices will show much change.

Messrs. Donald Reid and Co. report:—

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

Oats.—The market is in a stagnant condition, and sales are difficult to effect even at a reduction on late values. Prime milling, 2s 1d to 2s 1½d; good to best feed, 2s to 2s 1d; inferior to medium, 1s 6d to 1s 11d per bushel (sacks extra).

Wheat.—Millers are buyers of any prime lines offering, but are not operating to any extent in lower grades. Offerings of all sorts are light. Fowl wheat is scarce and meets ready sale. Prime milling velvet, 4s 2d to 4s 3d; velvet car, 3s 10d to 4s; Tuscan, 3s 9d to 3s 10d; best whole fowl wheat, 3s 6d to 3s 8d; medium, 3s 3d to 3s 5d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—The market is glutted, and sales are slow at reduced rates. Best table potatoes, 35s to 40s; medium to good, 25s to 30s per ton (sacks included).

Chaff.—Consignments are coming to hand more freely. Prime quality continues to meet with fair demand, but indifferent lots have little inquiry. Best oaten sheaf, £4 to £4 5s; choice black oat, to £4 7s 6d; medium to good, £3 10s to £3 17s 6d; light and discolored, £3 to £3 5s per ton (bags extra).

Palmerston North

(From our own correspondent.)

November 16.

The All Nations bazaar was brought to a successful close on last Wednesday night, the business being particularly brisk towards the finish. So far a sum of £540 has been received towards the erection of a new church. This will probably be increased to £600 by the end of the week. Too much praise cannot be given to the stallholders, assistants, and the painstaking and energetic secretary (Mr. M. O'Brien) for their work in connection with the bazaar.

On Sunday next, the devotion of the Forty Hours' Adoration will begin in St. Patrick's Church. Very

Rev. Dean Power, of Hawera, will preach the occasional sermons.

Mr. M. J. Kennedy, V.P., has been asked by the district secretary to open a new branch of the H.A.C.B. Society in Woodville on Wednesday next. Bro. Kennedy will be assisted by Bro. A. V. Dallow, P.P., the promoter and first secretary of the local St. Patrick's branch.

CATHOLIC IMMIGRATION COMMITTEE, WELLINGTON

A meeting of the Catholic Immigration Committee was held at the Catholic Federation rooms on November 13. The president being away on Federation business, the chair was occupied by Mr. B. Ellis. The members of the C.I.C. heard with much pleasure that an immigration committee had been formed in Dunedin. A member reported that the St. Vincent de Paul Conference is to be re-organised in Hastings, and the C.I.C. hopes to have its co-operation in the near future. Thanks to Mr. L. T. Reichel, now in America, a sample of a permanent badge has been received. A number of blue and white ribbon bows have been made by members, which will be forwarded to Hobart with the request that one is given, with a card, to each Catholic on board vessels calling there. Owing to the strike and an outbreak of scarlet fever among the passengers, members were unable to do any work on the Remuera, which arrived on Saturday last. One new member was welcomed. The C.I.C. would still be glad of more members.

THE WATERSIDE WORKERS' STRIKE

Notwithstanding the predictions of optimists the end of the strike is not yet in view. In Wellington work at the waterfront was carried out on Saturday by the new Waterside Workers' Union, which, it is said, now numbers 800 members.

A Press Association message from Wellington on Monday says:—After a long spell of idleness the Jervois quay wharf assumed normal conditions to-day. Berthed alongside it were the Home steamer Marere and the Union Company's cargo carrier Kaiapoi. The former vessel has from 1200 to 1400 tons of cargo to put out, and of this some 500 tons have been unloaded. A large amount of cargo is offering for the Kaiapoi, to sail for New Plymouth as soon as she is loaded. All the morning lorries and wagons loaded with kerosene, matches, and general merchandise kept driving alongside the vessel, and the goods were slung into the holds as expeditiously as possible. On Saturday the vessel discharged about 4000 bags of cement.

The crew of the Maori, which has again taken up the ferry service between Lyttelton and Wellington, consists entirely of members of the Merchant Service Guild. In the stokehold there were seven extra ticket masters. Among the deck hands nine of the A.B.'s were masters; in fact, they were everywhere. There are enough offering to man both the Maori and Wahine. It is stated that the company offered extra money for service in the inferior positions, but the men declined to accept it.

Auckland has now entered on the second week of the general strike. It was expected that Tuesday would witness a decided improvement in the number of men returning to work. The strike leaders declare that they can easily hold out till Christmas, and they are confident that by that time they will succeed in obtaining, if not an actual win on the points at issue, at least a satisfactory compromise.

A number of men who are anxious to obtain work on the wharves at Lyttelton are taking steps to form a waterside workers' union under the Arbitration Act.

On Tuesday morning at Dunedin a number of men of a new union, which has been registered under the Arbitration Act, commenced to unload the Moeraki. Everything was very quiet, and the strikers conducted themselves in an orderly manner.

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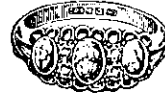
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ITEMS OF SPORT

GENERAL.

The mile championship of St. Patrick's College was run on Athletic Park on Monday afternoon, November 3. There was a strong wind, and the turf also proved somewhat holding. The twenty-four starters made an exciting tussle for it till three-quarters of the distance was covered, when W. Craighead came away and won comfortably from R. O'Donoghue, V. Dealey being third. Time, 5min. 12sec.

On Labor Day (writes our Christchurch correspondent) a tennis match was played between the Cathedral Tennis Club and the St. Mary's Tennis Club, Ashburton, on the Ashburton tennis courts. After some good games, despite a strong nor'-wester, the Cathedral Club proved victorious by 132 games to 92. In the evening a euchre tournament was held between the two clubs, the Ashburton team proving victorious by 253 points to 248. A very enjoyable outing was spent by the Christchurch Club.

FOOTBALL.

On Thursday evening, November 13 (writes our Hamilton correspondent), the members of St. Mary's Football Club presented their captain and coach (Mr. George Hamilton), with an enlarged framed photograph of the senior team. Mr. T. Dillon, in making the presentation, stated that they had in Mr. Hamilton an old Wellington representative player, who was exceptionally well fitted for the position he had so ably filled during the season. It was mainly owing to the untiring efforts of Mr. Hamilton and the valuable assistance he had rendered to the club in his capacity as coach, that the team was able to put up such a creditable performance for a first year's club. Mr. Hamilton suitably responded, and promised to give his support again the next season.

CRICKET.

In Dunedin on Saturday Grange made 114 against Carisbrook A, the latter being disposed of for 43 (Rutherford 24 not out). For Grange Eckhold took five wickets for 20, and Crosbie five for 25. For Carisbrook Rutherford took five wickets for 46. Dunedin met Albion, and had made 91 for five wickets when play was stopped owing to rain.

The championship matches in Auckland were continued on Saturday in fine weather. Results:—Waitemata 159 (Arblaster 54) v. Eden A (83 for two wickets (Hemus 43). Parnell 175 v. University 93 for four wickets. Ponsonby 330 for four wickets (Woods 174, Wilson 124) v. Eden B. Grafton 252 for six wickets (McCormick not out 85, W. Horspool 50) v. North Shore.

The Wellington competitions were continued on Saturday afternoon. Drizzling rain made the wickets greasy, and the bowlers were badly punished. East A met Central, and spent all the afternoon batting, having 250 on for the loss of two wickets, when stumps were drawn. Baker made 114 not out, Gibbes 61, and Midlane 41 not out. North, playing against Old Boys, had five wickets down for 229 (Bray 72, Casey 54, Manning 41). Victoria College, playing against Hutt, made 225 for six wickets (Joplin 116, Birch 86 not out). East B met Petone, and made 158, Petone having 28 on for no wickets at call of time.

In the second grade cricket matches in Dunedin on Saturday St. Kilda A secured a three-point win against Christian Brothers at Culling Park. Christian Brothers, batting first, made 37. St. Kilda replied with 91 for seven wickets. Christian Brothers in their second innings made 34, St. Kilda thus winning by an innings and 20 runs. In the third grade, Christian Brothers won by default from Carisbrook. Playing in the fourth grade Christian Brothers defeated Mornington by 48 runs. Mornington, batting first, compiled 51, to which Christian Brothers responded with 99 (McCaughan 47 not out).

Temuka

(From our own correspondent.)

November 18.

Rev. Father Taylor, S.M., left yesterday for Christchurch. Rev. Father Herring, S.M., leaves Temuka to-day, and will join Rev. Father Taylor, when both will proceed to Hamilton, where a mission is to be opened. The remainder of the Temuka mission will be preached by Very Rev. Father O'Connell and Rev. Father McCarthy.

A ten-days' mission by the Marist Fathers was commenced in St. Joseph's Church on Sunday last after the 10.30 o'clock Mass, when Very Rev. Father O'Connell, S.M., made an earnest appeal to all to take advantage of this time of grace. In the evening the church was crowded, and an eloquent sermon was preached by Rev. Father Taylor, S.M., whilst last night (Monday) Rev. Father Herring, S.M., preached an impressive sermon to another large congregation. Masses are celebrated each morning at 6, 7, and 9 o'clock, the first and last being followed by instructions. It is pleasing to note that all the Masses are well attended.

ANSWERS TO CORRESPONDENTS

ANXIOUS.—It is not actually necessary for a married couple to receive a certificate from the priest who marries them, as they are, of course, well and truly married whether they get it or not, and such certificate can be obtained any time after the marriage, on payment of half-a-crown, from the Registrar of Marriages, Wellington. If the couple desire the certificate, however, at the time of marriage, they can get it on asking the priest. They have nothing to do with the marriage licence.

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In the report of the music examinations at Timaru in connection with Trinity College, London, Miss Olive Williams, who passed in the higher division, should have been credited with 81 marks.

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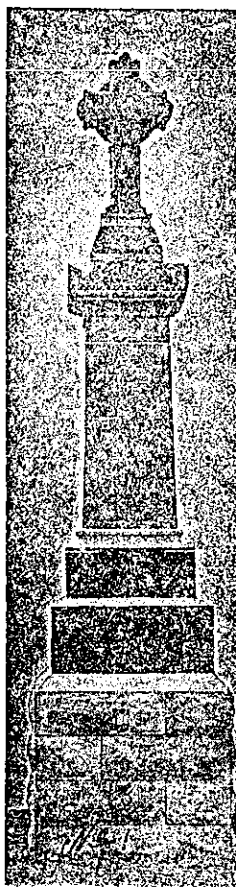
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MARRIAGE

O'CONNOR—DONOVAN.—On November 4, 1913, at the Catholic Cathedral, Christchurch, by Very Rev. T. Price, D.C., Edward James, eldest son of Mr. John O'Connor, Courtenay, to Mary, second daughter of Mr. M. Donovan, Opawa.

DEATHS

COADY.—On October 7, 1913, at his residence, Aramoho, Wanganui, Thomas Coady, native of Millinahone, County Tipperary, Ireland, the dearly beloved husband of Hanorah Coady, of Aramoho, Wanganui.—R.I.P.

McCARTHY.—On November 5, 1913, at Christchurch, Catherine (Kitty), fourth beloved daughter of Catherine, and the late Michael McCarthy; aged 23 years.—R.I.P.

REDWOOD.—Of your charity pray for the repose of the soul of Elizabeth, beloved wife of Jesse J. Redwood, Palmerston North, who died October 31, 1913, fortified by the rites of Holy Church.

On whose soul, sweet Jesus, have mercy.

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BY ORDER.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, NOVEMBER 20, 1913.

THE RITUAL MURDER TRIAL



ALUMNY and superstition die hard. But when a calumny has grown into a superstition it usually has both a long life and a slow agony. Such is the case with the calumny-superstition which imputes the 'blood accusation' or 'ritual murder' to the Jews. It has lived on for centuries. Its utter falsehood and crying injustice have been demonstrated time and again. Yet it still endures. It has been again revived in the murder trial which has just been concluded at Kieff, in Russia, in which a Jew named Beilish was accused of murdering a boy, Yuschinsky, for the purpose of procuring Christian blood for the ritual of the Synagogue. The jury selected by the Russian authorities has acquitted the accused man on the charge of having murdered the boy and mutilated the body. In the face of the evidence even a Russian jury could not possibly have come to any other decision. But the effect of the verdict has been completely nullified by the addition of a sinister rider to the effect that 'the jury, while acquitting Beilish, find that Yuschinsky was murdered at the Zaitseff brickworks belonging to the Jewish surgical hospital, also that 47 wounds were inflicted and five cups

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of blood taken from the body.' These statements will inevitably be interpreted by the ignorant masses as meaning that the Jews are guilty of the horrid crime of ritual murder, and already we are told in a cablegram that agitators are 'inciting the mobs to massacre,' and that the Black Hand gang 'threaten to murder Beilish.'

*

The theory and explanation assigned by the credulous fanatics who believe and disseminate the shameful calumny are on the face of them ridiculous and absurd. They declare that the Jewish religious authorities have an underlying fear and suspicion that after all the Jews may be mistaken, that He whom Christians worship as Christ, the Son of God, may be their promised Messiah, and that by persisting in His rejection they, the Jews, will be lost eternally. These Jewish leaders know that Jesus Christ taught that in Him was the principle of life eternal, and that from Him, and Him alone, it could be obtained. Their law plainly tells them that the blood is the life. They know, too, that Christians, in obedience to a command of Jesus Christ, partake of wine specially dedicated, and that those who receive this sacred transformed wine receive the principle of eternal life, for they receive what Jesus declared was His very blood. Hence the salvation of those who partake of this Divine life principle is thereby assured unless it is vitiated by subsequent mortal sin. The belief or tradition runs that the Jewish rabbis reason thus:—'If we can get the blood of a child that has received the blood of Jesus Christ, that child's blood will contain the Divine principle (the child being too young to have vitiated the Divine life by mortal sin), and those partaking of that blood will be made participators of the Divine life that was in Jesus Christ, and then, if perchance we are misguided, and Jesus was the Messiah, the salvation of the Jews who have partaken of that blood will be secured.' Accordingly (so the superstition has it), the rabbis employ trusted Jews to murder a child and drain its blood upon cloths. What is thus obtained is alleged to be sent at different periods to various Jewish centres, and there mixed with the flour used for the Passover cakes. Thus, in celebrating the Passover, Jews are unknowingly made participators in the Divine life principle of the Messiah (if Jesus was the Messiah). Assuming for the sake of argument that this line of reasoning was actually followed, it will be noted that no benefit would accrue to any recipient who was in a state of mortal sin, and that any benefit gained would be immediately forfeited by the commission of a mortal sin. And it is for this that we are asked to believe that the Jewish people—our spiritual ancestors—are willing to imbue themselves in human blood, even in the blood of a tender child!

