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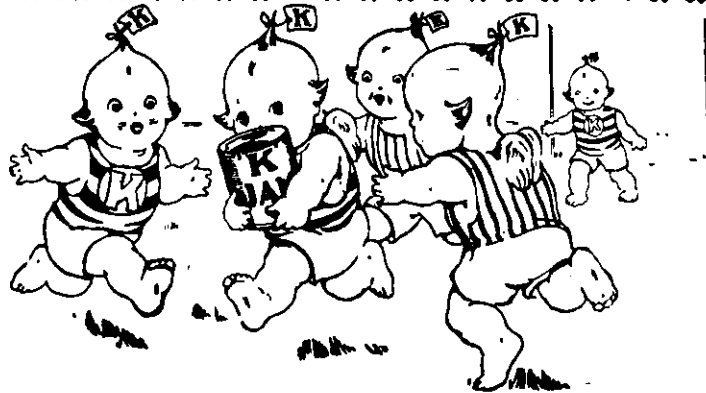
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FIFTY-SECOND YEAR OF PUBLICATION SUBSCRIPTION: 20/- per annum (in advance) PRICE: Sixpence per copy.
DUNEDIN: WEDNESDAY, AUGUST 26, 1925 24/- booked VOLUME LII. No. 32

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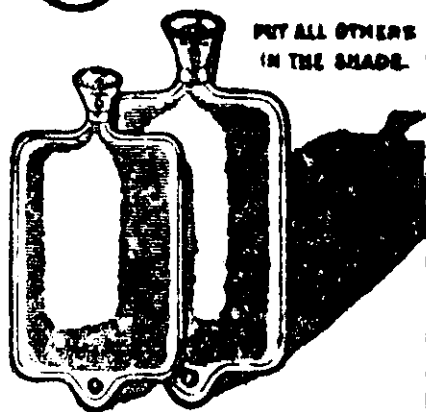
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- „ 31, Mon.—St. Raymond Nonnatus, Confessor.
- Sept. 1, Tues.—St. Giles, Abbot.
- „ 2, Wed.—St. Stephen, King and Confessor.
- „ 3, Thurs.—Of the Feria.
- „ 4, Frid.—Of the Feria.
- „ 5, Sat.—St. Laurence Justinian, Bishop and Confessor.



St. Laurence Justinian, Bishop and Confessor.

St. Laurence Justinian was first Patriarch of Venice, in which city he was born in 1381. He was General of the Canons-Regular of St. George; Bishop of Venice (1433), Patriarch (1451). He built at Venice 10 churches and several monasteries. He died in the year 1456. His beatification was ratified by Clement VII in 1524, and he was canonised in 1690 by Alexander VIII.

St. Stephen, King and Confessor.

St. Stephen, first King of Hungary, was born in the year 979. His first act, on ascending the throne in 997, was to unite himself to Latin Christendom. By his marriage with Gisela, the sister of Emperor Henry II, he became closely connected with Catholic Germany, whose civilisation he sought, by every means, to introduce among his subjects. Assisted by German and Bohemian priests, Stephen succeeded in extending the Christian religion over the whole Kingdom; throughout the land churches and monasteries rose. His religious zeal gained him the title of "Apostolic King" from Pope Sylvester II, with the right of having the cross borne before him. He died in the year 1038.



GRAINS OF GOLD

A PASSPORT.

My mother taught my childish lips to say
Whose child I was and where my dwelling place,
To tell, she said, to the first friendly face,
If ever I should chance to go astray.

And once when I had wandered far away,
And could no more my truant steps retrace,
Back to my longing mother's warm embrace
One led me by that clue at close of day.

"We must be children once again," saith He
Whose Word is life's high law: so when I roam
Out of the narrow way and stand in need,
Lest I be lost forever, I will plead:
"My mother's name is Mary, and my home
Where she lives in Heaven, and looks for me."

—JOHN FITZPATRICK, O.M.I.

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(By GEORGE HENRY MILLS.)

CHAPTER VII.—(Continued.)

In reply, the palmer pointed to a body of men-at-arms, then emerging from a clump of trees in which they had been hitherto concealed. Her color fell at the sight of this new force—yet only for a moment: the next instant her cheek resumed its glow. This column, about a hundred strong, approached slowly and cautiously, as if expecting a sally until they too had reached the moat.

"We call upon you to open your gates!" exclaimed a knight, who rode a little in advance.

"To whom?" replied the Lady Margaret, in a loud voice.

"To your rightful king and master, Henry of Austria!"

"We do not own a monarch," she returned, "who has forfeited the crown, and our gates shall be closed against all who come in his name."

"You refuse to surrender?"

"Yes!"

"Prepare then, for we will force a passage!"

"We are ready, and invite you to begin!"

The animation which had hitherto supported the maiden gave way, and, all trembling, she descended the rough steps and returned to the castle.

The attack was at once begun. The assailants were not supplied with cross-bows, or instruments for casting stones, and the palmer with the soldiers, who readily submitted to his command, could safely watch their operations from the battlements. Some with their battle-axes dashed into the moat and swam across to cut the chain which raised the bridge; but hardly had they reached the shore before they were struck down with stones hurled from the walls. The palmer's object was to hold out until night-fall, and create as much delay as was attainable. The sun was already half hidden behind the hills.

But the fall of the bridge now became inevitable. Their ammunition was exhausted, and three of the assailants, armed with axes, occupied the bridge, while others were arriving at intervals.

"Let us at least gain five minutes," exclaimed the palmer. "One sortie for the Pope and Rodolph of Suabia!"

The bars were withdrawn and the gallant band poured out.

"Suabia!" shouted the palmer, as he launched a heavy mace at one who was hewing at the chain, and felled him to the earth. With a well-aimed thrust he laid another at his feet, and so well was he seconded that the bridge was soon cleared. This gallant feat was greeted with cries of rage from their opponents on the other bank, many of whom, forgetting their heavy armor in their indignation, leaped into the water and sank, muttering idle imprecations. For some minutes the defenders held the bridge, but fearful of being intercepted, they made

good their retreat and stood safe within the gate, without the loss of a man.

As further resistance was impossible, the bridge was abandoned to its fate, and was speedily lowered, amid the rejoicings and threats of the besiegers. It was now toward twilight, and the strong gate would baffle their efforts till dark. When that was won, the ballium and the inner wall could still be disputed.

"There is nothing to be done now," said the palmer to his companions; "and you had better go to the castle and take some refreshment, for we will soon have need of all our strength."

As they retired at his suggestion, he climbed to the crenelles and looked anxiously out upon the plain until the men returned; when, resigning the barbican to the warder, he went to receive the thanks of the Lady Margaret, who expressed her gratitude for his services by waiting upon him in person.

The assailants had cut down a tree which they used as a battering-ram against the gate; but the stern bars were yet unbroken. It was now pitch-dark. A thunderstorm had suddenly gathered, and the report of the distant bolt came upon the ear, mingling with the still more appalling clash of the beam against the gate.

Brief indeed was the repose of the palmer before he was again at the embrasures. Bold as he was, he trembled as a blinding flash poured a flood of livid light over the plain and castle. It was not the sudden bolt that awed him; but the lightning streamed upon a host of armed men, stretching away as far as the eye could reach. They were not half a mile off. Another flash leaped out, and revealed a forest of spears. "It is the king himself!" muttered the palmer; "we will be surrounded by a host! God assist us, or we are lost!"

Such were the sounds that trembled on his lips as he abandoned his post. Selecting the groom who had announced the enemy, he whispered to him:

"Do you wish to save your mistress?"

"With my life!" said the man.

"Then lead me to the postern gate."

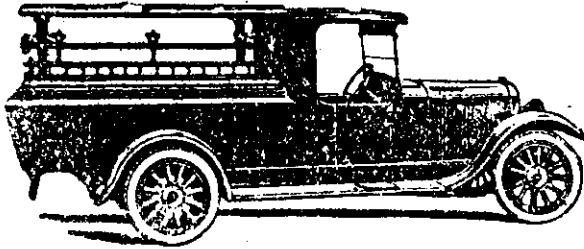
In their impetuosity, the attacking party had neglected to blockade this avenue, before darkness prevented them from discovering it. The banks of the moat opposite the gate had been made shelving, so as to afford a means of retreat to the besieged, without giving any advantage to the besieger. When they had gained the postern and drawn back the bolts, the palmer said to his companion:

"Now, as you value life and honor, saddle the best three horses—one for yourself, one for your lady, the third for me—swim the moat, and wait till I come."

The groom promised obedience, and they separated—the groom to the stable, and the palmer in quest of the Lady Margaret. He found her in the midst of her dependents, praying in the oratory. It was a sight to

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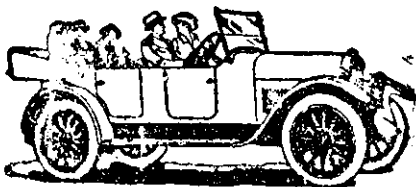
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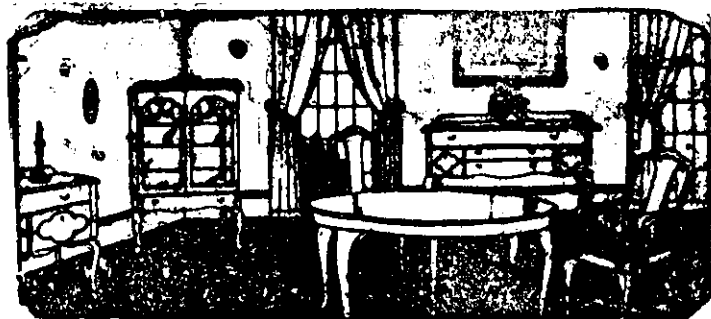
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make the heart bleed—that defenceless group, with tearful eyes and hands raised trembling to heaven, now starting as the iron gate groaned beneath the heavy blows, now glancing timidly around as the lightning flashed in upon them. The palmer stepped up to the maiden and drew her aside.

"You must fly with me!" he said.

"Why? Are we not safe?"

"Before one may count a hundred, we are surrounded by the whole army of the tyrant!"

This sudden and awful disclosure was too much for the frail maiden, already exhausted by watching and excitement. She grasped his wrist, and shuddering as she fixed her eyes on him, staggered forward, and would have fallen, had not the palmer caught her now unconscious form, and, raising it in his arms, passed from the room. Through the gallery, down the staircase, along the portico he passed, as swiftly as though he carried but a child. The wind came damp and cold against his cheek, the rain poured pitilessly upon his head, the arrowy lightning seemed to play around his feet, but manfully he hurried on with his precious charge. The gate was reached; he paused but an instant to hail the groom and take breath, then slid into the moat, and in a short space stood safe upon the other side. Here he stayed but to envelop the maiden in his own heavy cloak, which he had snatched up when the rain began. As her consciousness was but imperfectly restored, the palmer mounted one of the horses and placed her before him. The groom, at his direction, sprang to the saddle and led the third animal.

When they were a little within the wood, the palmer exclaimed:

"Can you find the road to Count Montfort's?"

The groom replied in the affirmative.

"Then take the lead, and strike it at the nearest point."

After groping for some minutes, they succeeded in hitting it, and, aided by the lightning, pursued their course as swiftly as the stormy night permitted.

The Lady Margaret was awakened to her situation only to pour forth torrents of tears. In vain the palmer tried to moderate her grief—she could scarcely be persuaded from returning.

The rain had now ceased, and as the clouds rolled away, they obtained light enough to continue their flight more rapidly and securely.

"Look!" cried the groom, as they stood on the top of a lofty hill. The palmer could scarcely repress an inclination to throttle his imprudent friend; for as the Lady Margaret turned her head, she saw a column of smoke and flame curling up, as if it warred against the skies.

"It is my father's castle!" she said. "Oh, what has become of those we left?" she added shuddering.

"Let us trust in God!" murmured the palmer.

Brighter and brighter grew the flame—higher and higher rose the lurid column. Still the Lady Margaret continued to gaze on the fiery pillar. At last the light suddenly

expanded and burned awhile with intense brilliancy. It was but for a moment. Dimmer and dimmer grew the flame, and darkness soon settled over the ashes of Stramen Castle.

The palmer now placed the maiden upon the third horse, and led the way with his hand upon her bridle. Two hours more brought them to the fortress of Tübingen, where the brave Count Montfort, though refusing to join Rodolph, had designed to hold out to the last against his perjured and sacrilegious rival. The palmer demanded admittance in the name of Albert of Hers, and instantly obtained it.

The generous countess received the daughter of Stramen with open arms, and the count swore first to protect and then to avenge her. Nor was the palmer forgotten. Despite his ridiculous costume, now soiled and torn and stained with blood, he exhibited no embarrassment when ushered into the presence of the noble group.

"The Lady Margaret would know her deliverer," said the countess.

The palmer removed his head-piece and threw back his hood.

"Do you remember me, my lady?" he asked, with a smile.

The maiden looked as one striving to recall a dream.

"Do you remember Ailred of Zurich, the minnesinger?"

Her cheek turned scarlet as she exclaimed, "Oh! how much I owe to you!"

"You owe me nothing, lady," returned Humbert.

"Is my life nothing?"

"If you prize that," was the reply, "reserve your thanks for him who made your safety my duty."

CHAPTER VIII.

Hark to the trump and the drum,
And the mournful sound of the barbarous horn,

And the flap of the banners that flit as they're borne,

And the neigh of the steeds, and the multitude's hum,

And the clash, and the shout, "They come, they come!"

—Siege of Corinth.

Rodolph was received with open arms by the Saxons. Dukes, counts, barons, and gentlemen hastened to Merseburg, where, at a grand festival in his honor, he was solemnly acknowledged king of the Saxons. On every side the Saxons were flying to arms against their old enemy, and the princes unanimously advised the new monarch to march against his competitor, who had been recently again anathematized by the Papal legates. Rodolph, burning to retrieve his defeat and to save Suabia from further desolation, hearkened eagerly to suggestions that chimed so well with his own inclinations. He tarried only to wait the reinforcements of Welf and Berthold, and, hoping to expedite their union with him, marched upon Melrichstadt in Franconia.

Henry was no sooner apprised of this intended junction, than he resolved to defeat it. Instantly evacuating Suabia, he led his powerful army toward Saxony. He had de-

ployed twelve thousand peasants to cut off the two dukes, and advanced with the rest of his force to the banks of the Strove. Before reaching the river, he ascertained that Rodolph was encamped on the opposite side. It now occurred to his unprincipled mind, that he might deprive his rival even of the warning which his open approach would give, by deputing a flag of truce to solicit a parley. The artifice succeeded. Scarcely had the deputation left the Saxon camp, before Henry began the attack. Unprepared for his treacherous movement, Rodolph had barely time to form his ranks and address a few words of encouragement to his troops. He was answered with a shout that attested the eagerness of his soldiers for the fray. Already the clang of arms, the cries of the living, and the groans of the dying were heard along the line. The army of Rodolph was drawn up in two divisions—one commanded by the king, the other by the valiant Otto of Nordheim. As the division of Otto was a little in the rear, that of the monarch was for a time exposed alone to the overwhelming numbers of the enemy. But nobly indeed was the brunt of the battle borne. Rodolph waited not the onset, but led on his columns to the charge. Then Suabian and Saxon darted forward shoulder to shoulder, and the lords of Hers and Stramen, side by side, shouted their battle-cries and hurled their followers upon the opposing ranks. Such was the ardor inspired by Rodolph that, at the first shock, two of Henry's columns were broken. But this advantage did not long avail against equal courage and superior numbers. Henry was at the head of the finest troops in the empire. But the consciousness of the sacredness of their cause made the soldiers of Rodolph invincible. Already Eberard le Barbu, the faithful counsellor of Henry, the Count of Hennenburg, Thibalt, and Henry of Lechsgemund had fallen around their lord. At this moment some bishops, retiring from the ranks of Rodolph, communicated a panic to those around them. It was in vain that Rodolph displayed the brilliant valor that had won him the name of the first knight of the times—that the Lord of Hers put forth his utmost skill, and the Baron of Stramen displayed his unrivalled strength. Menace and entreaty failed alike, nor could example or reproach recall the fugitives.

"Why does not Otto advance!" exclaimed Rodolph, who, by dint of almost superhuman exertion, had preserved his front still unbroken. "Unless I am supported within a minute, the battle is lost."

Hardly had the words escaped his lips, before the war-cry of Saxony—"St. Peter! St. Peter!" burst from three thousand throats, and the noble Otto and the Count Palatine Frederick could be seen leading on their troops, all fresh and panting for the fight. Borne down by this vigorous assault, the pursuing column fell back in confusion, and were routed with great slaughter. Rodolph, having rallied his men, rushed on to where the imperial standard was waving, and with his own hand cut down the banner of his rival. A cry now arose: "Henry is dead!" Dispirited and borne down, the troops of Henry turned and fled in confu-

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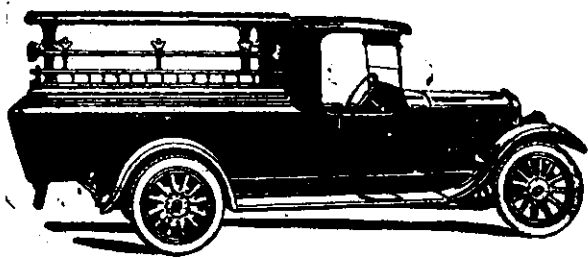
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sion. They were pursued up to the gates of Wurtzburg, where the vanquished monarch found an asylum. The Saxons passed the night on the battle-field, amid hymns of praise and cries of joy.

In the morning, Rodolph, from his inferiority being unable to pursue his victory, re-

entered Merseburg in triumph; and Henry, unwilling to hazard another engagement, fell back upon Ratisbon to levy new troops.