*

Graetz's *History of the Jews* (Vols. III., IV., and V.), quoted in the *N.Z. Tablet* some fourteen years ago—on which occasion the *Tablet* was the first Christian journal to defend and vindicate the slandered Jews—gives an appalling story of the various forms which the 'blood accusation' took at various times, the atrocious tortures to which the innocent accused were put in order to extort from them confession of guilt, the shameless travesties of justice committed, and the insane rage of popular fury which time and again has hounded to hideous death unfortunates whose only crime was that of being Jews. The story is a sickening one—a miserable tangle of greed, credulity, and barbarism on the part of men on whose minds the principles of the Gospel had as little real hold as they had on those of the Kalmuk Tartars. Six chief cases of 'blood accusation' are enumerated by Graetz and subjected to a searching critical examination. Three of the charges belong to a period long gone by. The scenes of them were laid at Northampton (England), at a place in South Germany (1431), and at Metz (1670). It is unnecessary to refer to these in detail here. Let it suffice to remark that a God-fearing man would not cuff a child or hang a dog on the evidence adduced against the unhappy victims of an insane legend and of a system of judicial procedure which sought to force a confession of guilt by inflicting an agony of slow torture. The three later

charges come almost within the memory of living persons. They had their origin in an anti-Semitic cry that arose in 1839-1840. Damascus, Rhodes, and Jülich (Rhenish Prussia) were the scenes of these blood accusations. The last-mentioned instance—that of Jülich (March, 1840)—was speedily disposed of. A proper judicial investigation was set on foot. The charge against the Jews rested solely on the tattle of two children, the one of nine, the other of six years of age. The Christian supposed to have been murdered was found to be alive, the incriminated Hebrew was forthwith acquitted, and the Public Prosecutor himself referred in disgust to a rumor which charged a pair of rascals from Dusseldorf with having drummed the horrible story into the children's ears.

*

It will be of interest to our readers to know that the supreme voice of Catholic authority has consistently condemned these cruel blood accusations against the Hebrew people. By a strange error, there are some who fancy that the Catholic Church has given a sort of sanction to the blood accusation by authorising the cult of Simon of Trent, who was alleged to have been ritually murdered by Jews. The story was carefully investigated by Pope Sixtus IV. As a result, this Pontiff emphatically forbade the cult of the boy, in a rescript to the Bishop of Ventimiglia. No fewer than seven Popes have issued strong condemnations of the cruel calumny. The Bulls so issued include the following: Bull of Innocent IV., July 5, 1247, addressed to all the archbishops and bishops of Germany; Bull of the same Pope, in the same year, to the Archbishop of Vienne; Bull of Innocent IV., September 25, 1253; Bull of Gregory X., October 7, 1272; Bull of Martin V., February 20, 1422; Bull of Nicholas V., 1447; and Bull of Paul III., May 12, 1550, addressed to the bishops and clergy of Hungary, Bohemia, and Poland. Each and all of these qualify the charge of ritual murder against the Jews as a down-right calumny. To this list may be added the name of an earlier Pope—Gregory IX.—who was the immediate predecessor of Innocent IV., and who not alone displayed a strong sense of justice towards the Jews, but also extended his powerful protection to their *compères* in England at a time when the unhappy people were being plundered, tortured, and even put to death by the worthless King John. Other Papal documents condemning the charge of ritual murder were published to the world by one each of those Popes who bore the names of Eugenius, Alexander, Clement, and Celestine. One of the Bulls above referred to is to be found in the work of the continuator of Baronius. The remainder are in the Papal Regesta and the archives of the Vatican. Most, if not all of them, were published in full, with an English translation, in the *Jewish Chronicle* about thirteen years ago. It is worthy of special note that the authors of all these documents strongly insisted on the fact that it was a fundamental law of the people of Israel, and a practice that was intimately bound up with the details of their daily life, to shrink from contact with blood—above all from contact with human blood. For this reason, coupled with the complete lack of any trustworthy evidence of ritual murder, Pope Gregory X. issued a decree forbidding the receiving of the evidence of Christians in connection with this accusation unless corroborated by unexceptionable Jewish testimony, and ordering that persons of Jewish faith should not be arrested or detained on the charge of killing a Christian child 'unless, perchance—which we do not believe possible—they should be caught in the act.' Another Pope, besides denouncing the story as a calumny, ordered all who were in prison on such a charge to be at once set free.

*

The present fiendish outbreak at Kieff is plainly the result, not of evidence, but of racial passion. Shakespeare wrote:—

Back-wounding calumny,
The whitest virtue strikes. What king so strong
Can tie the gall up in the slanderous tongue?

The Catholic Church has for nearly four centuries suffered vile calumny in her doctrines and practices. We natur-

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ally resent this. A sense of truth and elementary fair-play should make us resent the dissemination of even grosser libels upon that old and God-given religion of which we know ours to be the prophetic fulfilment.

Notes

Good Belfast Stories

The *Manchester Guardian* contains some good Belfast stories. A Belfast man was charged in the police courts of his native city with entering the shop of an Italian image-seller, and smashing up all her stock of statuary—Blessed Virgins, saints, and all. 'Why,' asked the magistrate, reproachfully, 'did you destroy all this poor woman's goods?' 'Well,' answered the culprit, 'ye see, the way it is wi' me, A can't stan' bigotry.'

This story also comes from Belfast: A newly-appointed Resident Magistrate, adjudicating in a case in which a man was charged with assaulting his wife, took the examination of the woman in hand himself. 'Tell me, my good woman, exactly what he did to you.' 'He hut me ower the head wi' the matta.' 'With the what?' 'She means,' interposed a native, 'that he hit her over the head with the motto.' The magistrate was still puzzled as to what weapon of offence this might be. 'Ach, don't ye know,' said the witness, 'it is thon wee thing wi' a frame roun' it an' "God Bless Our Home" in the middle.'

A Harmless Joke

The Rev. Herbert George Rosher, M.A., vicar of Palmerston North, has made himself during the last few days, in Gilbertian phrase, 'a source of innocent merriment' to the citizens of the thriving northern town. He has composed an elaborate inscription, done on linen parchment, to be used in connection with the laying of a memorial stone for the new Anglican church which is now nearing completion in the town, which inscription contains, *inter alia*, the following: 'To the glory of Almighty God, we, His servants dwelling in Palmerston North lay this memorial stone of a permanent church for this town—the outward sign of the permanence and continuity of the mother church of England. . . . In this Temple the glory of the Eternal Trinity will be proclaimed; the sacraments duly administered; sacred scriptures read and explained; nuptials will be blessed, and God worshipped for ever, according to the solemn and reverential customs of the *Anglican and Catholic Church* in New Zealand.' These historical and theological fairy tales are to be well and truly buried in a copper casket underneath the stone, so that they will do little harm; and in the meantime they have contributed to the gaiety of the citizens at a time when just occasion for a laugh is particularly welcome and refreshing.

The C.I.C.

The C.I.C., which is doing an admirable and very necessary work, is not so well known as it deserves to be; and we therefore willingly find room for the following clear statement of its objects which has been prepared by a member of the Committee and formally endorsed by the secretary.

'Dear ———, You ask me to tell you exactly what the C.I.C. is, and what your duties and responsibilities will be if you become a member, as I suggest. The Catholic Immigration Committee of St. Vincent de Paul, usually known—for brevity's sake—as 'The C.I.C.', was first formed in Wellington, and is a sub-committee under the Diocesan Council of the N.Z. Catholic Federation. Its objects are:—To meet all Home boats; welcome Catholic immigrants; provide lodging in Catholic homes for them; and generally to look after their spiritual and physical welfare. More especially, however, the C.I.C. aims at protecting and caring for immigrant girls of the domestic servant class, and

obtaining situations for them with Catholic employers, who will encourage them to practice their faith as they did in Catholic Ireland, and not grow careless in the irreligious atmosphere of New Zealand.'

*
'The C.I.C. meets alternate Fridays, when the following programme is carried out:—Prayers; reading of minutes, correspondence from the various branches, and general; reports of visitors to oversea vessels; general discussion of immigration matters, and call for volunteers to meet boats arriving during the ensuing fortnight. Two members board vessels on arrival in the stream, by the Health Officers' launch, and thus have an opportunity of meeting immigrants before the inevitable bustle and excitement of the ship's arrival at the wharf begins. The Brothers of St. Vincent de Paul at Hobart distribute cards to our people, announcing that C.I.C. members wearing blue and white star badges will board the ship on arrival in New Zealand; and so our immigrants are looking out for us. We welcome them, give them all possible information, and secure such details of each one's destination, prospects, etc., as are obtainable. Two other members of the C.I.C. come aboard at the wharf, and help those booked to Wellington to find lodgings, etc. In the case of immigrants bound for other places, we write or wire particulars to the C.I.C. of the district to which they are going, and that branch then takes their case in hand. Immigrants are always glad of a helping hand in a strange country, where conditions of life are necessarily so different: and we try to keep in touch with them after they have settled down to the new life. We hope ere long to have a branch of the C.I.C. in every district throughout the Dominion, composed of capable, zealous men and women, ready to give what is more precious than mere money—time and sympathy—to the work of caring for Catholic immigrants, many of whom may otherwise drift from the faith of their fathers. Of course, the majority of Catholic immigrants are Irish. May I hope you will assist us by devoting some of your leisure to this most necessary work?'

'Very sincerely yours,

'ADA WHEELER, } Hon. Secs.'
'C. ELLIS, }

DIocese OF DUNEDIN

His Lordship Bishop Verdon, who is at present on a visitation of the Central Otago parishes, confirmed 33 candidates at Lawrence on Sunday, November 9; 26 at Waitahuna on the 10th, 10 at Miller's Flat on the 11th, 7 at Roxburgh and 5 at Bald Hill Flat on the 12th, 24 at Alexandra on the 13th, and 9 at Clyde on the 14th. On November 15, his Lordship examined the children at Cromwell, and on the following day (Sunday) confirmed 22. He visited Hawea on Monday, and on Friday he will proceed to Queenstown, where he will administer the Sacrament of Confirmation on Sunday.

A very enjoyable concert in aid of the liquidation of the debt on St. Mary's Church, Kaikorai, was given in the Wakari Hall on Friday evening. Mr. R. S. Menzies presided, and there was a very good attendance. The programme, which was an excellent one, was opened by the Christian Brothers' Choir, under the conductorship of Mr. P. Keligher. They gave two choruses, 'Hail, smiling morn' and 'The dear little shamrock,' in a finished manner, and were warmly applauded. Mrs. Power gave a finished rendering of 'Husheen' and 'Irish lullaby,' for both of which she was recalled, a similar compliment being paid Miss D. Hall for her item, 'The last rose of summer.' Miss M. Bourke contributed a violin solo, which was a very artistic item. Miss Cran and Master Griffith contributed very acceptable recitations, and in both instances were deservedly recalled. Mr. J. McGrath and Mr. H. Poppelwell contributed vocal items, for which they received undeniable encores. Messrs. Collins and Perkins gave songs in a very acceptable manner, Mr. Tyrie a piano solo in good style, and Messrs. Clarke Bros. amusing sketches, which met with much favor. Misses Salmon

and McCleary's Irish jig was much appreciated, and the performers were recalled, a similar compliment being paid Miss J. Hill for a Highland fling, both being very graceful items. The accompaniments were capably played by Miss C. Hughes. At the conclusion of the programme, the chairman thanked the audience for their attendance, and the contributors to the programme for their kindness in assisting.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 17.

The anniversary of the death of Rev. Father Charles Venning, S.M., occurs on November 24, when a Solemn Requiem Mass will be celebrated at St. Mary of the Angels', Boulcott street, at 9 o'clock.

The Marist Brothers entered three boys' choirs for the junior choral competition at the Competitions. The 'A' Choir, from the Tasman Street School, came first, the Hawkestone Street Choir second, and the Tasman Street 'B' Choir fourth.

Last Sunday there was Exposition of the Blessed Sacrament at the Basilica of the Sacred Heart, Thorndon. In the evening there was a good congregation, when the Rev. Father Jas. Goggan, S.M., preached, after which there was a procession and Benediction of the Blessed Sacrament.

The devotion of the Forty Hours' Adoration commences at St. Mary of the Angels' on the first Sunday in December. It is some years since this devotion was held in St. Mary's, but now that the parish is in charge of the Very Rev. Dean Regnault, the ceremony will in future be held there as well as in the other city churches.

A very pleasant euchre party was held at St. Patrick's Hall last Monday evening under the auspices of St. Patrick's branch of the H.A.C.B. Society. The Rev. Father J. Tymons, S.M., chaplain of St. Mary's branch was present. The prizes were won by Mrs. O'Flaherty, Misses Donoghue and Smith, and Mr. Mulvaney.

The Boxing Day Picnic Committee held a meeting last Friday evening under the presidency of Mr. B. Doherty, the Ven. Archdeacon Devoy being present. The sports sub-committee were recommended to prepare an attractive programme both for the adults and the children, including an inter-parish tug-of-war competition, for which a cup has been donated.