Thus ended the battle of Melrichstadt: all night the waters of the Strowe, as they glided carelessly along, were red with the noblest blood in Germany.

(To be continued.)

IRISH READINGS

(Edited by A. M. SULLIVAN, M.P., and T. D. SULLIVAN, M.P.)

CURRAN IN DEFENCE OF THE PRESS.

In the struggles of the Irish people for freedom they have always had journals to take a bold and fearless part—to denounce oppression, expose injustice, and claim the rights of the nation. On those journals the vengeance of the Government was always sure to fall. Seizures, prosecutions, fines, and imprisonment were frequently resorted to for the purpose of stifling the voice of the complaint, hiding from the public gaze the misdeeds of the rulers of the country, and crushing the hopes of the people. The list of Irish journals assailed and destroyed in this way by the Government forms one of no inconsiderable length. The annexed extract is from a speech of the distinguished patriot, orator, and advocate, John Philpot Curran, spoken on December 22, 1797, in defence of the *Press* newspaper, one of the organs of the United Irishmen, which was published at 62 Abbey-street, Dublin. A letter had appeared in that journal addressed to the Lord Lieutenant in relation to the legal murder of William Orr, and this splendid and powerful document formed the ground of the prosecution. A verdict of "Guilty" was returned against Mr. Peter Finnerty, the publisher of the paper, and he was sentenced to two years' imprisonment, to stand in the pillory for an hour, to pay a fine of £10, and, at the expiration of his imprisonment, to find heavy sureties for his future good behaviour.

And now, gentlemen, let us come to the immediate subject of the trial, as it is brought before you by the charge in the indictment, to which it ought to have been confined; and also, as it is presented to you by the statement of the learned counsel, who has taken a much wider range than the mere limits of the accusation, and has endeavored to force upon your consideration extraneous and irrelevant facts, for reasons which it is not my duty to explain. The indictment states simply that Mr. Finnerty has published a false and scandalous libel upon the Lord Lieutenant of Ireland, tending to bring his government into disrepute, and to alienate the affections of the people; and one would have expected, without stating any other matter, the counsel for the Crown would have gone directly to the proof of this allegation; but he has not done so: he has gone to a most extraordinary length, indeed, of preliminary observation, and an allusion to facts, and sometimes an assertion of facts, at which, I own, I was astonished, until I saw the drift of these allusions and assertions. Whether you have been fairly dealt with by him, or are now honestly dealt

with by me, you must be judges. He has been pleased to say that this prosecution is brought against this letter signed "Marcus," merely as a part of what he calls a system of attack upon the Government by the paper called the *Press*. As to this I will only ask you whether you are fairly dealt with? whether it is fair treatment to men upon their oaths to insinuate to them that the general character of a newspaper (and that general character founded merely upon the assertion of the prosecutor) is to have any influence upon their minds when they are to judge of a particular publication? I will only ask you what men you must be supposed to be, when it is thought that, even in a court of justice, and with the eyes of a nation upon you, you can be the dupes of that trite and exploded expedient, so scandalous of late in this country, of raising a vulgar and mercenary cry against whatever man, or whatever principle, it is thought necessary to put down; and I shall therefore, merely leave it to your own pride to suggest upon what foundation it could be hoped that a senseless clamor of that kind could be echoed back by the yell of a jury upon their oaths. I trust you see that this has nothing to do with the question. Gentlemen of the jury, other matters have been mentioned, which I must repeat for the same purpose; that of showing you that they have nothing to do with the question. The learned counsel has been pleased to say that he comes forward in this prosecution as the real advocate for the liberty of the press, and to protect a mild and a merciful Government from its licentiousness; and he has been pleased to add that the constitution can never be lost while its freedom remains, and that its licentiousness alone can destroy that freedom. As to that, gentlemen, he might as well have said that there is only one mortal disease of which a man can die—I can die the death inflicted by tyranny; and when he comes forward to extinguish this paper, in the ruin of the printer, by a State prosecution, in order to prevent its dying of licentiousness, you must judge how candidly he is treating you, both in the fact and in the reasoning. Is it in Ireland, gentlemen, that we are told licentiousness is the only disease that can be mortal to the press? Has he heard of nothing else that has been fatal to the freedom of publication? I know not whether the printer of the *Northern Star* may have heard of such things in his captivity; but I know that his wife and children are well apprised that a press may be destroyed in the open day, not by its own licentiousness,

but by the licentiousness of a military force. As to the sincerity of the declaration that the State has prosecuted in order to assert the freedom of the press, it starts a train of thought—of melancholy retrospect and direful prospect—to which I did not think the learned counsel would have wished you to commit your minds. It leads you naturally to reflect at what times, from what motives, and with what consequences, the Government has displayed its patriotism by prosecutions of this sort. As to the motives, does history give you a single instance in which the State has been provoked to these conflicts except by the fear of truth and by the love of vengeance? Have you ever seen the rulers of any country bring forward a prosecution from motives of filial piety, for libels upon their departed ancestors? Do you read that Elizabeth directed any of those State prosecutions against the libels which the divines of her times had written against her Catholic sister, or against the other libels which the same gentlemen had written against her Protestant father? No, gentlemen, we read of no such thing; but we know she did bring forward a prosecution from motives of personal resentment; and we know that a jury was found time-serving and mean enough to give a verdict which she was ashamed to carry into effect. I said the learned counsel drew you back to the times that have been marked by these miserable conflicts. I see you turn your thoughts to the reign of the second James. I see you turn your eyes to those pages of governmental abandonment, of popular degradation, of expiring liberty, of merciless and sanguinary prosecutions—to that miserable period, in which the fallen and abject state of man might have been almost an argument in the mouth of the atheist and the blasphemer against the existence of an all-just and an all-wise First Cause, if the glorious era of the Revolution that followed it had not refuted the impious inference, by showing that if a man descends it is not in his own proper motion; that it is with labor and pain; that he can continue to sink only until, by the force and pressure of the descent, the spring of his immortal faculties, acquires that recuperative energy and effort that hurries him many miles aloft; that he sinks but to rise again. It is at that period the State seeks for shelter in the destruction of the press; it is in a period like that that the tyrant prepares for an attack upon the people by destroying the liberty of the press—by taking away that shield of wisdom and of virtue behind which the people are invulnerable; in whose pure and polished convex, ere the lifted blow has fallen, he beholds his own image, and is turned into stone. It is at those periods the honest man dares not speak, because truth is too dreadful to be told; it is then humanity has no ears, because humanity has no tongue. It is then that the proud man scorns to speak, but, like a physician baffled by the wayward excesses of a dying patient, retires indignantly from the bed of an unhappy wretch whose ear is too fastidious to bear the sound of wholesome advice, whose palate is too debauched to bear the salutary bitter of the medicine that might redeem him, and therefore leaves him to the felonious piety of the slaves that talk to

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him of life, and strip him before he is cold. I do not care, gentlemen, to exhaust too much of your attention by following this subject through the last century with much minuteness; but the facts are too recent in your minds not to show you that the liberty of the press and the liberty of the people sink and rise together; that the liberty of speaking and the liberty of acting have shared exactly the same fate. You must have observed in England that their fate

has been the same in the successive vicissitudes of their late depression; and sorry I am to add that this country has exhibited a melancholy proof of their inseparable destiny, through the various and fitful stages of deterioration, down to the period of their final extinction, when the constitution has given place to the sword, and the only printer in Ireland who dares to speak for the people is now in the dock.

protect me. She had every confidence, mother had, that while she prayed no harm could come to me."

He wrinkled his brows thoughtfully and looked off at the sea. Sunlight glanced on it; here and there under the urge of the wind tiny wavelets changed to a featured foam, shone silver for a moment, then turned again to blue. Blue at the coast and a blue-black off at sea. The sick man looked at it with pleasure.

He had always been loyal to the sea. He loved blue water as St. Francis would have loved it had he not lived instead among the birds and trees and flowers of Assisi. Born on the Atlantic seaboard he had spent his carefree youth near the tonic waters. And now his friends had brought him from the germ-infested interior here to the coast as a last despairing recourse.

Somewhere on that magnificent tinted sea the Admiral Nelson was ploughing her way bringing his mother to Calcutta—and heart-break. The lean fingers contracted and clutched the coverlet. "Oh, Fathers," he whispered, "Mary's got to hurry; . . . if she intends to save."

Neither of the two dared look at the other. One fumbled at the tent-drawings and stole out on tip-toe. The other followed him.

Through the long night they debated, pondering how to avert the tragedy surely coming in a brief few days when mother and son should meet. Expedients proposed by one were rebutted by the other. The fantastic nature of the means proposed showed the utter hopelessness of the case. They fell silent after awhile and each knew that the other was praying.

The restless days that followed brought no enlightenment. Incessant fretting and plotting left them without a sane solution. More and more frequently the sick man turned his brooding eyes inquiringly on them, and, sick with the sense of their own helplessness, they ignored the mute question.

Came then at last the evening of the fateful fifteenth.