The monthly meeting of the Children of Mary, Te Aro, took place yesterday at St. Joseph's. The director, Rev. Father Hurley, announced that a division was about to take place owing to the fact that St. Joseph's and St. Mary's were now two distinct parishes. He expressed regret that St. Joseph's sodality, which was now very strong and flourishing, should lose perhaps half its members, but he hoped the transplanting as it were would mean two strong sodalities instead of one.

On Wednesday evening last the Children of Mary, Te Aro, assembled at St. Patrick's Hall, Boulcott street, for the purpose of making two presentations—one to his Grace Archbishop O'Shea, who at one time occupied the position of director of that sodality, and the other to Rev. Father Hurley, S.M., director at the present time. The presentation to his Grace consisted of two statues for his oratory, while Father Hurley received an umbrella and a razor. The recipients thanked the members for their kindly thought. Altogether a most enjoyable evening was spent. Items were contributed by Mrs. E. J. Healy, Misses Strickland, Clisby, Curtis, and Doherty. A competition was held, the winner being Miss Doris Schmidt, who was awarded a rose bowl. Supper was handed round and the evening came to a close with the singing of 'Auld lang syne.'

In St. Joseph's Church, Buckle street, on last Sunday, his Grace Archbishop O'Shea made brief refer-

ence to the industrial trouble. It was not for him to say which of the parties was responsible, but there could be no doubt that the country was confronted with very real dangers, and it was the duty of Catholics to do all in their power, by prayers, words, and example, to help a settlement. In all these industrial disputes there could be no settlement—at least no satisfactory settlement—unless charity entered into the issue. He exhorted Catholics, therefore, to pray that the parties might approach towards a settlement in the true Christian spirit, that justice and authority might be upheld, and a great danger removed from thousands of innocent homes. In the same church in the evening the Rev. Father Eccleton, of St. Patrick's College, also touched on the strike. True charity, he said, was essential in any Christian community. Hate in a community was a fearful thing. It was only in a spirit of true charity that men's differences could be properly settled.

The devotion of the Forty Hours' Adoration commenced in St. Anne's Church last Sunday, when Solemn High Mass was celebrated by the Rev. Father Peoples, S.M., Rev. Father Segrief, S.M., being deacon, Rev. Father J. Herring, S.M., subdeacon, and Ven. Archdeacon Devoy, S.M., master of ceremonies. His Grace Archbishop O'Shea was present in the sanctuary. The choir, under the conductorship of Mr. W. Gamble, with Miss Henderson as organist, sang Mozart's 'Seventh Mass' with fine effect. The St. Anne's Senior Defence Cadets acted as a guard of honor during the Mass. After Mass there was a procession of the Blessed Sacrament through the convent, presbytery, and church grounds. Between five and six hundred people participated, including the school children, the Children of Mary, men's and women's branches of the Sacred Heart sodalities, and the Hibernian Society in strong force, who acted as the guard of honor and canopy-bearers, the choir, and Cadets. The church was crowded in the evening when his Grace Archbishop O'Shea preached an instructive sermon. A *Missa Cantata* was celebrated on Monday morning. The church was again crowded on the evening, when the Rev. Father Eccleton, of St. Patrick's College, preached. The ceremonies concluded on Tuesday morning, when High Mass was celebrated, after which there was a procession of the Blessed Sacrament. The ceremonies were made edifying by the great number who approached the Holy Table. The altar was most tastefully decorated by the Sisters of Mercy and the members of the Altar Society.

Nepier

(From our own correspondent.)

November 14.

The devotion of the Forty Hours' Adoration commenced at St. Patrick's Church on Sunday last at the 9.30 o'clock Mass, which was celebrated by the Rev. Father S. Mahoney, S.M., of Wanganui, who came over specially to assist at the ceremonies. At the evening devotions a procession of the Blessed Sacrament took place. Father Mahoney preached an eloquent and instructive sermon. The ceremonies were brought to a close on Tuesday morning with Solemn High Mass, Rev. Father S. Mahoney being celebrant, and Rev. Father G. Mahoney, S.M., of Hastings, and Rev. Father O'Sullivan, S.M., being deacon and subdeacon respectively. At the conclusion of the Mass, a procession of the Blessed Sacrament took place. During the devotion the choir rendered appropriate music under the conductorship of Mr. O'Shannassey.

The annual entertainment by the Marist Brothers' pupils has for a number of years attained a high standard of excellence, and this year it is expected that previous records will be eclipsed. The Brothers and their pupils are working hard preparing for this year's entertainment, which takes place early next month. A drama, entitled 'Sebastian, the Roman Martyr,' is to be staged. The Brothers have engaged the new Municipal Theatre for the entertainment, the hire of which is a big item of expense, so that it will be necessary for all well-wishers of the school to assist to the utmost by the sale of tickets.

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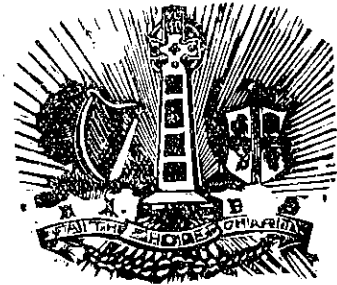
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Irish News

GENERAL.

The diocese of Ardagh has suffered a great loss through the death of Rev. Francis Cahill, Abbeylara, Co. Longford.

The death has just taken place at an advanced age of a well-known Nationalist in the person of Mr. Patrick O'Kane, J.P., merchant and farmer of Ballyconnell, Co. Cavan.

The death has taken place of Rev. Lucius O'Brien, Protestant Dean of Limerick, in his seventy-second year. He was a son of William Smith O'Brien, the patriot whose name will ever live in connection with the Young Ireland movement.

The Sisters of St. Louis Convent, Carrickmacross, on September 24, celebrated their twenty-fifth year of residence in Essex Castle. The occasion was set specially apart for the laying of the foundation stone of the new convent chapel.

Sir Edward Carson's followers showed in the West Belfast Revision Court how faithful they are to his teaching. They made a violent attack on Nationalists during the sitting of the Court on September 29, and the Revising Barrister had to leave by a back entrance.

Mr. J. M. Robertson, Parliamentary Secretary to the Board of Trade, speaking at Wellington Quay on September 26, said if there was any trouble in Ulster the fault would be with Sir Edward Carson and Lord Londonderry, and the rest of the crew, and if blood was shed the guilt of it would be upon their heads.

The death has taken place in London of Mr. Thomas J. Farrell, who contested Waterford City with Mr. J. E. Redmond about twenty years ago, and in the following year was returned M.P. for one of the Kerry Divisions. In years gone by he took a great interest in the city of Waterford, and built several fine rows of houses in various localities.

Captain J. R. White, the son of the late Sir George White, of Ladysmith fame, after some investigations in Ulster regarding Home Rule, declares that on the evidence of his own eyes and ears the state of Protestants in Ulster who are hostile or neutral to Carsonism is one of terror. Captain White appeals to Ulster Protestants to come out into the open and ask for a United Ireland.

A new Dublin College of Modern Irish was inaugurated in Dublin on September 29, the Very Rev. Father Augustine, O.S.F.C., presiding over a well-attended meeting. Amongst those present was the Very Rev. Canon O'Leary, Cork, and, in referring to the distinguished visitor, the chairman said that Canon O'Leary was acknowledged to be the king of Irish writers, and his pen and voice were always at the service of the Irish language, of which he was the greatest and grandest living missionary and apostle. The three-fold object of the college is to train teachers in the best methods of teaching Irish; to teach Irish to learners according to these methods; and to train students in research work in connection with the MSS. literature of modern Irish. The headmaster of the new college is the Rev. Gerald O'Nolan, M.A., B.D., Professor of Irish at Maynooth.

IRISH LEADER'S ATTITUDE TOWARDS CONFERENCE.

The great speech delivered by Mr. John Redmond, M.P., the Irish Leader, at the demonstration at Cahirciveen, Co. Kerry, on September 28, is the most important contribution to the Home Rule discussion since Parliament rose. It was well-timed. Everybody was waiting for it, and like all Mr. Redmond's speeches, it was worth waiting for. It has cleared the air, and made the position with regard to Home Rule clear beyond the possibility of doubt or misunderstanding. To the allegations of the Unionists that Ireland has grown

apathetic with regard to Home Rule, Mr. Redmond replied that this statement was a deliberate falsehood. It was true that Irish Nationalists had been silent, or nearly so, whilst their opponents had been shrieking.

'We have been law-abiding and orderly, while they have been boasting of illegality and instigating to riot and bloodshed. We have been preaching goodwill and conciliation to Irishmen of all creeds, while they have been making murderous attacks upon inoffensive Nationalist working men. . . . I ask the public, especially the British public, to compare these two attitudes. I say our attitude of peace, good order, and self-restraint is born, not of apathy, but of confidence in the justice and the certain triumph of our cause. I say their attitude of truculence, of bluster, of lawlessness, and of recklessness, is born of despair. We have won our fight. They have lost it.'

FORECAST OF WHAT WILL HAPPEN.

The *Daily Chronicle* publishes a special interview with Mr. J. Redmond. He declares that there can be no conference unless the principle of Home Rule is accepted. A General Election now is absolutely unthinkable, and events, he declared, will run their normal course. 'And what about the idea of a General Election between the passing of the Bill and its coming into force?' 'That,' replied Mr. Redmond, with decision, 'would be still made unthinkable and preposterous. It would be a stupid and cowardly action, and I am perfectly satisfied that the Government never has had, and has not now, any such intention. My forecast is that the Government will go to the full length of its tether, pass the three great Bills—Home Rule, Welsh Disestablishment, and Plural Voting—and then proceed to the problems of the Lords' Reform and Redistribution, which will most likely be questions upon which it will take the next verdict of the country.' The Irish leader was asked what he thought of Sir Edward Carson's Provisional Government. 'Well,' was Mr. Redmond's reply, 'I think a great deal too much importance has been attached to the whole affair. The idea of a Provisional Government is really all bunkum. It is almost too ludicrous for words. Why, if it were set up it would not and could not last a month.'

MR. REDMOND'S ATTITUDE.

The Unionist journalists who have been advocating the Conference proposal express disappointment at Mr. Redmond's speech. Did they expect that he would undo the work to which the people of Ireland have devoted their thoughts and energies for so many years? Mr. Redmond is too firm and clear-minded to 'go into a conference where the whole question of Home Rule would be put back again into the melting pot.' Were he to consent to do so, he would destroy his own power as a leader, would cause dismay amongst the Liberal and Labor forces who are resolved to go forward unwaveringly with the Ministerial programme, and would jeopardise not merely the Home Rule Bill but two other great measures to the final adoption of which the British democracy are anxiously looking forward. In the interview which Mr. Redmond has given to a representative of the *Daily Chronicle* there is a sentence which plainly indicates what a disaster it would be were the threats of the Orangemen to succeed. 'No Tory Government,' said the Irish leader, 'nor indeed any other Government, could possibly govern Ireland if this Bill broke down; and my belief is that the Tory leaders understand that perfectly.' Twenty-eight counties would show that they are not to be kept from the goal of their aspirations by the intimidation of the majority in four composed of the dupes of despairing and reckless politicians. But that is a contingency which will not arise, thanks to the firmness with which the attempts of those who seek to wreck the Home Rule Bill are resisted.

THE SOLUTION OF A PROBLEM.

Sir West Ridgeway is a gentleman who cannot be said to entertain any religious prejudices, and when in

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a letter to the *Times* he suggested that the Protestants of North-East Ulster, that, is, of four counties, should be treated as a population apart from their fellow countrymen in Ireland, his intention, no doubt, was to make the solution of the Irish problem less difficult. Lord Grey, in putting forward his proposal, was, we (*Catholic Times*) presume, influenced by the same idea, though it is not clear that he is so unprejudiced on the religious question. As a matter of fact the treatment of the four counties as a separate unit is open to the same objection that the Protestants of these counties raise on the score of religion. If it would not be well for them to be subject to a National Parliament in which Catholics would predominate, it would not be well for the Catholics in the four counties, who constitute 30 per cent. of the population, to be at the mercy of the Protestant majority. The truth is that the Home Rule Bill deals in such a statesmanlike way with the situation that any serious alterations in its clauses would only tend to confusion. When the Bill comes into operation incitement to religious bigotry in Ulster will no longer be considered advisable by the Unionist Party, and Protestants and Catholics will live peaceably together. Both will have representation at Westminster and also in the Irish Parliament.

AN AUTUMN CAMPAIGN.

The Home Rule Council has completed its preparations for an Autumn Campaign, in conjunction with the Liberal Associations, of the constituencies of Great Britain on behalf of the Home Rule Bill. This campaign will be of an unprecedented character, both from the point of view of those who will conduct it and the wide geographical area over which the operations will be spread. All the Nationalist members, as well as Liberal members, of Parliament will take part in it. Mr J. Redmond (says the *Irish Press Agency*), will speak at Northampton on November 17, at Birmingham on November 19, and at Alloa on November 21. This series of mass meetings will give the Irish leader an opportunity of re-stating the case for Home Rule, and the country will await with some interest to see to what extent Mr. Redmond has been influenced by the cross-currents of the recess.

Mr. John Dillon will speak at Dewsbury on November 18. At the last place Mr. Walter Runciman, president of the Board of Agriculture, will also speak.

It is obvious from this list of engagements that the country will have an even better opportunity than before of becoming acquainted with the reasonableness and statesmanship of the scheme of Home Rule contained in Mr. Asquith's Bill. Besides the leaders of the Nationalist Party, the following Irish members have already expressed their intention of taking part in the campaign:—Messrs. W. Abraham, J. P. Boland, Daniel Boyle, P. J. Brady, J. J. Clancy, K.C., and J. Cullinan, Capt. A. J. C. Donelan, Dr. J. Esmonde, Messrs. John Fitzgibbon, Stephen Gwynn, J. P. Hayden, Richard Hazleton, E. Haviland Burke, Michael Joyce, Matthew Keating, Edward Kelly, J. C. R. Lardner, T. Landon, Richard McGhee, J. G. Swift MacNeill, K.C., Michael Molloy, and J. Muldoon, K.C., Sir Walter Nugent, Bart., Messrs. Patrick O'Brien, Thomas O'Donnell, E. P. O'Kelly, Wm. Archer Redmond, Thos. Scanlan, and David Sheehy. Leading Ulster Protestants, like the Right Hon. Thomas Shillington, the Right Hon. R. G. Glendinning, Mr. David Hogg, M.P., Mr. R. N. Boyd, Mr. M. Macafee (Ballymoney), Mr. H. H. Graham (Belfast), and Mr. W. H. Davey (*Ulster Guardian*), will also lend their help.