The wind from the sea died down at evening and in the still, oppressive heat of the smothering night they lay awake, weakened by the heat, too dispirited even to talk. In the stillness they could hear the rustling of sheets as the leper turned and tossed in a sleep which was only a fiction of rest.

Dawn found them up and waiting. Pains-takingly they made the pitifully inadequate preparations which were possible. They washed the wasted form and the leper suffered the torture without protest. In a last futile gesture they brushed the wrinkles from his covering and folded it neatly about him.

After it all they stood back and appraised their handiwork. The leper looked at them, an anxious question in his eyes. As they surveyed him their hearts sank. The shrunken, twisted limbs were concealed but the immaculate linen of the pillow slip was no whiter than the mask of a face which it framed. Except for the wistful staring eyes the face was the face of one who had been dead for days.

But it was their best and, praying, they left him so.

A Complete Story

MARY'S ANSWER

The leper stirred in his sleep and moaned. The brief, distressed movement gave better play to the strong light that sifted through the canvas roofing above him. It revealed a face marked with brown patches, thinly bordered with white, a characteristic mark of the victim's malady. Lank, lustreless hair sprawled in untidy fringes over the blank white forehead. Lying passively on the coverlet were hands swollen at the joints into discolored modules. The slack-lipped face of the sick man was disfigured into the strange leonine character which is one of leprosy's fantastic touches. "The first-born of death," Job had named leprosy, and the sick man had progressed far on the road to death's reality.

The face of the stricken sleeper contorted and he groaned again in a weedy, broken voice. The two men who stood above the bed looked at each other. The tall dark man nodded to his companion. "Better wake him," he advised, "he's having bad dreams."

The other thrust his hand under the crude cheese-cloth screening and dropped his hand forcefully on the sick man's shoulder. The sleeper stiffened convulsively and gasped; then, as he recognised the anxious faces, he smiled sheepishly. He stretched his arms to their gaunt full length and painfully raised himself on his elbow.

The tall man smiled down at him. "Another nightmare," he accused. "What was it this time?"

The face of the sick man darkened to a troubled frown. "Oh, Father," he said wearily, "you know." His perplexed eyes studied the two friendly faces. "While you were over at the island," he said slowly, "Joe brought me a letter. It was from home—it was from my mother."

He lowered his head for some minutes and studied the pattern of the coverlet. When he looked up again his eyes were misted. "My mother insists on coming to see me," he whispered. "She says she has already bought tickets to New York. Dear God, what shall we do!"

The two men at the bedside looked at each other in mute distress. They loved life, these two, yet either would gladly have given up his robust vigorous health to lay down in the leper's bed of pain to spare that frail, gentle lady, the leper's mother, whose bowed shoulders could never bear the weight of this cross.

"The pity of it! He was the youngest of the three priests, appointed to the infant St. Gabriel's Mission in the Sudan, and in

the full tide of his vibrant, eager young life he had been struck down. So patient the dangerous effort to keep the awful intelligence from the anxious, questioning mother in far-off America, so brave the cheerful equivocating letters he had sent home, and after all . . . failure.

The sick priest toyed with the envelope. "You know," he said, and his voice was so low they had to stoop to hear him, "mother always had a half-morbid fear of sickness. I can see her now, her forehead wrinkled with distress, tying up the little cuts and bruises I got as a child. Even things like that worried her. When she knew I was coming to Africa her chief worry was about my health. She warned me a thousand times to beware of malaria. If she saw me like this—the low voice broke—"it would kill her."

The leper looked steadily into the compassionate faces. The wistful look in the half-blind eyes penetrated the helplessness their faces betrayed.

The tall priest broke from the look. His wavering glance roved about the stark canvas walls, scanty insufficient walls, reinforced with sheets, a discarded cassock and articles of personal wear to shut out the cold, damp winds which stole in at night from the sea.

For the hundredth time the tall priest wondered at the display suspended about the room. Everywhere about the room, either pinned to the walls or hung from the fantastic wainscotting, were pictures of the Madonna. All the exquisite conceptions of Middle Ages' genius were there, cheap prints but well copied and framed. There was Raphael's Madonna and the Madonna of his gifted pupil. There was the tender imagination of the spiritual Da Vinci and the bolder thought of Michael Angelo, and others, many others. Why? He wondered.

The sick man caught his wondering glance and answered it, nodding at the pictures.

"My mother always had an extraordinary devotion to Mary," he said. "She was a convert and attributed her grace of faith to Mary. She told me that before I was born she had my name selected. She was going to call me Mary Bernadette."

He smiled whimsically, a broad boyish smile which wholly redeemed the ugliness of the misshapen face. "Poor mother, I disappointed her. There was never a Mary in our family and only one boy, only myself. When I left she promised that every night she would pray to the Blessed Virgin to

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CHILDREN FIRST

THE ETHICS OF DIVORCE.

(By THE REV. P. J. COONEY, in the *Lyttelton Times*.)

Now and then one would start fearfully and stare up the narrow road obscured by Eucalyptus trees. The boat was to land at Calcutta, and a native waggon would be used to bring the mother up the coastwise road to their camp.

The sun rose higher and higher remorselessly, urging on the hours. Father Augustine drew on his pipe. The acrid fumes bit at the roof of his parched throat. He struck it against the bench and stepped on the dottle, then posed, arms folded, staring up the road.

It was almost with relief that they heard the clicking of wheels and the rustling of brush. Father Augustine with grave courtesy extended his hand to the bright-faced old lady who was its only passenger. "I am Father Augustine," he said simply.

She smiled and then they saw the resemblance to her son. She extended her hand to the squat little man, his companion, who accepted it solemnly.

Then her face clouded.

"John," she questioned sharply, "Father John, where is he?"

Father Augustine answered her. He drew back the flap of the tent and motioned within. "In here," he said gently. "He felt unwell and we made him stay in bed." When she entered he dropped the tent fold helplessly, then held his breath waiting for the mother's despairing cry. He caught the other's eye and lifted his shoulders in an expressive gesture of despair.

From the tent came a rapturous cry of greeting, then a flurry of inarticulate conversation—and only that. Unbelieving the two men stared at each other.

The mother appeared in the opening. Tears were on her cheeks but her eyes were smiling.

"Come in," she commanded gayly, "how you frightened me. Why, he isn't sick at all."

Incredulously they stared at the man who, propped on his elbow, smiled at them from the bed. The eyes that smiled affectionately at them were clear and shining, the features were pinched a little but well defined and his voice as he introduced them was strong and resonant.

Outside the tent again the two looked at each other.

"Tell me," said the small companion. "My eyes may have tricked me but didn't his face look like that of a man in perfect health?"

The other nodded slowly.

"Do you think," the other persisted, "that it was a —?"

"Why not?" said Father Augustine. "They were both clients of Mary and Mary can surely work miracles."

"Besides," he added softly, "isn't Mary herself a mother?"—Rev. J. S. Sexton, in *The Magnificat*.

In a recent article on the ethics of neo-Malthusian birth control, written for the *Lyttelton Times*, I set out to show that where there is an exact science and art of procuring sexual pleasure without offspring, facilities are afforded for dissolving marriage. It is the childless marriages that lead to divorce; and, again, it is divorce that leads to childless marriages. Hence, psychologically speaking neo-Malthusian birth control tends to loosen the marriage tie, and the loosened marriage tie tends to develop neo-Malthusian birth control.

Statistics show that during the year 1923 there were 666 petitions for dissolution of marriage in New Zealand, and that of the parties concerned in the petitions 232 had no children, while 153 cases there was only one living issue. These statistics throw light on the ethics—and, shall we say, civics?—of divorce. Since the enactment of the first New Zealand Divorce Act in 1867 we have proceeded more or less rapidly down the slippery slope until the present day, when we have silently and almost surreptitiously reached divorce by mutual consent? Everybody knows that for years past the great majority of divorce cases are in effect collusive. All that is now necessary to procure a dissolution of marriage is for the parties to separate by mutual consent, remain so separated for three years, after which either may proceed for divorce!

Christian Civilisation.

The structure of Christian civilisation rests upon the foundation of the family. And the family rests upon the firm rock of a holy, indissoluble and single family tie. Everything that threatens either the unity, sanctity or indissolubility of the marriage relation menaces also the stability of the State. It is an old lesson. But it is a lesson that many politicians seem to have forgotten, and many nominal Christians never to have quite learned. It is difficult to prove ethical principles. Indeed, it is usually difficult to prove any principles, and especially ethical principles. Strictly speaking, principles are not so much objects of proof as means of proof. We do not usually prove principles by anything else; we prove other things by principles.

Strangely enough, the thinkers tell us that the only means of proving First Principles to one who denies them is by a *reductio ad absurdum*. In other words, any one who denies First Principles will soon find himself in a horrible mess. If he denies intellectual first principles he will soon be floundering in a horrible intellectual mess. If he denies ethical first principles he will sooner or later be wallowing in a reeking moral mess. It is remarkable that the Ten Commandments which contain the ethical First Principles of Christianity, do not announce these ethical ultimates in the form of principles of statements, but in the form of commands. They do not say: "Stealing is morally wrong," but: "Thou shalt not

steal." This is an emphatic way of stating that ethical principles, being practical principles, are only truly accepted when they are put into practice. To hold them is to live them. "This do, and thou shalt live. This do not, and thou shalt die. The wages of sin is—death."

Ethical Principles.

In other words, ethical principles, though patient of intellectual statement, and therefore of intellectual proof, are neither fully stated nor fully proved in a merely intellectual and abstract way. By their fruits they are known. But as fruits are effects which need time for development, ethical principles can be denied without at once protesting against their denial, by their inevitable harvest of harm. Hence, in the matter of divorce, we must be armed against the classes of men whose profession does not deal mainly with ethical proofs. Thus the scientist is conversant with the proofs of the laboratory; the doctor with the proofs of the operating-room; the lawyer with the proofs of the witness box. These methods of proof are all valid for their own subject-matter. Yet it would seem to be indisputable that for another subject-matter, viz., ethics, other methods of proof are alone valid. And in an ethical matter of such fundamental importance as marriage and divorce it would seem equally indisputable that only the official ethical expert, the Church's priesthood, could be expected to apply these delicate methods of proof, with the carefulness of science. Thus, although the Catholic priesthood does not claim fully to understand everything relating to marriage—more especially in those matters that lie outside the domain of ethics—yet no other profession can understand the Sacrament of Marriage better than does the priesthood, and especially the celibate priesthood. The celibate having offered up to his Master in holocaust the previous quality of wedded love, is not likely to belittle his own sacrifice. Indeed, with that poetry which is the heart of the liturgical achievements he alone is found not only to countenance wedlock, but to bless it. The State sanctions wedlock, the Church sanctifies it. The State sometimes makes monogamous marriage a social institution; the Church exalts it as a divine Sacrament. Moreover, the priesthood, being accustomed to the steadfastness of Divine love, takes human love at its own valuation. As the phraseology of love is always a profession of eternal fidelity, the Church takes love to mean what it says, by accepting the plighted troth as being "till death."

Marriage a Sacrament.

Yet the Church of Jesus Christ, which may be said to have instituted monogamous marriage, has never looked upon it merely as an indissoluble relationship between two parties—a mere bi-lateral contract regulated and measured by commutative justice. In the eyes of the Church marriage is a great

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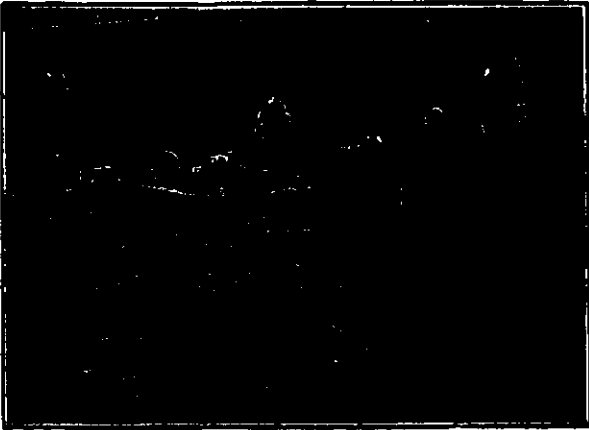
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Sacrament, and a social obligation for the continuance of the human race; and therefore to be regulated and measured also by distributive justice towards the child, which has had no say in the contract.

If the question of divorce is to be discussed, not in terms of the child but in terms of a man and a woman, the parents of the child, then it will be hard to deny some of the romantic unselfishness of love to certain forms of harlotry, or concubinage, or adultery. It is this that largely helps the vogue of certain forms of literature, advocating "free love." "Free love" is not always the mere worship of self to the degradation of others, but can sometimes be a romantic worship of another, to the loss of one's own soul. After all, the main relation of wedded love, as distinct from other forms of human love, is the "child." If wedlock were merely the relation between a man and a woman, it would be hard to show its superiority to other altruistic forms of human love, such as friendship, even between the two sexes. But it is the "Child" that matters. The intuitions, the intimacies, the exclusiveness of wedded love have the child as undeniably their object as the magnet has the pole. The fact that certain exceptions are looked upon as exceptions is proof that the rule is known to be the rule.

The Status of the Child.

In this way it is the child which, by its mere existence, is the divinely appointed "Defender of the Bond" of wedlock. The little being still unborn, and so frail in its hold on life as to need all its parents' care, is yet the guardian "by right divine" of the parents' wedded love. Temptations to cut or loose the marriage bond are not now looked upon as episodes in the life or love of a man and a woman, but as attempts upon the life of the child. For this reason few things are more painful in the history of modern divorce than the custom of stating the motives for breaking the wedded life in terms of the husband and wife, and not in terms of the child. The status of husband and wife, with its mutual rights, has been freely entered into by the man and woman. But "The Status of the Child," with its innumerable wants, has been thrust upon the child without any exercise of its free-will. Hence if the two wills that had created the status of husband and wife were allowed to dissolve the status, no harm as such would be done to either of the contracting parties. But the will and act of husband and wife, which has changed their status into that of father and mother, and has created the status of child, cannot now be dissolved without hurt to the child. And it is because the child's status is, on the child's side, non-volitional and perpetual that its rights are supreme and irrevocable. Whilst it is a child it cannot, as such, be a validly contracting party to the alienation of its own rights. Amongst these rights one of the first is assuredly that of being cared for in a "home" under the divinely appointed institution of parenthood.

The Child's Right to Protection.

If it be urged that in order to safeguard this right of the child hurt must sometimes be done to the father or mother or both, two replies are to be made:

(a) If hurt has to come as the result of "someone's voluntary act," the hurt should come upon the agent of that voluntary act rather than on one who has not been an agent. Thus, if X—in flinging aside a used match sets a hayrick on fire, the loss is not borne by the one who owns the hayrick, but by the one who flung aside the match. Now the status of child has been created not by the child, but by the parents. If then, any hurt must fall either on the parent or on the child, it must fall not on the involuntary, but on the voluntary participant in the status. If hurt must come, it should come to the parent rather than to the child. This is the verdict of sound ethics. But it is also the verdict of that great tradition of parenthood which even a generation of interference has not been able to corrupt.

(b) Yet it must be questioned whether, on the whole, parents suffer any hurt by safeguarding the rights of the child. For a time, and in some lesser spheres of life, the man and woman may feel the pangs of loss. But sacrifice is too undeniably the essence of all higher love, and love is too unquestionably the essence of all higher life, to allow us to enter this sacrifice on the debit side of life. Social statistics are so often but a summary of life's failures that we have yet to count the homes that have been saved from ruin by the common desire of father and mother to bear the burdens of each other rather than burden their child.

But where marriage and divorce are not dealt with on the principle of "Children First" the institution of monogamous marriage practically disappears. Where children are found divorce becomes difficult, if not in civil law, at least in psychology. But the childless wedlock is not only legally but even psychologically broken with ease. No one seems hurt by a reversion to the habits of the animal. Again, easy divorce begets the childless union, we cannot call it wedlock—of man and woman. Thus, the cause begets the effect and the effect in its turn fosters and feeds its cause, until in the body social is set up the perfect, self-sufficing, circular movement which is an organised social disease. Out of that circle the doomed society cannot come by any simple step or gesture, but by some wrench or shock akin to the prodigal's resolve to return from the swine-swill to the white bread of his Father's Home.

A NEW INDUSTRY.

Ladies, especially, will be interested in a new industry at present being established in Dunedin. Marie Louise announces the formation of classes (to be held morning, afternoon, and evening) for tuition in an art which should appeal to all who are inclined to tastefulness in attire and home surroundings. The promoters of the classes under notice specialise in French lingerie and baby linen, embroidery, and bridal trousseaux. The artistic side of home furnishing,

with due regard to color schemes in room decorations, has, too, a foremost place in the tuition. This includes the making of all kinds of cushions of the latest designs, "humpies," bed-spreads, etc. Those desirous of attending the classes may interview Marie Louise at 27 Cargill Street (just above Scotland Street), at any hour most suitable to themselves.

The Lewisham Hospital System of Combining the Private Ward or Room With the General Hospital

(Notes of a Member of the Wellington Hospital Board. Reported in the *Evening Post*, October 18, 1924.)

Mr. W. Appleton, a member of the Wellington Hospital Board, just returned from Sydney, said in an interview given to the *Evening Post*, that "he had had an opportunity of seeing the working of the Private Ward system in the Lewisham Hospital. This is a Catholic institution staffed by Religious, who devote their lives to nursing; but as Mr. Appleton saw for himself, the hospital is carried on under strictly business lines and its balance sheet is made public." "I looked into the matter for myself at Lewisham. I am satisfied that what is being done there could be done here. In fact I believe it will be done here, for I understand that Lewisham Sisters are desirous of opening in Wellington." (A gigantic art union is now being promoted with this object in view.)