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People We Hear About

It is worthy of remark (says the *Catholic Record*) that of contemporary novelists who have the most understanding audience in Great Britain, four are Catholic priests—viz., Canon William Barry, Monsignor Bickerstaffe-Drew ('John Ayscough'), Monsignor Robert Hugh Benson and Canon P. A. Sheehan.

Miss Katherine Hughes, of Edmonton, Alberta, has been appointed assistant to Mr. John Reid, the newly elected Agent-General for Alberta in London, England. Miss Hughes has been the Provincial Archivist at Alberta. She is a native of Prince Edward Island, and is a niece of the late Archbishop O'Brien of Halifax, Nova Scotia. She is the author of two popular works, *Archbishop O'Brien, Man and Churchman*, and *Father Iaconbe; or the Black Robe Voyageur*.

The *Register* of New York commenting on the death of Patrick Ford mentions the truly Irish piety which characterised him, and says: 'This was best shown, perhaps, in a little article on boyhood recollections published in his paper on the fiftieth anniversary of his First Communion. The great editor still recalled every detail of that event and looked back to it as the very happiest day of his life. Up to his death his most cherished possession was the certificate given him as a memento of his first approach to the Sacrament of the Altar.'

A Home exchange, writing of the death of Lord de Freyne, said that throughout his entire life the deceased worthily professed the faith of his ancestors and never allowed the attacks made on him as a landlord to embitter his relations with any of his coreligionists. During the period in question the deceased peer enjoyed the countenance and support of the late Dr. Clancy, Bishop of Elphin, who strongly condemned the conduct of the agitators. A man of marked kindness of manner, the demise of Lord de Freyne will be long lamented by his relatives and all who knew his personal worth.

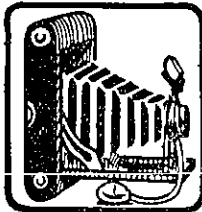
Captain James Lillie Costello, reported as having recently died at Peshawar, was the third son of Surgeon-Colonel C. P. Costello, late I.M.S., and was born at Murree in 1878. He was educated at Stonyhurst, obtained an honorary Queen's cadetship in 1896, and his commission in the Indian Army in 1898. Early in 1900 he was appointed to the 51st Sikhs, accompanying that regiment to China during the expedition for the relief of the Legations at Peking. He was severely wounded at Peitsang, 1900, and afterwards received the medal and clasp. His conduct on this occasion attracted attention, and it is believed that he would have obtained the V.C. but for some informality.

September 11 marked the seventy-fifth anniversary of the birth of Archbishop John Ireland, of St. Paul. Born in Kilkenny, Ireland, he went to the United States with his parents in 1849. Eventually the Ireland made the State of Minnesota their home. Very early in life he showed a desire to become a priest. After an elementary education in the schools of Minnesota he was sent to France, where he studied the classics and theology. Returning to the United States, he was raised to the priesthood in 1862. At the beginning of the Civil War he was sent as chaplain to the Fifth Regiment of the Minnesota Volunteers. Later he became, in turn, pastor of the Cathedral at St. Paul, Coadjutor Bishop of that diocese, and, on the death of Bishop Grace, the actual ruler. The Church in the far West grew strong under his administration, and eventually St. Paul was made an archdiocese with Dr. Ireland as its Archbishop.

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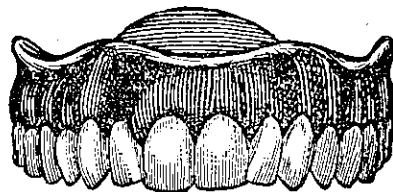
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[We do not hold ourselves responsible for opinions expressed by our correspondents.]

INTERNATIONAL CATHOLIC NEWS AGENCY.

TO THE EDITOR.

Sir,—Some people may possibly be under the impression that absolutely nothing can be done at present to hasten on the projection, founding, and developing of the much-wanted International Catholic News Office. There is every indication that the institution is to come in God's good time. We may rest assured that his Eminence Cardinal Bourne, with many others, has only allowed the matter to temporarily hang fire, since he officially, in a speech at the Plymouth Congress, as reported by the papers, urged it as a powerful agency to spread the truth and rebut attacks of falsehood and calumny on the Church all over the world. Now, the nearest approach to the realisation of the above object is the founding of a Continental, or rather European, agency with headquarters at Munich now two years ago. Yet, though blessed by our Holy Father as a plan 'vasto e grande,' it has all the appearances of being only a tentative one. The organisers and sympathisers have formed themselves into a company, shares to be obtained at £2 10s. A well-known Archbishop in Germany is a financial supporter.

Seeing that the N.Z. Catholic Federation has taken root, is developing and getting ready for action, would it be too premature yet for the said body to obtain more information in the meantime with the object of eventually linking up with the movement. If it should prove to have vitality enough to live and to expand?

The names of the English-speaking members on the organising committee, as given in their last appeal to the Catholic world of Europe, are—M. Heron, Edinburgh; H. Hövelor, London; Rev. R. Parker, Kilmyshall; Rev. M. O'Connell, Enniscorthy.—I am, etc.,
E. SCHOONHOFF.

Rotorua, November 6.

[Some time ago we wrote to one of the members of the above committee—the Rev. M. O'Connell, Enniscorthy—asking for full particulars regarding the organisation referred to, and we expect the desired information to hand any day. When it is available we shall have something to say on the matter. Ed. N.Z.T.]

THE NATIONAL POET OF IRELAND.

TO THE EDITOR.

Sir,—The correspondence on this subject, which appeared in your columns, was very interesting. As the descendant of an old bardic family, which for centuries sent out from its schools bard after bard, I naturally felt drawn towards Mr. Nolan's paper. It seemed in every sentence to breathe of Irish national life as expressed by her minstrels. In the writer we perceive a type of Irish gentleman very rare in these latitudes: one who knows thoroughly the history of his country, feels almost its every throb of human passion in joy and sorrow, and one who has moreover the sympathetic faculty of communicating to others his feelings. Mr. Sullivan, if I might presume to say, is an Irishman of more modern date, the product of a civilisation which sought to crush every noble sentiment in the Gael. True, Mr. Sullivan has come out unspotted in the process. I know him to be a genuine Irishman, but he must surely be mistaken in thinking Moore is our National poet. The Anglicised form in which Irish literature and minstrelsy is presented to us can bear no comparison to the dignity, beauty, and style of the original. Even our religious hymns are cold, insipid imitations compared with the devotional fervor of Irish. The national poet of Ireland must be born in the womb of Irish literature and tradition.—I am, etc.,

SHANE O'DALA.

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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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CONGRESS OF SWISS CATHOLICS

THE WORK OF AN IRISH MISSIONARY

The Swiss Catholics may well rejoice at having had glorious weather for their fourth triennial *Katholikentag*. Rain has dogged relentlessly the footsteps of tourists in Switzerland this summer. But the first few days of August were an exception and these saw the Swiss Catholics meet in Congress in the historic town of St. Gallen, not far from Lake Constance (writes a correspondent of *America*). Enthusiasm would surely have made the sturdy Swiss rise superior to weather conditions, as it did some of your fellow-countrymen whom the writer met on Lake Lucerne. It was raining torrents and the Rigi and Pilatus were hidden in heavy clouds. The rest of us were shivering in snug corners of the lake steamer. Your two stalwarts without waterproof were standing in front and loudly expressing their admiration of the scenery, which we could not see. But enthusiasm would not have given us the fine picture we had of the 18,000 processionists, many in the picturesque costumes of their various cantons, with some 240 banners gaily breasting the breeze, and 18 bands of music. This took place on Sunday, August 3, the People's Day. In the morning the churches were filled to overflowing. At the Cathedral, Dr. Jann of Stans, a Capuchin Father, preached. He reminded his hearers that this year they celebrate the thirteenth centenary of the founding of St. Gallen by the Irish monk St. Gallus. 'Saints Columban and Gallus were the representatives of the Apostolate of the Faith and of Culture, of the material, intellectual, social and Christian Culture.' He proceeded to ask them to offer to the 'Green Isle the thanks due to it and the greetings of the Swiss Catholics, and the following prayer to St. Gallus: Saint Gallus deign to look down on us this day, that brings honor to Catholic Switzerland, and bless this golden harvest of culture, that to-day waves over your grave.' The preacher thus paid a graceful tribute to the work of the Irish monks in that part of Europe in the seventh century, when

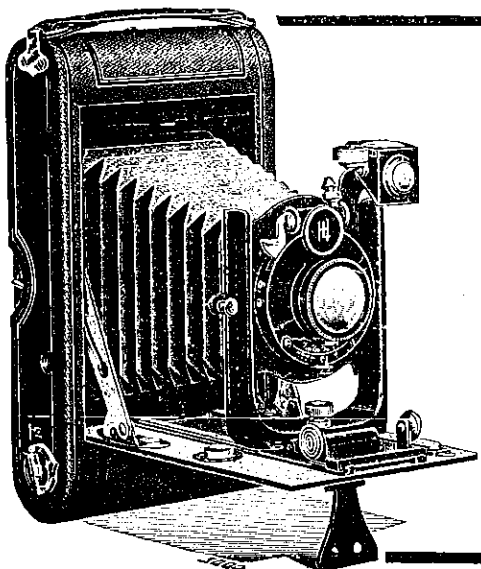
The Light of Faith and Civilisation was spread by the streams of pilgrim scholars, who brought over from the 'land of saints and scholars' the learning and virtue that then flourished in Ireland as in no other land. That the Swiss and their near neighbors are not unmindful of their benefactors the writer found recently when seeking an opportunity to say Mass in the Church of St. Gallen in Bregenz, on Lake Constance. Because of his Irish extraction, the priests and sacristan could not do enough for him. Of the numerous questions, social, economic, pedagogic and political, that engaged the attention of the various *Vereine* during the *Katholikentag*, some would appeal more to the general public than others. The Workmen's Guild or Verein touched on a wide range of subjects, and incidentally proved how useful the *Katholikentag* is. Social reform, cheapening of the

food supply, the questions of coal and electrification of railways, and the proportional system of voting which would secure a fairer treatment of minorities, a question of moment to Catholics, who in Switzerland are a minority, insurance for the aged and the infirm, and factory laws; these were a few of the subjects vigorously discussed. So can a Catholic working man grasp that the Socialists have not a monopoly of interest in matters touching their material and social well-being; but that the grand old Church of their fathers is even more concerned to better their condition in life. The speech of Stradtrat Widmer, of Zurich, on these questions of the day was received with rapturous applause. Another speaker reminded them that Christian social optimism must be founded on the first of the Ten Commandments, and on Golgotha. Courage to martyrdom must be theirs, for the way to Golgotha was the way to peace. The working men's choirs helped on the enthusiasm by their fine singing of patriotic songs, an art the Swiss have in perfection. The Gesellenverein Section specially interested your correspondent, as recently he had the good fortune to stay a day or two in the Zurich Gesellenhaus and to witness the immense good the Verein is doing. A Gesellenhaus is

A Huge Boarding-house for Catholic Apprentices, whose work takes them away from home and compels them to live in the great cities. A priest lives there and is the director. The Zurich house, and all the houses throughout Germany, Austria, and Switzerland are similarly modelled, has a chapel, in which the apprentices hear daily Mass, a theatre beautifully appointed, a huge dining room on the restaurant style, and the inevitable German bar. There are certain rules to be observed, but otherwise the young men are left as free as they would be in an ordinary hotel. It is the Catholic atmosphere and companionship that counts. Your correspondent was agreeably surprised on looking into the dining hall to see some 300 young men at small tables smoking and drinking and listening intently to the weekly talk of the chaplain-director. The notice board showed that their evenings are well occupied with amusements or more educating programmes. The good these Gesellen houses do is enormous. 'Kopling (the founder of the *Gesellen Verein* movement), and his work,' was the subject of the speech of Dr. Schöli. There are some 25,000 members of the *Gesellen Verein* to-day, some in Africa and India. The entrance of the General Director, P. Claudius Hirt, to the meeting was greeted with applause, such as only young men of the Gesellen's age are capable of giving.

Naturally the subject of moment nowadays in every land claimed its full share of attention. The Education Section brought together some 300 teachers, and the Hochschulverein of Freiburg, had a meeting even to itself.

The Milan Edict of Constantine gave an opportunity to pedagogues versed in history to compare the tolerance given to all religions by that edict and the disabilities under which Catholic educa-



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From Mr. —, LINWOOD, CHRISTCHURCH:—

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

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tionists must labor to-day. Professor Fischer, from Lucerne, spoke on the duties of parents regarding the education of their children. They should study the conditions in which their children are placed, and so instruct them as to guard them from the dangers and enable them to profit by what is good. The formation of children's characters, the handling of their physical, hygienic, moral and religious education called for study on the parents' part. Herr Erb, of Berne, appealed for the founding of more homes and houses for university students in university towns. The Freiburg Hochschulverein, which is a Verein for university students, was entertained by a scholarly discourse from University Professor Dr. Kirsch, on 'Constantine the Great and the Tolerance Edict of Milan.' Practical questions of finance and the management of the Verein also engaged the meeting's attention. A speech of special value, for it was a practical one that faced boldly the injustices under which the Swiss Catholics labor, was that of Chief Editor Zaumberger, of Zurich, entitled

'Equal Rights and Equal Freedom.'