"Dr. Franklin Martin, one of the most eminent medical men who visited Australia recently, remarked that the Lewisham Institution is one of the few general hospitals in this country and in Australia, which accommodates on the same grounds a free Government grant institution and a private pavilion where patients of means may be cared for and pay for professional services they receive. I confirmed that. I found absolutely no difference at Lewisham between the food and nursing and medical treatment of patients who paid for private wards and those who were in the general wards. All were treated alike. The only difference was the ward for one, two, or four, according to what was paid. There are two hundred beds for free general hospital treatments and one hundred beds for paying patients in the private pavilion.

"I can only express myself so well on this hospital as did Dr. Martin—so I quote him: 'Lewisham Hospital has the usual records; conducts a large out-patients' clinic, and has recently installed an up-to-date X Ray apparatus. The Lewisham Hospital makes a very favorable impression. . . In addition it emphasises the human aspect which is always imparted by a woman's touch, and which so many hospitals lack. If the Government was to copy this institution in the conduct of their general hospitals . . . they would, in my opinion, establish an ideal system.' This is the conclusion that I came to at Lewisham." Mr. Appleton added.

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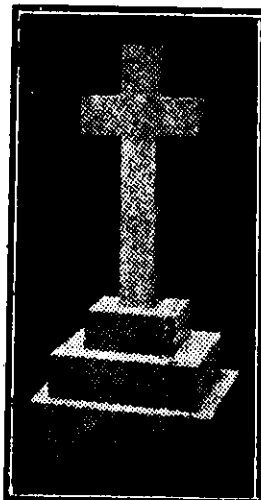
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NEW CHURCH AT OPUNAKE

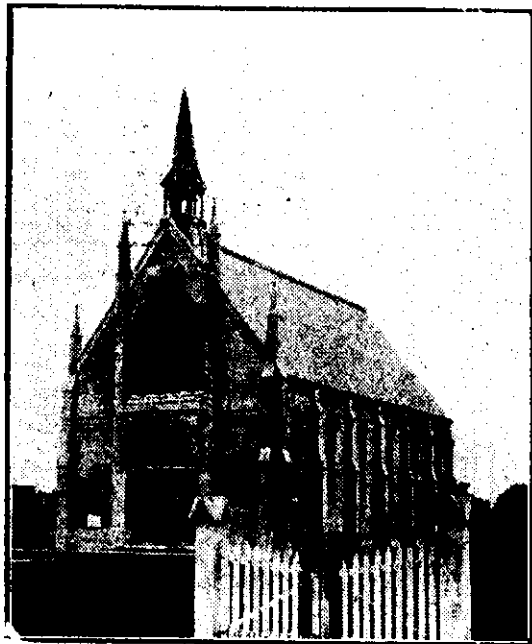
SOLEMNLY BLESSED AND OPENED BY ARCHBISHOP O'SHEA.

The dreams of the Catholic people of the parish of Opunake were realised on July 19, when the beautiful new church was blessed and opened by Archbishop O'Shea in the presence of probably the largest congregation that has ever gathered in Opunake. Being given a glorious day for the great event, many visitors were present from all parts of Taranaki, and long before 11 o'clock, the time scheduled for the function to start, over 200 motor cars were drawn up in front of the church. At 11 o'clock the procession

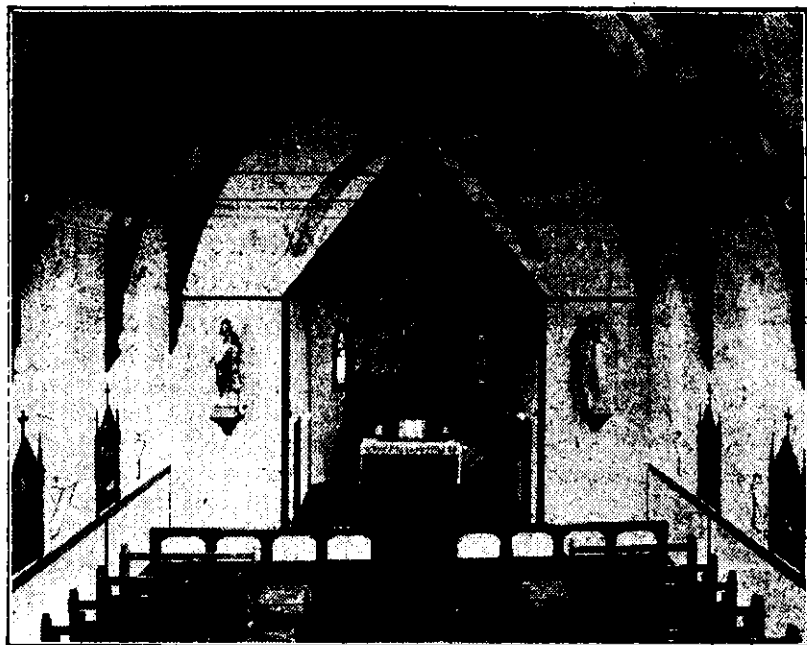
The new church is of beautiful Gothic architecture designed by Clere and Clere, of Wellington. The portion now completed is 90 feet by 31 feet, capable of seating over 400 people, together with a choir gallery capable of accommodating over 100 people. All new furniture has been installed, including a beautiful altar and Communion rails, the design of which is the work of Father Schaeffer, a former parish priest. There is also a beautiful new set of Stations of the Cross, the gift of members of the congrega-

would soon return to open the completed temple of God.

Continuing, his Grace presented a striking word picture of the founding of the Church by Jesus Christ who appointed St. Peter to its head after He passed hence. St. Peter's successor reigned in the eternal city of Rome to-day. Christ made "unity" a sign of the Church. They all knew how the apostles went out and established the Church firmly far and wide. The function of the Church's mission was to minister to the whole but also to preserve and save society. The Church's mission was to minister to the whole man, and a man was composed not only of a soul, but of a body as well.



NEW CHURCH OF THE HOLY HEART OF MARY, OPUNAKE.



INTERIOR VIEW OF THE NEW CHURCH AT OPUNAKE.

started from the presbytery and proceeded to the front door of the church where the solemn function of blessing the church took place in the presence of over 600 people. This ceremony being concluded, High Mass was celebrated in the presence on the sanctuary of his Grace Archbishop O'Shea and Right Rev. Mgr. Power; V.F. Rev. Father McHardy (St. Patrick's College, Wellington) was celebrant; Rev. Father Phelan (Patea), deacon; Rev. Father O'Dwyer (Manaia), sub-deacon; Rev. Father Menard (Okato), master of ceremonies. There were also present Rev. Fathers Cullen (Chancellor, Wellington), McCarthy (Marist Missioner), Minogue (New Plymouth), and Kennedy (Opunake).

After High Mass the pastor (Rev. Father Kennedy) welcomed his Grace the Archbishop. He said he knew it was a great pleasure for Archbishop O'Shea to open the new church, because it was a sign of the welfare and progress of the parish. Father Kennedy then thanked the architects and builders for their good and faithful work, and all those who had so kindly and generously assisted in the effort to make the building of the church possible.

tion; and Mrs. Brennan, now a parishioner of Stratford, has ornamented the church with a beautiful sanctuary lamp.

The contract price of the building was £3969. Extra work and furniture, the most of which has been donated, makes the total cost £4657. The present debt is £2221. When it is considered that until two years ago the amount in hand for the new building was only £1298, the priest and people are to be congratulated on their remarkable achievement in such a very short time.

ARCHBISHOP O'SHEA'S ADDRESS.

In his address Archbishop O'Shea said this was indeed a great day for the priest and the people of the Opunake parish. He congratulated them upon what they had accomplished through generous giving. All who had had anything to do with such a fine achievement were deserving of the highest praise. He was sure that the parishioners would go on making sacrifices until the debt was lifted off the building, and further than that he believed the parishioners would realise their pastor's hope, that he (his Grace)

Problems of the Day.

There were many pressing problems facing society to-day, and the world seemed to be going back to the state it was in when Christ first walked and preached. When Christ came upon the earth a great empire was at its zenith. Social and industrial evils were beginning to eat into the very fabric of the empire and the system of capitalism was doing then as it was doing to-day, only helping on the powerful and the strong. When that great empire fell, the Catholic Church took up the fragments from the ruins and built up a better civilisation. The Church saved only the best from the old pagan world and it solved the economic and industrial difficulties that the politicians of the old empire could not solve.

Four hundred years ago, continued his Grace, the unity of Christendom was broken up because the world had again become very rich and the rich wished to destroy the influence of the Church. When this disruption was accomplished they brought back all the greed and avarice that had existed in the old empire. For the last three centuries politicians had tried and failed to remedy

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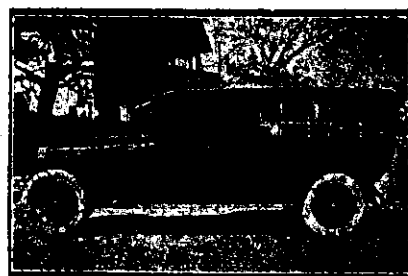
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Group of Prelates, Priest, and Members of the Church Committee at the Blessing and Opening of the New Church at Opunake.

these evils, but there was only one way to remedy them—to get back to Christianity. Politicians had failed in the old empire and they showed signs of failing again even if they had not failed already. The only way to save society was to return to the teachings of Christ.

Church Union.

At the present time, said the Archbishop, efforts were being made to reunite the two great branches of Christianity, and although it might be some time before that unity came it would come in the end. He felt confident that the great evils existing in the world to-day would bring men together to seek a way to reunite the disrupted churches. The conversations between Anglicans and Catholics, which had been interrupted, had recently been resumed, and this was a hopeful sign. Even in New Zealand there was a feeling amongst sincere Catholic citizens in favor of this union. He personally had been assured by a number of Anglicans that the union was much nearer than it was ten years ago. He prayed that the reunion would be realised very soon. They were all children of the same Father and all believed in the same God. There was no one now living responsible for the disruption of the Church, and none to-day were actuated by the doctrines that had actuated their forefathers. By living up to their Church Catholics could do a great deal towards turning men's minds to their doc-

trines. What a different world it would be if all people served the Lord in the same way! How easy it would be to save society and solve the problems facing the world to-day. He urged his hearers to do their best to bring about the reunion by living up to the teachings of the Church.

After Archbishop O'Shea addressed the people a collection was taken up which resulted in the huge sum of £405 10s being received. This will considerably lessen the debt as already stated by the pastor.

In the evening a Mission was opened by Father McCarthy and the church was packed to its utmost capacity.

IRISH HISTORY COMPETITION

The period to be covered for this year's Competition in Irish History is from the death of Hugh O'Neill to the Act of Union. To facilitate the study of the history of this period we reprinted (commencing in our issue for April 1, and concluding in the issue of the *Tablet* for August 19) that portion of Sullivan's *Story of Ireland* which treats of the subject. The information therein contained may be supplemented by reference to Carey's *Irish History Lessons* or other works obtainable at the *Tablet* Office.

The competition will be open till towards the end of the present scholastic year, but the heads of our schools and colleges would be well advised to encourage their pupils to get to work without further delay. As mentioned last year, his Lordship Bishop

Whyte has manifested very keen interest in the study of Irish History and, greatly owing to his Lordship's thoughtful action in writing a most helpful comment in the columns of the *Tablet*, last year's competition resulted in a greater number of papers (and of improved excellence) being sent to the examiners than for any previous contest. It is hoped that all past records will be eclipsed this year, and if such a happy result is to be attained much depends on the sympathetic interest of the teachers and diligence on the part of the pupils.

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The Value of Prayer

"Prayer is the simplest form of speech,
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on High."

—Montgomery.

St. Ambrose describes prayer as a wing upon which our soul flies to Heaven, and meditation the eye by which we see God. When man prays he unleashes the carrier pigeon, to take his message of obedience and homage to God, and to return laden with Heaven's choicest gifts. Prayer, especially the Our Father, is faith breathed into human words, hope winging its flight to Heaven, love piercing the heart of God.

As the bell summons men to work, even so prayer calls God to our assistance. Praying therefore is ringing the great bell in the ear of God. So much of our lives is heavenly and sublime as we spend in humble, earnest, intimate converse with God.

By word and example Our Lord has commanded and taught us to pray without ceasing. Many saints, too, after a hard day's toil, have spent the night thinking of God and speaking with Him.

Prayer satisfies man's deepest cravings for sympathetic companionship with God, into whose presence it ushers us, whose calm, soothing influence it sheds about us, whose strong and steady hand it extends to us.

Prayer, especially when combined with the reception of the Sacraments, is the very lungs by which the Christian breathes out the poison of sin and temptation, and breathes in the fresh and pure air of God's grace and holiness. Hence Bunyan uttered a profound truth when he said that prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

The poet Montgomery voices the same beautiful thought:

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven by prayer."

"Prayer is the contrite sinner's voice
Returning from his ways;
While angels in their songs rejoice,
And say, 'Behold, he prays!'"

Power of Prayer.

Sister Theresa makes use of a still more powerful comparison: She says that the scientist Archimedes asked for a fulcrum and lever and promised to move the earth, but what the scientist could not obtain, this the Saints did obtain in prayer.

The Almighty has given them a fulcrum to lean upon, Himself. He has given them also a lever, prayer. And thus the Saints have by the lever of prayer leaned upon the fulcrum, namely God, and uplifted the world and will continue to the end of time "to uplift the world and themselves by the great lever of prayer."

No wonder that "Satan trembles when he sees the weakest Saint upon his knees" (Cowper).

Prayer is a spiritual well, whence we draw the refreshing waters of God's mercy and forgiveness. It is a gold mine enriching the persevering digger with the ore of God's love and grace.

"Prayer moves the hand which moves the world" (Wallace). Prayer is not conquering God's reluctance, but it is taking hold of God's willingness to help us.

Since prayer is so powerful and God so willing to aid His children, is it not sheer perversion on our part to be so indifferent and neglectful in our daily orisons, so cold and heartless toward the God of goodness and love?

Necessity of Prayer.

God helps us to pray because He is our Father and knows our needs. He demands that we realise our need of Him. Theologians, consulting Holy Scripture, tradition, and reason, are unanimous in teaching that prayer, for all having attained the age and the use of reason, is an ordinary means of salvation, without which man cannot be saved. It is as necessary for all as penance is for the mortal sinner.

In fact, the virtue of penance or contrition is a prayer. The Sacrament of Penance cannot be received without prayer. Sometimes, that is in case of necessity, perfect contrition, based on the love of God for His sake, serves as an effective substitute for sacramental confession, sometimes the baptisms of desire, that is the good will to serve God as best one knows, acts as a substitute for the baptism of water but, by the very nature of the case there can be no substitute for prayer.

All men can and, if they desire to save their soul, must pray. Humble and earnest prayer ingratiates us with God, the giver of every good gift.

Prayer was President Lincoln's spiritual source of greatness. He says: "Many times have I been drawn to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day." When President he remarked: "Without God's guidance and help I cannot succeed. With His help I cannot fail." When he received the news of Grant's victory and Lee's surrender, he humbly bade his cabinet to thank God.

Not only religious men pray, and thereby prove that prayer is a demand of the mind and heart; but even the irreligious man, by his action in solemn moments, proves it. When need stares him gaunt in the face, when calamity hangs on a thread over his misery and wretchedness, when grim death makes his inexorable call, then he knows how to pray, he realises the necessity of prayer. Fear is not the cause but the providential occasion of his coming to himself and realising his absolute dependence on God.

Natural Instinct.

Voltaire, the prince of atheists, whose meat and drink was to hate God and revile the Church, who in life wrote and acted as

though he was doing God a favor by denying His existence and waging war on all that is good and holy, even he was forced by his natural instinct to pray.

When the supreme moment of death was fast approaching, he could no longer deceive himself. Yes, even he, proud as he was and as wicked, was compelled to acknowledge his need of God. But, alas, when he bade his boon companions to fetch him a priest, they mocked and derided the disillusioned wretch, refusing him the consoling prayers of the priest and the divine strength of the Sacraments. Voltaire's only hope lay in prayer—prayer for true conversion, and in perfect contrition. He died with the devil's prayer on his lips, the prayer to which he was accustomed in life, that of cursing man and of blaspheming God.

Voltaire, as does every man, needed God. God had no need of him.

In March, 1913, the Titanic, the vaunted pride of human ingenuity, was sailing peacefully across the Atlantic. The liner suddenly crashed into a huge iceberg. The "invulnerable" was wounded to death and soon began to sink. Then it was that the god of pleasure ceased to attract the dancers and merry-makers and the God of Heaven and earth inculcated the necessity of prayer. Men, women, and children, many of whom never knew what it meant to pray, got down on their knees to beg God's mercy and adore His providence. At such moments man acts naturally. He does the right thing. He prays, as a creature to his Creator.

Yes, prayer is as necessary to the soul as air for the lungs, as food and drink for the stomach, as rest and sleep for the nerves and brain. The soul by its very nature hungers and thirsts after God. In this life prayer is the most available means of satisfying our divine hunger and thirst and of obtaining eternal rest.

Let us always have recourse to God in prayer. How rarely can man help us in dire need? Trouble and perplexity drive to prayer but prayer drives away trouble and perplexity, by making us rely calmly and confidently on God.—*Messenger of Precious Blood.*

The Hibernian Society

ST. MARY'S BRANCH, PORT CHALMERS

A euchre party promoted by the members of St. Mary's and St. Joseph's (Ladies) branches of the H.A.C.B. Society, Port Chalmers, was held in the local convent school-room on Thursday evening, the 6th inst., a fair number assembling although the weather was inclement. Fifteen games were played, the first prize for ladies being won by Miss Morrissey, the second by Mrs. Brady, and the consolation by Miss Malone. Mr. J. Hotten won the first prize for gents, Mr. Walsh the second, and Mr. M. Monti the consolation. Supper was afterwards served by a band of willing workers. Thursday, August 20, is the date fixed by the committee for the next euchre party, and it is hoped the generous support accorded these gatherings up to the present will again be in evidence.