It was a fighting speech, well thought out and supported by abundance of facts. He, too, contrasted the Constantine Edict with the present disabilities of Catholics: 'Never to rest until the frank acknowledgment of the rights of all to political and social existence is an accomplished fact.' He appealed for proportional voting as just to minorities, and touched on several questions of local interest to Switzerland, the observance of Sunday as a day of rest, and better factory laws. 'The Constantine Edict 1600 years ago gave cultus-freedom to all religions. Have we that? Surely not, so long as the Bishop of Basel must obtain permission from the Government every time he gives Confirmation in a certain Canton of his diocese; or when he will consecrate a church; while in the same Canton processions in the open air in a Catholic neighborhood are forbidden, and while in a certain Canton a priest last year was forbidden to say Mass daily. That is not freedom, but a brutalising of conscience!' The speaker also spoke warmly of the injustice of the laws forbidding the Jesuits in Switzerland, and the founding of new monasteries. 'To a religious folk like the Swiss surely a new convent is of more value than a new kino-theatre or a new variety house; and a Jesuit more useful than a certain modern variety artist, whom we must have to be up to date.' Not to rest content till they had secured the open recognition of the rights and freedom of the Catholic Church, and the religious rights of Catholics in Switzerland, was the trumpet-call of the vigorous speech of Editor Baumgartner. Amid applause he concluded: 'Forward! Swiss Catholics—forward in solid ranks to claim your rights. This is the spirit of the fourth *Katholikentag* in St. Gallen, the spirit that rises from the graves of famous St. Gallen Catholics. It is the spirit whose work is fruitful of good to Holy Church, and of good to our Fatherland, our loved, our dear Switzerland.' Dr. Werthmann, the representative of the central committee of the German Catholics, paid

A Fine Tribute to the Swiss

by reminding them how Germany uses their orators at its meetings, their Sisters of Mercy in its hospitals and the books of its scientists, litterateurs, and theologians. 'Yes,' he said, 'we take from Switzerland even our Jesuits.' Here he was referring to the famous Fathers Meschler, Boh, and Baumgartner, 'whose works are known wherever the German tongue resounds. . . . From St. Gallen, too, the light of Christian faith was spread in the German Rhineland and German students, German candidates for religious life, yes, even German Emperors themselves, come to your historic town to enliven their devotion and piety at this fountain of the faith.'

The gathering together in Congress of the Catholics of Switzerland is a tribute to the undivided loyalty of the faithful to one another and to their pastors. The three languages of the country, though differing in sound, were yet one in ideas and interests. Whenever the Holy Father's name was mentioned it was greeted with applause—with *vivas* or with *hoch*, and the call to battle for their rights and the rights

of Holy Church was taken up as a call to all to unite on the platform of religion. 'We know only one Catholicism.' The distinction between a religious and a political Catholicism is to us unknown,' said Standerat Adalbert Wirz. He continued: 'We will not be half Catholic but all Catholic. What we do not wish is an indistinct, a watered down, a white-washed Catholicism. . . . We stand true and fast by the Pope. He is the bearer of Church Unity and the teacher of Catholic truth.' This world-wide movement of Catholic Federations and Catholic Congresses is surely a response to the Holy Father's call to renew all things in Christ. Such united action breathes life and vigor into Catholicism, which freshened and renewed gives to all it touches the saving spirit of the Redeemer.

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 8.

Mr. George Girling-Butcher, secretary and organiser of the N.Z. Catholic Federation, left for Wanganui on Friday last for the purpose of forwarding the work of the Catholic Federation.

The Marist Brothers of Thorndon have booked the Concert Chamber of the Town Hall for their annual concert, which takes place on November 26. The Marist Brothers of Te Aro have booked the Opera House for their annual entertainment, which takes place on December 18.

At the last meeting of the St. Patrick's branch of the Hibernian Society it was decided to recommend the district executive to consider the advisability of opening a subscription list for the relief of the unfortunate people affected by the Dublin strike, the proceeds to be forwarded to the Dublin clergy for distribution.

The Sisters of Compassion will hold their annual concert in the Town Hall on Tuesday, December 9. The musical programme is in the hands of Mr. D. Kenney. Never, in the history of the institution, have the good Sisters needed financial assistance more than they do at the present time. They have a large overdraft at the bank, which is causing them some anxiety, and it is to be hoped that the Catholics of Wellington will generously respond to the appeal of the Sisters, who have now eighty children and a large number of adults in their Homes.

I regret to record the death of Mrs. Catherine Margaret O'Brien, wife of Mr. James O'Brien, of Alicetown, Lower Hutt, and daughter of Mr. P. Mulcahy, of Waterloo avenue, which occurred at the Wellington Hospital on Thursday. The late Mrs. O'Brien was only twenty-four years of age, and leaves four young children to mourn their loss. The interment took place to-day, the funeral leaving St. Anne's Church, where a Requiem Mass was celebrated. The members of the Ilutt branch of the H.A.C.B. Society acted as pall-bearers.—R.I.P.

The Competitions are in full swing, but the strike has interfered with the attendances. I am pleased to record the success of several of our young Catholics. On the first day Master R. Beveridge, of the Tasman street Marist Brothers' School, secured third prize in the recitation for boys under twelve. Master O'Brien, of the same school, and son of Mr. T. O'Brien, of Cuba street, won the third prize in the song for boys under twelve. Miss Marie Fix came first in the dialogue (under twenty-one). In the humorous recitation, Miss McInerney (St. Mary's Convent) and Miss Fix secured the first and second prizes respectively. In the recitation for girls under twelve, Miss Peggy Reeves, daughter of Mr. F. K. Reeves (president of the Dominion Executive of the Catholic Federation), was placed second, and Mr. Reeves's son, Master Fergus, was also successful, being awarded the third prize in the recitation for boys under sixteen. Miss McInerney, who was placed first in the humorous recitation, also secured a like place in the dramatic recital for ladies. Master B. O'Brien was also successful in the violin solo for entrants under fifteen, and Master Fergus Reeves was a prize winner in the sight-reading for boys and girls under sixteen.

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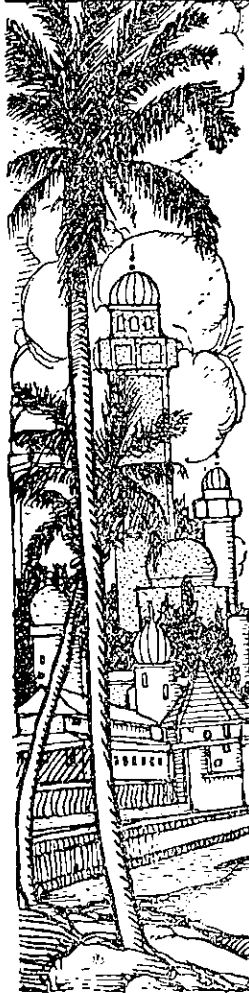


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WALLPAPERS

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OBITUARY

MR. C. W. M. COX, HAWARDEN.

(From an occasional correspondent.)

The late Mr. C. W. M. Cox, of Hawarden, whose funeral took place on October 17, at Horsley Downs Cemetery, was an old identity in North Canterbury. The deceased, who was a son of the late Lieutenant Henry Cox, R.N., was born at St. Andrews, Fifeshire, Scotland, on May 3, 1838, and educated at St. Andrews and the Highlands. He arrived in New Zealand by the ship Regina in 1859, and at once took up station life at Hawkwood, and afterwards the management of Waipapa and Teviotvale Stations. Subsequently Mr. Cox entered into business, and eventually settled down on a farm in the Hawarden district. The deceased was a man of sterling qualities, and by his never varying amiability won the esteem and respect of all who came in contact with him. The Requiem Mass and funeral were attended by a very large gathering of relatives, friends, and neighbors, and much sympathy is felt for the bereaved widow and family.—R.I.P.

Palmerston North

(From our own correspondent.)

November 9.

The All Nations' Bazaar, in aid of the new church building fund, was opened by his Worship the Mayor, Mr. I. A. Nash, on Monday evening, in the Empire Hall, and will close on next Wednesday night, 12th inst. So far the attendance has been unsatisfactory, attributable, no doubt, to the fact, that it is the third bazaar in the same hall in as many weeks. Then, again, the all-absorbing matter of interest, the strike, has for the time being overshadowed everything, including the A. and P. Show, the receipts of which showed a shrinkage of close on £300 compared with last year. However, the support so far received is far and away better than the other two local bazaars got, and the last three days may still help to increase the takings.

The following were the stalls and stallholders:—

St. Vincent de Paul, Mrs. Waddy; England, Mesdames Watson and Sim; Ireland, Mrs. W. Devine; Novelty, Miss Scanlon; Produce, Mrs. Hickey; Flower stall, Mrs. Dr. Pope; Sweets stall, Misses Sullivan and Butten; Refreshment rooms, Mesdames Taylor and Dallow. Each stall had a willing army of helpers too numerous to mention.

Wanganui

(From our own correspondent.)

November 7.

The fortnightly meeting of the Hibernian Society was held last Tuesday night, a fair number of members being present. One candidate was admitted. The balance sheet for the quarter ended September 23 was read and adopted. The membership now stands at 70. Seven members were admitted during the quarter and two were struck off. The funds of the branch, which has been only two years in existence, has now reached three figures. The sick pay for the quarter was £18.

A euchre party, under the auspices of the social committee of the St. Vincent de Paul Society, was held in St. Joseph's Hall last Thursday night, when about 60 people were present. Fourteen games were played. Mrs. Waterhouse won the lady's prize, and Mr. T. Morgan the gentleman's.

At the Labor Day sports, B. O'Leary, of the Marist Brothers' School, won the 100, 440, and 880 yards schoolboys' championship.

The devotion of the Forty Hours' Adoration was commenced on last Friday in St. Mary's Church, and was brought to a close on Sunday evening. The Rev. Father Schaefer, S.M., of St. Patrick's College,

preached the occasional sermons. On the Sunday evening there was a procession of the Blessed Sacrament, the men especially taking a prominent part. The Sisters of St. Joseph are to be congratulated on the beautiful decorations of the altars. The choir (under Mrs. Spillane) rendered appropriate music for the occasion.

Waihi

(From our own correspondent.)

A welcome home was tendered to the Rev. Father Wright, who has just returned after a couple of months' holiday in Australia, in St. Joseph's Schoolroom, by his parishioners. Mr. P. J. Lynch occupied the chair, and the Ven. Archdeacon Hackett and Rev. Father O'Malley were present. The chairman, after formally welcoming the Rev. Father Wright, called upon Mr. J. J. Callaghan to read the following address on behalf of the parishioners:—

'Rev. and Dear Father Wright,—We, your parishioners, are assembled here this evening to welcome you back after your brief absence, and avail ourselves of this opportunity to convey to you our appreciation of your good work in our midst. Your labors since coming here have been very arduous, and you were with us during a very critical stage of the existence of this parish. However, that is now past, and we are pleased to have you back with us again after your trip. We assure you that we sincerely appreciate your good work amongst us. Your term here has been an exceptional one in many ways, and we think that you have passed through it with signal success. During that time you have got to know your people, and they have also begun to understand, appreciate, and help you in your work. It was our desire to have shown our appreciation in a more tangible manner, but we understand that you do not wish it to be so; therefore we ask you to accept the earnestly expressed wishes of your people that God may spare you for many years to continue the good work you are doing.'

The Rev. Father Wright, who was received with applause, in replying expressed his great pleasure at being again amongst them. He thanked all for their kind welcome, and for the many kind expressions extended to him. He had, he said, returned with renewed vigor, and he would always work in the best interests of the parish and people of Waihi.

During the evening Rev. Father O'Malley, who had been in charge of the parish in Father Wright's absence, was presented by the chairman on behalf of the men of the parish with several very useful presents, also one by Mrs. Barron on behalf of the ladies.

Rev. Father O'Malley returned thanks in very feeling terms.

Songs were rendered by Mesdames Barron and Budd, and Misses McNulty, Mannix, and P. J. Lynch. Misses Hatton and E. Shandley played pianoforte solos, and Mrs. Galligan and Mrs. Barber acted as accompanists.

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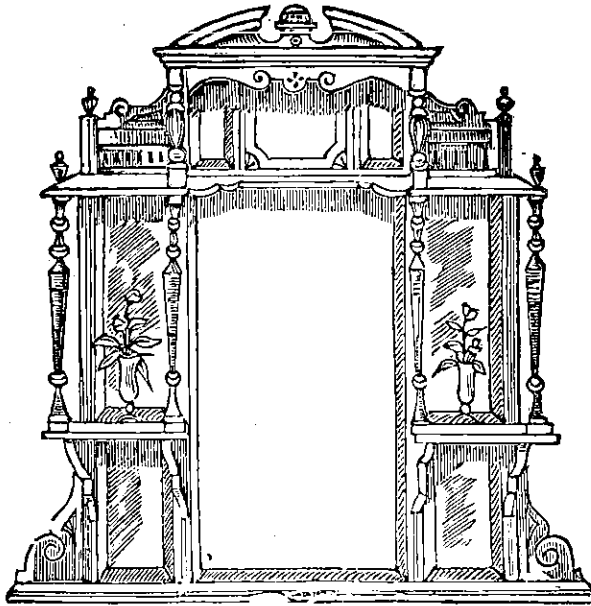
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Intercolonial

The Brisbane Catholic Club has a membership of between 400 and 500.

Rev. Father Roney, S.J., formerly of St. Mary's, Ridge street, North Sydney, who has been stationed at Norwood (S.A.) for nearly four years, being Superior of the Jesuits there for the greater part of the time, has been transferred to Richmond (Vic.).

Mr. Justice Heydon, of Sydney, in the course of the inquiry into the cost of living, remarked the other day that if people want to get on in life they have to stint themselves. 'I did so in my early days,' he said, 'because I wanted to get on.' That is really the keynote of the success of most of the prominent men in Australia, especially of the old school. They stinted themselves in a manner that would be intolerable to the present generation.

The town of Young has witnessed many great Catholic celebrations, but none more successful or enthusiastic than those connected with the Sacred Heart Hospital on Sunday, November 2 (says the *Catholic Press*), when the foundation stone of the new additions that will cost upwards of £3000 was laid by Bishop Gallagher, of Goulburn and the State Premier (Mr. W. A. Holman), and the annual meeting was held. Over 2000 people were present, the town and district being thoroughly represented.

A return furnished at the meeting of the Mount Morgan Council, at the instance of one of the aldermen, shows the Catholic community of Mount Morgan to be in the proud position of possessing twice as much landed property as the Anglican, Presbyterian, Methodist, and Baptist Churches and the Salvation Army combined. The land held by the Catholic section is 5 acres 2 roods 5 perches in extent, and it is not only twice as large as all the pieces held by other denominations, but its value is considerably greater. The Catholic church, presbytery, convent school, convent and Cardinal's hall, which in themselves are worth some thousands of pounds, are situated on a block in a central position in the town.

The Premier (says the Brisbane correspondent of the *Catholic Press*), has redeemed the promise he made in March last at the first annual meeting of subscribers to the Mater Misericordiae Public Hospital, when he stated that the great charitable and philanthropic work accomplished by the Sisters of Mercy entitled the hospital 'to share and participate in the funds of the Home Secretary for the up-keep of charitable institutions.' The Estimates of the Home Department, which have now been passed by Parliament, provide for the payment in this financial year of the sum of £1000 to the hospital. The grant is well-deserved. Mr. Denham himself has declared his personal knowledge of the strictly non-sectarian lines on which the devoted Sisters conduct the hospital, and at that meeting his Excellency the Governor paid a high tribute to the nursing skill of the Sisters of Mercy.

The Rev. Father J. P. O'Farrell, who for the past quarter of a century has been stationed at Coonamble, was on the occasion of the silver jubilee of his ordination honored by the parishioners and general public of Coonamble at a conversazione. Early in the year the residents decided to mark in some fitting manner Father O'Farrell's jubilee as a priest, and his services to the town and district. A very reluctant consent was won from Father O'Farrell, whose personal inclinations were against any public demonstration; but his objections were over-ruled, and on the evening of October 29 St. Patrick's Hall was crowded by a gathering representative of all classes and all denominations. The Mayor of Coonamble (Alderman Sullivan) presided. A presentation of a cheque for £200 was made to Father O'Farrell by Councillor Ianders, deputy-president of the Shire Council. He said that the presentation came from the numerous friends of Father O'Farrell all round the district.

The sixteenth anniversary of the consecration of St. Patrick's Cathedral, Melbourne, was celebrated on Sunday, November 2. His Grace the Archbishop presided at Solemn High Mass, and the occasional discourse was preached by the Most Rev. Dr. Mannix, who spoke in part as follows:—It is scarcely more than half a century since Catholics, here in Australia, were thrown into prison, or publicly flogged, for refusing to attend Protestant services. It is hard to realise it, but it is true, that these things happened in Australia as late as 1843, and that the foundation stone of this Cathedral in which we are assembled was laid in 1850. The Catholics of Melbourne were then less than 6000, even if we count men, women, and children, and the whole population of the city was not more than 23,000. But that handful of Catholics, in the midst of a hostile majority, in a land which, a generation before, had heard the haughty threat of the Protestant Governor at Sydney; in a land which, only a decade of years before, had heard the lash descending upon the bare shoulders of Catholics who refused to abjure their faith; these pioneer Catholic heroes of Melbourne planned this Cathedral, which to-day stretches its lordly length across the summit of Eastern Hill. Truly there were giants in those days among the Catholics of Melbourne. Their courage should be to us an inspiration amid the stress and difficulties—light and trivial by contrast—of our own day. Their names should go down in honor, as long as this Cathedral looks out calmly, proudly, yet with a patient yearning, over the fair city at its feet.

Ashburton

(From our own correspondent.)

A tennis match between the local St. Mary's Tennis Club and St. Mary's Club, Christchurch, took place in the Ashburton Domain on Labor Day. The local team suffered defeat at the hands of the visitors by 40 games. The visitors were entertained at a social gathering in the evening by the local club.

In connection with the Trinity College of Music examinations, conducted by Mr. Henry St. George in Ashburton, the following candidates were presented by the Sisters of the Missions, all being successful:—Associate, Dorothy Cullen (A.T.C.L.); associate (practical work), May Quigley; certificated pianist, Mary Soal; senior grade, Ellen Hanrahan; intermediate, Anna Bradley and Ella Langley; junior grade (violin), Elizabeth Terris and Mary Langley; preparatory, Ellen Brophy (violin), Mary Cunneen, and Mona Newman; first steps, Riwa Campbell and Mary O'Grady.

The following candidates presented by Catholic teachers were also successful:—First steps—G. Muller (teacher, Miss M. Muller). Preparatory—M. Hannigan (teacher, Miss Soal); B. J. Meeking (teacher, Miss Soal); M. A. Meeking (teacher, Miss Soal); M. J. Moore (teacher, Miss Twomey, A.T.C.L.); B. Clark (teacher, Miss Twomey, A.T.C.L.). Junior—E. Conelious (teacher, Miss Muller); P. McKendry (teacher, Miss Twomey, A.T.C.L.). Senior—Paul Cullen (teacher, Miss Cullen, L.T.C.L.).

A week's mission, conducted by the Marist Missionary, Rev. Father McCarthy, who had the assistance of Rev. Father Herring for the concluding two days, was brought to a close on Sunday evening, November 9. The Church of the Holy Name was taxed to its utmost to accommodate the very large congregation desirous of participating in the closing ceremonies. Rev. Father McCarthy preached an eloquent and impressive sermon. The mission was brought to a close with the renewal of the Baptismal vows and the Papal Blessing. Over 400 approached the Holy Table at the general Communion of the parishioners. Rev. Fathers McCarthy and Herring opened a five days' mission at Hinds on Sunday, November 9.

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MUSIC EXAMINATIONS

REEFTON.

November 7.

The following pupils were successful at the Royal Academy examinations, conducted by Mr. F. de G. English at the convent:—

Advanced Grade, Local Centre.—Teresa Sponheimer, 119; Norah Crabb, 107.

Intermediate.—Isa Conway, 119.

Higher Division.—Margaret Harris, 115; Eileen Scarlett (singing), 107.

Lower Division.—Norah Lane, 117; Isabel Henderson (violin), 103.

Elementary Division.—Myrtle Scantlebury (singing), 115.

Primary Division.—Mary Lane, 130 (distinction); Eileen O'Malley, 127.

GREYMOUTH.

The practical examinations under the Associated Board of the Royal College of Music were conducted in Greymouth on November 5 by Mr. F. de G. English, M.A., Mus. Bac. Ox. All the pupils presented by the Sisters of Mercy passed. The following is a list of the candidates:—

Licentiate of Music (solo performers' diploma).—Vera Robinson.

School Higher Division.—Mabel Thompson, 122; Vesta Wickes, 118; Inga Hannam (violin), 119.

Lower Division.—Rose Elliot, 120; Emily Oliver, 119; Marion Wylde, 115; Emily Smith, 110.

Elementary Division.—Daisy Wickes, 122.

Primary Division.—Mary Phelan (violin), 119; Kathleen O'Neill, 118; May Steer, 117; Louise Morice, 115; Nina Stubbs, 114; Veronica Roche, 114; Lucy Conaghan, 110; Doris Costello, 108; Lily Elliot, 107.

PALMERSTON NORTH.

The following is a list of the successful candidates from the convent at the recent music examinations, conducted by the representatives of Trinity College and the Associated Board:—

Practical, A.T.C.L.—Hazel Crow, Ida Carey; certificated pianist, May Cutler.

Theoretical, Intermediate Division.—Margaret Hill, Eileen Lynch.

Junior.—Frank McLachlan, Kitty Kavanagh, Katie Nash.

Primary.—Ethel Lane.

Associated Board.

Practical, L.A.B., Teacher's Diploma.—Ida Carey; L.A.B., performer's diploma, Violet Kendall.

Advanced Grade.—Vera Graham (singing), Eileen Lynch; harmony, Ida Carey.

Higher Division.—Mabel Baigent, May Smith.

Lower Division.—Mattie Cameron, Violet Bartlett.

Elementary.—Mary Hanlon (singing), Winifred Cooper, Frank McLachlan, Katie Nash, Kitty Kavanagh, Doris Woolhouse, Vida Cimino, Inez Mitchell, Maude Roberts, Florrie Nash.

Primary.—Lily Brett, Dorothy Pegden, Ethel Lane, Muriel Townshend, Doris Robbie, Eva Brophy.

Rudiments of Music.—Ida Oldridge, Violet Bartlett.

G. M. Simpson.

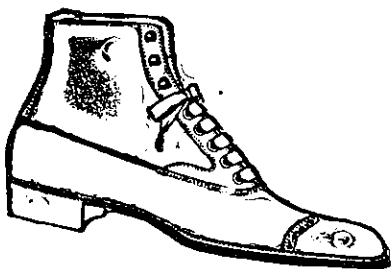
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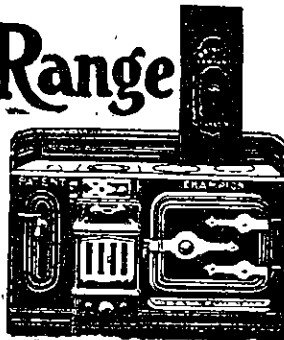
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The Catholic World

ENGLAND

THE DEFENCE OF THE SCRIPTURES.

Mr. Athelstan Riley, who presided at Southampton on September 29 at a meeting of the English Church Union, said in the course of an address that 'when they looked over Europe they found that Protestantism as a great religious organisation was passing away. It was not among Protestant communities that they found the chief defence of the Holy Scriptures. The great truths of the Atonement and the Redemption were not secure behind the bulwarks of Protestantism, but behind those of the Church of Rome.'

CHARITABLE BEQUESTS.

By the will of the late Miss Catherine Butler, of Blackheath, London, S.E., who died in July last, at the advanced age of 92, several Catholic charities have benefited to a considerable extent. The deceased lady's estate has been sworn at £32,233 net personalty. To her sister, the Rev. Mother of the Newhall Convent, Boreham, near Chelmsford, Essex, she left £3000, and for the purposes of the Diocesan Seminary of Southwark, she left £7000 to the Bishop of Southwark, to be used by him for that purpose. To the Little Sisters of the Poor, at their Kennington Convent, she bequeathed £1000, and the same amount she left to the Rector of St. Ignatius Church, Stamford Hill, London, N. To the Rev. Francis Joseph Sheehan she gave £1300, and to her niece, Mrs. Catalina Dunn, the sum of £2000. And she directed that the sum of £10,000 and the residue of her estate should be used upon trust for the benefit of the Church of Our Lady Help of Christians, Blackheath.

THE CATHOLIC CHURCH AND THE JEWS.

The *Jewish World* states that the Chief Rabbi addressed a letter to Cardinal Bourne in reference to the blood accusation which has been revived against the Jewish people in connection with the Beilis case in Kieff, Russia, in which the Chief Rabbi reminded the Cardinal that 'foremost among the champions who have authoritatively defended Jews and Judaism against this foul and satanic falsehood have been the greatest and most learned dignitaries' of the Catholic Church, and that several Popes had issued Bulls repudiating the allegation. He, therefore, asked Cardinal Bourne for an expression of opinion, which, he said, coming from the head of the Catholic Hierarchy in England, would to-day in Russia be second only to that of the Supreme Pontiff in exorcising this spectre of hatred. Cardinal Bourne replied as follows: 'I regret to learn that accusations of ritual murder are being renewed in Russia. As you say, the Catholic Church has, so far as I am aware, always recognised that such accusations had no foundation whatever in the religious belief or practices of the Jewish people. I trust that this fact will soon be universally recognised, and that if crime be committed it will not be attributed to motives which do not really exist.'

FRANCE

MORE SPOLIATION.

The French Government still continue to carry on their infamous work of seizing colleges, schools, and convents. Fifty schools conducted by Brothers and Nuns were to be closed during October, the properties made over to the Corporations, and the Brothers and Nuns thrown on the world to fend for themselves as best they may. Each month the *Official Gazette* intimates that in named departments a certain number of the few remaining colleges, schools, monasteries, and convents are thereby assigned to the municipalities. In due course (says the *Glasgow Observer*), the bailiff, with a posse of police, breaks into the buildings and forces the inmates into the streets. Four thousand millions of francs was the calculated sum that was to

enrich the coffers of the Government. Garden-cities, people's recreation grounds, hospitals, asylums for all the afflicted in the country, were to be the rewards of the robbery of the Church, but the very contrary has taken place; the millions have melted away; two of the 'liquidators' have been imprisoned for misappropriation of the money; children are left without schools; hospitals have been so badly managed that there is a universal cry for the reinstatement of the Sisters that have been expelled; valuable properties have fallen into ruins because they have neither found caretakers nor purchasers. Yet the mill of destruction grinds on as though some benefit was accruing to the French nation. There appeared in the Paris newspapers recently an account of one of those heartless evictions of a community of Nuns that brings back the memory of cruel evictions in Ireland, when the crow-bar brigade was at the zenith of its power. On Saturday, September 27, at Perigueux, just when dawn was appearing—4 o'clock in the morning—the Prefect of the town, accompanied by a body of police, broke open the doors of the Ursuline Convent. Thirty-four Nuns were forcibly put into the streets; three Sisters and an infirm guest, as they were all bed-fast invalids, were carried on stretchers to the local hospital. One of the stretchers broke whilst on the journey, and the infirm Sister was thrown on the hard road. There was great indignation in the town when the inhabitants learnt of the cruel act in their midst. The Sisters found homes amongst the charitable. The commotion will calm down; the convent property will be put up to auction, and all is over for the present. The crow-bar brigade is off to the nearest town or village to carry on more nefarious work.

ROME

THE ORDER OF ST. AUGUSTINE.

A message from Rome says that the General Chapter of the Order of St. Augustine, comprising all the provincial delegates, representing 2000 Augustinians throughout the world, on September 29 elected a Spaniard, Father Thomas Rodriguez, as General, and an Italian, Father Camillus Ditti, as Procurator-General of the Order. Four other delegates were elected assistants, including Father C. O'Gorman, of Dublin.

THE PRIESTS OF THE ADORATION.

The most important and most edifying congress of the year (writes the Rome correspondent of the *Irish Catholic*) has been that of the 'Sacerdoti Adoratori' of Italy, who have been in congress in the Church of the Holy Apostles for the past three days. Five Cardinals, more than thirty Bishops, and nearly three thousand priests engaged in a holy union for promoting devotion to the Blessed Sacrament came together to testify their zeal in the great cause and to devise means to propagate the devotion. There were several magnificent discourses delivered by the greatest Italian pulpitorators—Cardinal Richelmy, of Turin; the Bishop of Syracuse, the Cardinal Archbishop of Pisa, and others. The Congress was concluded in St. Peter's with an Hour of Adoration in common, and some thirty thousands persons—residents, visitors, and pilgrims—came to be edified with the grand spectacle of three thousand priests in adoration, and to take part in the devotions. As the Congress began with a grand Eucharistic procession in St. John Lateran's, so the conclusion in St. Peter's was a similar procession, in which the Most Holy Sacrament was carried by his Eminence Cardinal Rampolla. Four other Cardinals and about one hundred Bishops took part in the procession, which went out from the Basilica and wound round the portico before returning to the Chapel of the Blessed Sacrament. After the conclusion of the ceremony in St. Peter's all the priests of the Adoration Congress went to the Cortile of San Damaso, where they were received by the Holy Father, who had around him on the first loggia the five Cardinals, patrons of the congress.

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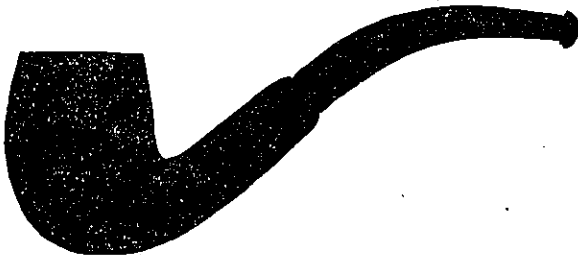
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THE "SIMPLEX," 6/- EACH.

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

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BOYS' PYJAMAS—Sale Price, 3s. 3d.

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Domestic

By MAUREEN.

Hamburg Steaks.

Chop a pound of lean beef very fine and stir into it a beaten egg, a teaspoonful of onion juice, salt and pepper to taste, a cupful of breadcrumbs, and half a cupful of sweet milk. Mix well, mould into flat cakes, dredge with salted flour, set to cool for an hour, roll again in flour and saute in good dripping or butter.

Ginger Snaps.

One cupful (half pint cup is to be used, of course) of butter, one cupful of sugar, two cupfuls of treacle, two an a-half quarts of flour, one teaspoonful of carbonate of soda, and a tablespoonful of ginger. Stir the ginger, butter, and sugar together, bring the treacle to a boil, and turn it over the butter and sugar, stirring until both are thoroughly dissolved. Add a pint and a-half of the flour, then the soda rubbed through a fine sieve, mix well together, add the remainder of the flour, working it well in; roll very thin, and bake only a few minutes in a quick oven.

Stuffed Eggs.

Boil hard as many eggs as will be needed, then throw them into cold water, remove the shells and cut the eggs in halves. Take out the yolks carefully without breaking the whites. Add to the yolks a teaspoonful of mustard, a tablespoonful of melted butter, and two teaspoonfuls of finely minced ham or tongue, and season with salt and pepper. Rub all to a smooth paste and fill the whites with the mixture and serve.

Buttermilk.

Buttermilk is a beverage which deserves every encouragement, especially as a hot weather drink. Most of the fatty elements are removed in the process of making butter, but a number of other valuable nutritive qualities are left. These (says the *London Mail*) become even more valuable when the buttermilk is taken with other foods. Thus, buttermilk contains a certain amount of casein which will enable one to make a most satisfying meal of a glass of buttermilk plus a very small amount of meat and potatoes. It also has an excess of lactic bacteria, the foes of nearly all the harmful germs in our digestive laxative property. It has a decided acid flavor which makes it a thirst quencher. As the fats have been extracted during the butter-making process, it has practically no body heating properties. The casein is valuable because it supplies the repair elements needed to replace the wear and tear of muscular tissue.

Household Hints.

A splinter which has been driven into the hand can often be extracted by steam. Take a wide-mouthed bottle, which nearly fill with very hot water. Press the part where the splinter is over the mouth of the bottle. The suction thus produced will draw the flesh down, and in a few minutes the steam will extract the splinter.

When making eyelet embroidery it is a good plan to rub white soap on the cloth first. Hold a piece of soap under the material and allow the stiletto to pass through it. The soap gives a slight stiffness to the cloth and a much better eye can be made.

A small looking-glass, placed in a mouse or rat-trap so that the rodent may see himself in it, is said to be a permanent and almost irresistible bait.

A strong solution of vinegar and water is efficacious in restoring the color of black lace that has grown rusty. Rinse in coffee, then iron while damp with a piece of flannel laid over it.

A few drops of oil of lavender scattered through a bookcase is said to preserve the books from mould in damp weather.

Maureen

Science Siftings

By 'VOLT.'

Dynamite in Farming.

Wonderful results are being brought about by the use of dynamite on unfertile soil in the United States. Experiments in this direction have been made in this country (England), farmers, dealing in most cases with different soils, have not taken kindly to the idea. In America dynamite is not only the handmaiden of the pioneer, clearing the land of great trees by blowing them up, but it has given new life to soils which were believed to have ended their fruitfulness. The explanation is simple. Beneath the exhausted surface soils which have been broken by the plough lie a hard region into which the roots of plants cannot penetrate and from which the rainfall slides away. The dynamite shatters this undercrust, leaving innumerable fissures through which the roots levy their toll on the rich foods below, and into which the rain percolates to form a protection against times of drought.

Fireproof Railway Carriages.

For some time past attention has been given in railway circles to the question of fireproofing coaches, and such coaches are now a feature of up-to-date practice. At Swindon experiments were first made on two or three coaches, after which it was decided to extend the principle to practically all new coaches; consequently the coaches now under construction at Swindon have fireproof floors. The base of the floors is formed of sheets of galvanised corrugated steel, riveted together and secured to the lowest member of the side framing of the coach. On the top of this are fastened expanded metal sheets, and on the bed thus formed the fireproof flooring is laid to an average depth of one inch. When dry, the material forms a hard, fire-resisting substance through which it will be impossible for flames to penetrate. As a further precaution against fire, the coaches are cased with galvanised steel sheets at the sides and ends screwed on to the wooden framing.


Ancient Timepieces.

In an interesting article, the *London Globe* recalls that until the end of the tenth century there was no way of measuring time except by the aid of a sundial or an hour glass. To whom the invention of watches and clocks can be put down it is impossible to say with entire confidence, but we first hear of a 'graduated mechanism' akin to a watch or clock being invented by the monk Gerbert, who became Pope in 999, with the title of Sylvester II. But these clocks were extremely heavy and cumbersome, and it is not until the fourteenth century that there is any mention of portable clocks, while nothing really worthy the name of watch can be said to have been invented prior to the middle of the fifteenth century, when the discovery of the spiral spring in the place of the weight and line gave the first necessary impetus towards improvement. The first watches of which there is any definite record were those known as 'Nuremburg Eggs,' a name given to them both owing to the city where they were made and to their peculiar shape. The works were encased in rounded cases of metal, and the watch dangled from the girdle. From about 1500 to 1540 the movements of watches were entirely of steel, but then, with the invention of the fusee—the spindle on which the chain was wound—brass was adopted for the pillars and for the plates, and only the pinions and the wheels were made of steel. During the later part of the sixteenth century the gold and silver smiths seem to have vied with one another in the endeavor to produce cases to hold watches, so that they should not be merely useful, but highly ornamental also. These cases did not, as a rule, show the watch at all, acting simply as a receptacle for it, until crystal came into favor, when the movements of the watch might be observed through it.

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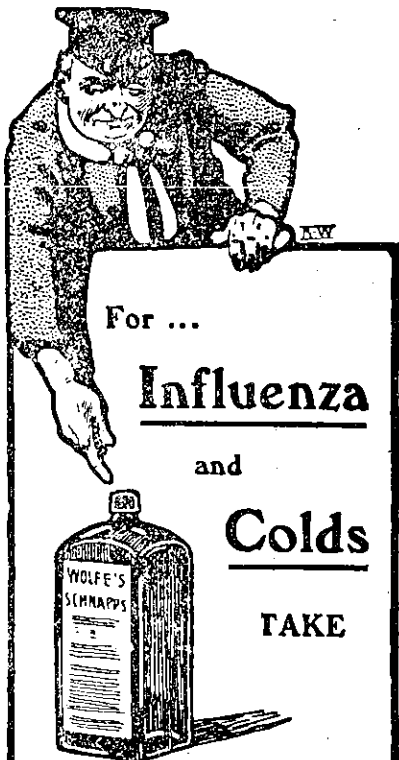


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Parents! Another Summer has come, and the boys are a little older. And as they grow older so should "pride of appearance" be encouraged—remember, smart boys generally become smart men. Fix the little chaps up with one of our smart Kaiapoi or Petone 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/-.

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finds his day's work easier when he has had VAN HOUTEN'S COCOA for breakfast. It keeps out the cold too! He looks forward to VAN HOUTEN'S for supper. It refreshes and gives him a good night's rest.

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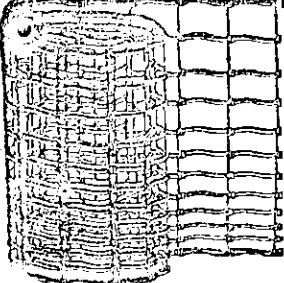
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PIG FENCE A special "Cyclone" Pig Fence with cross ties 6 inches apart is made. It will hold the most persistent pig that ever rooted.

GET OUR FENCE AND GATE CATALOGUE.

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On the Land

GENERAL.

There was no sale at Addington last week.

When a farm animal is feverish stop feeding. As a rule a horse or a cow will not take food when in that condition, but sometimes folks urge them to do it. It only adds fuel to the fire. Wait; let nature work.

A flock of sheep at Raukura Farm of Instruction is being grazed on a cow pasture (to equalise the growth of grass), half of which had been dressed with guano and the other half with basic slag. It is noticeable that the sheep are eating the latter portion much more closely than the former.

Dairy factory suppliers are concerned about the strike (says the *Wynndham Herald*). If the cheese cannot be got away, the monthly payment may be withheld. What this means to a district may be gauged by the fact that the Wynndham factory's payments to suppliers on Saturday totalled £1300.

Brisk business is being done at the Ashburton butter factory, the amount treated for the month of October being 2200lb in excess of that for the corresponding month last year, and as great as that for December of 1912. The increase is due to the growing popularity of dairying (says the *Ashburton Mail*), the number of suppliers being considerably in advance of the number for 1912.

Don't feed dirty grain to your horses. The dust, weed seeds, and other foreign matter in the grain is disagreeable to the animals and is injurious. Use a sieve to measure the grain, and give it a few shakes to allow the dirt and seeds to fall out before feeding. Some pour water over the grain in the sieve or dip the sieve of grain in a bucket or tub of water a few times. This is a good plan, as it removes all dust and snub.

A Taranaki farmer sold his farm for £80 an acre, and later on held a sale of his dairy herd. The dairy herd comprised just the ordinary good typical Taranaki dairy cows, of no special breed, with the exception of one Holstein, and no pedigree stock, but several had calved, which enhanced their value. The Holstein cow sold for £23 10s, one of the others brought £19, three reached £17 each, four £15 each, and five £14 each. The average for the whole 45 was £14.

The average cow of the ten best herds of one of the Department's illustration cow-testing associations produced last year 271lb of butter-fat, while the average cow of the association produced only 201lb (says the *Journal of Agriculture*). The difference in value, at 1s a pound for butter-fat, equals £3 10s per head. The census for the year 1911 credits New Zealand with 633,733 cows. Could each of these be increased in productive capacity by the difference recorded above, the value of the increased yield would exceed the value of our annual export of either butter or cheese.

A dry summer was predicted this year for South Canterbury (writes the Timaru correspondent of the *Press*), but up to the present the weather prophets have been hopelessly out of it. The season so far has a wet one. There was a sudden change again yesterday, from brilliant sunshine in the morning to a driving rain in the afternoon. During the past fortnight the weather has been very erratic. The grass and crops are making rapid growth; feed is very plentiful, and stock is looking well. The recent rains will give the root crops a good start. Shearing is now in full swing, but the frequent rains are causing delays at the shearing sheds. Generally speaking, lambing percentages are high, one hundred per cent. being not at all uncommon, while in some fairly large flocks up to 135 per cent. has been recorded.

At Burnside last week there was a large yarding of fat cattle and fat lambs, and only a medium entry of fat sheep. Pigs were in fair supply, and sold at late rates. Fat cattle: There was a large yarding, 248 being penned, comprising for the most part good quality

bullocks, with a few pens of medium to good heifers. In consequence of the large yarding prices were from 10s to 15s per head easier than previous week's quotations. Prime heavy bullocks, £13 10s to £15; extra, to £19 2s 6d; medium, £12 to £13; light, £9 to £10 10s; medium, £8 10s to £9; light and unfinished, £6 10s to £8. Fat sheep: There was a medium yarding, 2190 being penned. In consequence of the small yarding the previous week, butchers' stocks were low, and there was a buoyant sale for all classes. The sale opened with prices at about 1s per head less than previous week's quotations, and this drop continued throughout the auction, the decline in medium quality ewes and wethers being more than this in some instances towards the close of the sale. Best wethers brought from 29s to 33s; extra, to 36s 6d; medium to good, 25s to 28s; others, 23s 6d to 24s 6d; extra ewes, to 35s 3d; medium, 24s; light and unfinished, 21s; shorn wethers, 20s to 23s 3d; extra, to 26s. Fat lambs: 170 yarded. In consequence of the large yarding, prices were from 1s to 2s easier than previous week's quotations. Best lambs brought from 15s 6d to 17s 6d; extra, to 20s 3d; medium and unfinished, 14s.

LUCERNE IN MARLBOROUGH.

The repeated advocacy of the cultivation of lucerne in the these columns (says the *Journal of Agriculture*) may possibly be considered by some who have not seen this fodder crop to be wearisome and needless—that it is a fad, and that the value of the crop is exaggerated. Now, let me say again that it is impossible to exceed in the most active advocacy the use of this plant to the uttermost to the farmers of New Zealand. The usual acceptance of lucerne is that there should be a small plot as an auxiliary—something to look at, something to be cared for very specially, something of which the utility has yet to be tested; something, in fact, set down to the theorist. A visit to Marlborough would at once dispel such ideas, and, if seeing is believing, it is recommended to all progressive farmers to visit Marlborough and inspect its lucerne-farms. These are not single fields; they are simply farms of lucerne. They are a revelation even to those who have observed lucerne in other parts of the Dominion.

The Department realises to the greatest extent how desirable it is that the farmer, and especially the dairy-farmer, should avail himself of lucerne. As notified in previous issues of the *Journal*, the Department is again offering to a limited number of farmers sufficient seed, lime, and inoculated soil to test one acre. Those who are progressive should avail themselves of this offer. And the advice is again repeated—'See the lucerne fields of Marlborough!'

MILCH COWS AT SHOWS.

The establishment of tests spread over a full lactation period for ascertaining the milk and butter-fat yields of dairy cows bids fair to wipe out the 'in-milk' classes from the principal shows. If so, a large amount of relief from actual cruelty will be afforded many of these faithful producers of wealth (says the *Australasian*). Everyone interested must notice the practice of leaving the cows unmilked so as to make a great show of udder for judging and sale purposes. A regulation at the 'Royals' stipulates that all cows shall be milked dry at 5 p.m. on the first day, and judged first on the second day; but, as judging does not start until long after the regular milking time, an amendment is necessary. Cows should be milked morning and evening, and judged in the afternoon. Previous to sales, no safeguard for the animals is provided, and the Society for the Prevention of Cruelty to Animals might well have an inspector at hand. This practice often results in congestion or inflammation of the udder, when milking becomes difficult, the milk clotted, and sometimes streaked with blood. Congestion often takes place in heavy milkers just before calving or just after. This will usually disappear after a day or two. The treatment is the same in both cases. Hot fomentations should be applied, the udder well, but gently, massaged with the hands two or three times a day, and camphorated ointment applied.

George Barrell

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The Family Circle

LIFE'S RIGHT SIDE

Look on the right side
The best side, the bright side;
Troubles will vanish ere long.
Turn from the 'blue' side
And look on the true side,
The side that is glad with a song.

Leave the old wrong side
And go to the song side—
Banish both worry and fear.
Wrongs shall be righted,
Your heart be delighted,
Some gladness for all there is here.

Come from the lone side
And walk on your own side,
Your share of life's pleasures to gain.
Your life is all sadness
Instead of all gladness—
Come over; don't suffer again.

SOME NEGLECTED HEROES: A WORD FOR DAD

(BY A RAILWAY HAND.)

'I reckon it's the limit,' said the surfaceman to the cadet. 'Ten pound a day, and many a good and honest man has to feed, clothe, and house himself and wife and family on ten shillings a day and less. Why! look at ten or twelve years ago, when men were bringing up their families on six, seven, and eight shillings a day.'

'Yes,' answered the boy; 'my old man has been over thirty years on the railway and has only lately got ten and sixpence a day.'

'What is he?'

'A ganger;' and when I was two years old mother died and dad had to pay a housekeeper, and all out of six shillings a day.'

'How many of you are there?'

'Eight.'

'Well, never forget it; never forget it. He has put you on a splendid footing, and though, as you are only a boy, you may not now realise the full reason for it, you should never regard your dad with anything less than reverence. I have only been married a few years, and have only two little girls, but the lessons I have learned during those few years have opened my eyes to the beauty of the lives of your dad and mine, and many another hero who is now toddling round with the help of a walking-stick. They are just as much heroes as the men I have seen in older lands with medals on their breasts, and an arm or a leg missing. I could put my arm round their neck with very near as much pleasure as I put it round my little girls' when they kneel at my knee at the fireside, and say "God bless Dadda," "God bless Mamma," before the wife puts them to bed, and I hope, by following the example, and treading in the footsteps of my dad, and your dad, and Jack Smith's dad, and Sam Jones's dad to merit the blessings they ask for me. In a South Canterbury boarding-house I met a young fellow whose father was making a doctor of him. He spent a few years at the University in Dunedin, got his degree, went to London, and put in some more years at the hospital, learning his trade. He got his L.M.N.O.P., or whatever it is, and is now practising in a southern town. His old dad had to "shell out" for everything, of course, and I can tell you that though Bob studied hard he took his full share of pleasure and recreation, and, though I listened carefully while he would be telling me of his fun, I don't recollect his ever signifying that he was thankful to the dim-eyed, round-shouldered grey-bearded man who did it all for him. Another man, who was a schoolmate of mine, holds a big position in the Post Office, and he holds it because of the excellent education his level-headed old dad

gave him. Pat's schooling was not done for the day when school was let out and we tore down the street, or adjourned to the paddock to settle an argument, or see one settled. After tea his dad taught him French and other amusements, and before the old chap closed his eyes for good and all he had the satisfaction of seeing not only that one, but his other son, and his daughter in excellent positions. When I meet an old grey-beard in the street on a sunny morning, burning his bit of 'bacca, I feel like calling out "Good-day, dad," and I don't see his old, and perhaps torn, coat, or his uncleaned boots nor his old felt hat. I only see a man who is very likely the father of several better men than myself; and when I see another old soul, making his way quietly into the pictures, shoved against the wall by some uncouth yahoo in a suit of the latest cut, gaudy socks, and a plush hat, I feel I could very easily and comfortably commit an assault and battery on the same gilded person to teach him to respect another man's father. I have heard a lot said and sung about the tenderness and all that of a mother's love, but very, very seldom, though realising now how much of it exists, have I heard anything of the quiet, brave, self-sacrificing love of the men who toiled and saved that we might have a better start than they had. I take off my hat to any mention of a mother's love, but why is the dad always left out? It doesn't seem fair to me that the mother gets the credit for doing so much for us, when she couldn't have done half if it wasn't for dad's help. I heard a song one time that started—

"Don't forget your poor old father,
Don't forget your dad."

'That's all I remember of it, and on a nice sunny morning, when things are going all right, I sing as much as I can of it, and whistle the rest. It's my favorite hymn. I reckon there ought to be a lot more like it, and a lot less of the "Way down in Alabama" sort. I'd give a bit to know the words of that song. I could easy put a tune to it myself, even if my name is not Piccolomini.'

'I suppose you lost your father early?' said the boy, gazing gravely into the big, dark eyes of the navy.

'No, I didn't. My dad was born at Carlsbad, and went to sea in his very boyhood. He had no schooling whatever, and was never able to spend much on us. I am only a navy, with a humble home, of humble parents, and no possessions to boast of, but my heart swells, and my throat stiffens when I remember that what my father could give me he gave. He sent me first to the convent, to the Sisters of Mercy, and later to the Brothers' school, and gave me a sound Catholic education. Have you got a match?'

'Yes.'

'Come round some other dinner hour. Good-bye.'

THE LAMB COULDN'T LAST

Irving Fisher, the Yale University professor who has of late become political economist extraordinary to the people of America, tells of a dinner which he attended where the guest of honor was a young Russian officer.

"I admire your country," said the Russian, "because it is so peaceful. Politicians, financiers, the laboring classes, business men, clergymen—all dwell amicably together—one happy family."

The host laughed.

"Yes, one happy family," he answered. "Such a happy family as P. T. Barnum, our great showman, used to exhibit. This family consisted of a lion, a tiger, a wolf, a bear, and a lamb, all penned together in one cage."

"Remarkable," a visitor said one day to Mr. Barnum. "Remarkable, instructive, impressive. And how long have these animals dwelt together in this way?"

"Eight months," Barnum replied—"but the lamb has to be renewed occasionally."

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THE MOTOR CAR'S COLT

Louis Disbrow, the well-known motor car racer, finds now and then a man whom the speed mania has not reached.

'Loitering afoot down a road one day,' relates Disbrow, his eyes twinkling, 'I met an old man and a boy. As we passed the time of day the brazen honk of an automobile horn echoed and re-echoed through the quiet hills, and a red streak flashed by us and disappeared in a cloud of dust.

'The old mountaineer was dumbfounded. He looked first at his son and then at me, and was about to formulate a question, when a motor cycle, trailing the automobile, sped by with an unearthly shriek.

'When he had recovered his powers of speech, the old fellow turned to his son and said:

'"Well! Who'd a-thought that dern thing had a colt!"

HE DECLINED IT

An irascible elderly gentleman ordered a bottle of hock with his lunch.

'Ock, sir?' said the waiter. 'Yessir.'

'Not 'ock,' said the customer, 'Hock—hic, hac, hoc—d'you understand?'

The waiter disappeared, and some twenty minutes elapsed, while the elderly one sat nursing his wrath to keep it warm. At last, catching the errant waiter's eye, he yelled furiously,

'Where's that hock?'

'Ock, sir?' said the waiter in a grieved and surprised tone. 'I thought you *declined* it.'

The gentleman's reply to the witticism is unrecorded, and probably unprintable.

A GENUINE BULL

An Irishman was once asked to describe what an Irish bull really was.

'Well,' he said, 'it's difficult to explain; but I'll give you an illustration. Supposing I was to say there's twelve cows lying down in that meadow over there, and one of 'em's standing up, that would be a bull.'

STRANGER THAN FICTION

'By the way,' said the romancer of the smoking-room the other day, 'I don't think I ever told you of a curious incident that once befell me.

'I was staying in the country, and one afternoon while out for a walk I rested on a wayside bank. On rising I discovered that a sovereign had dropped out of my pocket. In vain I searched everywhere; no trace of the coin could I discover.

'A year later I happened to be in the same district again, and during the course of a ramble found myself on the spot where I had lost the sovereign.

'I clambered up the bank to pick some flowers, but it gave way under me, and sent me to the bottom. On picking myself up what do you think I found?'

'The sovereign,' was the unanimous reply.

'Wrong! I found a guinea. You see, the sovereign had been in the bank a year, and had accumulated interest at the rate of 5 per cent.'

HIS PROFESSION

The teacher was giving the school a little lecture on good conduct. 'Let me caution you on another point, children,' she said. 'Avoid criticising. Don't make a practice of finding fault with other people or picking flaws in what they say or do. It is a very bad habit to form, and will make your own life unhappy.'

'Why, teacher,' spoke up a little boy, 'that's the way father makes his livin'!'

'You surpris me, Georgie. What is your father's occupation?'

'He's a proof-reader, ma'am.'

The teacher coughed and then said: 'Well, Georgie, I will make an exception in the case of your father.'

FAMILY FUN

TRICKS AND ILLUSIONS.

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

Trick With Dice.—Take two dice cubes and place one on top of the other. Arrange them in such a way that when they are picked up between the first finger and thumb the upper one shows two and the under one four; while on the side that is hidden by the thumb you have four on the top cube and two on the lower one. You announce to the company that, by merely passing your hand over the cubes, you can make them change places. While you slowly pass your hand over them, you push forward the thumb towards the first finger, and thus cause the cubes to turn. Then the side that was exhibited to the audience will be concealed by your first finger and the side that was concealed will be shown to the audience. The numbers need not necessarily be four and two. Any two numbers will work equally well, provided that they are arranged beforehand. The trick can be varied by the performer picking up the cubes side by side, as before, between his first finger and thumb. He shows the top side and then the bottom to the audience several times, but before turning his hand for the last time he gives the twist already described, and both the top and bottom numbers are seen to have changed. The movement must be thoroughly practised. The first finger is slightly lowered, and the thumb pushed upwards. This movement of the fingers causes the cubes to turn, and, if the hand holding the dice is moved upwards while the dice are turned, the movement of the fingers will not be noticed even by the closest observer. Some pretty effects can be obtained in a similar way with cubes, having all their sides colored differently.

The Flying Coin.—This is an excellent impromptu trick, in which a coin is made to travel invisibly through the air. No apparatus is required, and very little practice will make the trick perfect. The conjuror takes four coins—say shillings—and places one in each hand. He then closes his hands and asks someone to put the other two shillings on the nails of his two middle fingers. He tells his audience that he is going to make a coin fly from one hand to the other, whilst the two coins are balanced on top of his fingers. He holds his hands a little distance apart, and suddenly gives them a quick upward movement. The two coins that have been resting on his fingers' tips fall on the table. The conjuror apologises for being out of practice and adds that he has never failed in that trick before. The coins are replaced: the conjuror gives his hands another jerk and closes them with a snap. This time one of the coins has travelled invisibly from one hand to the other. The whole secret of the trick consists in a dexterous movement after the coins have been dropped carelessly upon the floor. When the conjuror jerked his hands upwards he also opened one hand, and allowed the two coins to escape. At the same time he opened his other hand and took in the coin which was lying on his finger nail. Thus, before the second attempt was made the conjuror had no coins at all in one hand and two in the other. The audience was led to believe that the two coins that had been dropped were the two coins that had been lying on the performer's nails. When the two coins were replaced on the conjuror's nails all he had to do was open both hands, and take in the coins. The artistic performer will, of course, look really concerned after he has made what the audience believe is a failure.

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