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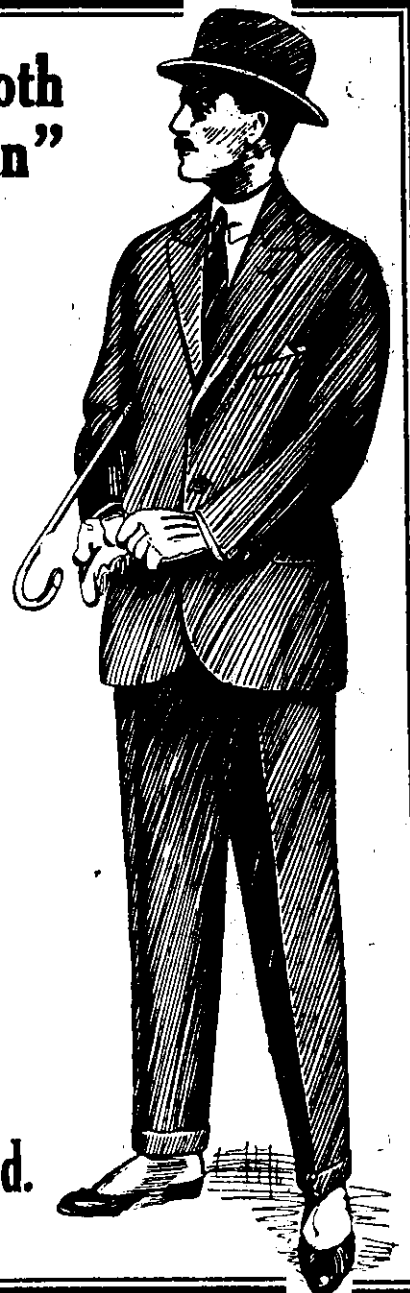
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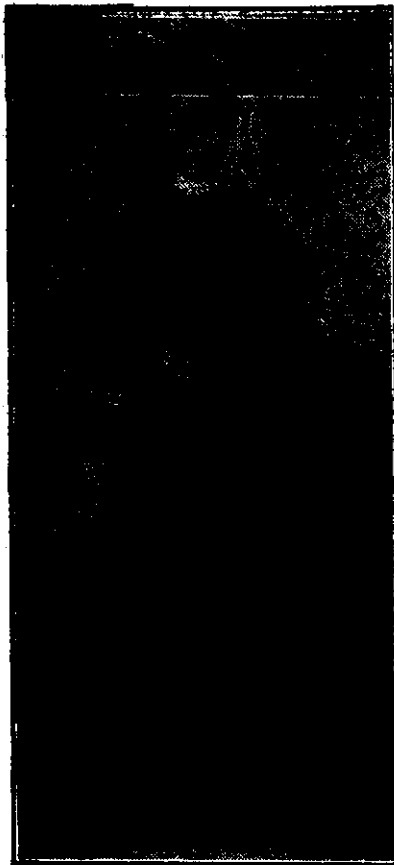
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The Church in New Zealand

SOME HISTORICAL NOTES.



FATHER HICKEY, an Irish priest who visited New Zealand in the 'sixties to collect funds for the building of a church in his native country, according to the recollections of old Canterbury residents.

The Church in Otago in the Early Days

Following the entries of Father Seon in the baptismal register quoted last week, we notice the following relating to a Maori family:—

"On the 27th February, 1855, at te pah Maori Ko ana Pitoko Taieri, near the ferry, I gave private baptism to one Pitoko, dangerously sick, daughter of Watiopoto and te Ruahine of Otago. She is the wife of Karetai."

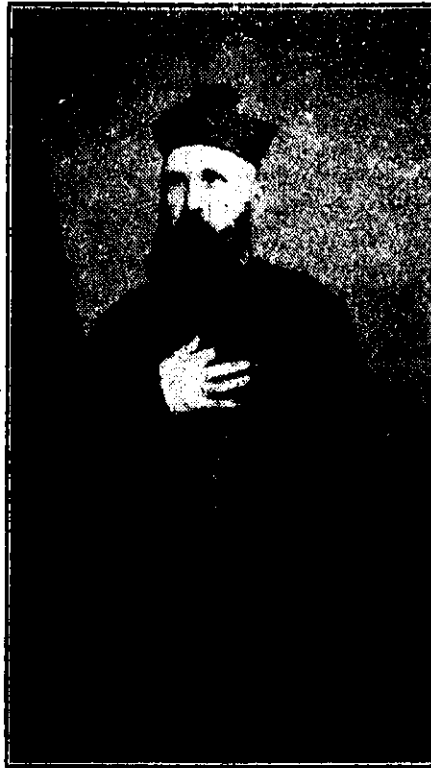
Next day (February 28, 1855), at Waihola Park, Taieri, to a female child three years of age, and a male child two years old, of a European family resident there. This was evidently a busy day for the devoted missionary, for it is shown that besides the above mentioned ceremonies and intervening travels he baptised at Tokomariro (now Milton) three boys of one family.

Returning north, Father Seon records the following:—"On the 2nd of March, at the pah Maori, Taieri, near the ferry, I gave private baptism to a little Maori girl, Ko Kuiti, 18 months of age, and called her Elizabeth (Eribapiti). She was born of Karewaiti and Wairaki. I gave her Holy Chrism. Still journeying northwards we next meet with the priest's ministrations at Moeraki, where (he writes) "on the 8th March, 1855, I supplied the ceremonies of baptism, and gave conditional baptism to four children born of—." (Then follow the names of the children—a girl of 11, a boy of 9, a girl of 7, and a boy of 5 years

of age, all of one family. On the same day at Te Kuri, a similar ceremony was performed in regard to a two-year-old girl of one family, and on the following day, at Otepopo, he baptised a boy of 2½ years of age, also an infant son of 18 months, members of another family.

Father Seon's next movements are shown to be among the Maoris at Otago Heads, where he administered the Sacrament of Baptism to nine candidates, representing six families of natives.

To summarise the remaining movements of Father Seon in his visits to the native hapus and to scattered European members of the Catholic flock, administering the sacraments and carrying out the other duties of his sacred calling, the records I am quoting show that on March 25, he was at Brain's Point; next two days at Waikouaiti; on the 1st April at Goodwood; and on April 3rd again at Brain's Point, near Waikouaiti. The entries here end so far as Father



FATHER HALBWACHS, S.M. who was well-known in the Wairarapa in the late 'seventies and early 'eighties. Residing at Masterton, his pastorate extended throughout the Wairarapa district, and he built churches in several of the main centres. Later he was transferred to Christchurch, and was for a time stationed at Lincoln (Shand's Track).

Seon is concerned, and he appears to have been succeeded in Otago by Father Petitjean, S.M., two years afterwards.

At this part of the register, under the heading "Transcription of Baptisms, etc., performed by his Lordship Bishop Pompallier and others in the year 1840," seventeen baptisms appear over the signature of the Bishop and two over that of Father Pesant. (To be continued.)

OBITUARY

MRS. MARGARET DELANEY, OHAKUNE.

With regret the regret is recorded at Forelaka, Ohakune, of Mrs. Margaret May Delaney, wife of Mr. William Delaney and the oldest daughter of the late Mr. and Mrs. Andrew O'Connor, of Rangiwahia. Deceased, who was 66 years of age, came to New Zealand with her parents from Adare, Co. Limerick, Ireland, in the ship *Lester*, over 40 years ago. The late Mrs. Delaney resided in many parts of the North Island, but for the last 16 years with her family in Ohakune, where she made many friends through her charity and good works. She was attended through her illness by Rev. Father Broughton. Much sympathy is extended to her husband and daughter (Mrs. S. Herbert, of Ohakune Junction).—R.I.P.



MRS. MARGARET CONNOLLY, GEORGETOWN, TEMUKA.

There passed away at her residence, Georgetown, Temuka, on the 15th ult., Margaret, relict of the late Martin Connolly, in her eightieth year, sixty of which were spent in the Temuka district. The late Mrs. Connolly, who was of a retiring disposition, was a familiar figure at St. Joseph's Church, where she attended Mass with unflinching regularity so faithfully, while her health permitted, over so many years. In the early days, when the devoted pioneer priest, Father Chataigner, used to walk from Christchurch to Timaru, he always rested for a few days at the home of Mr. and Mrs. Connolly, where he celebrated the Holy Sacrifice of the Mass for the few scattered Catholic families thereabouts. The deceased is survived by a family of nine—five daughters (three of whom she gave to religion), Sister Francis de Sales, Melbourne; Sister Frances de Chantel, Sydney; and Sister Mary Francis, Auckland; Mrs. J. G. Quinn, and Miss F. Connolly (Georgetown), and four sons—Cwen (Georgetown), Jack (Invercargill), Mart (Nelson), and Sim (Seadown). Besides her own daughters six nieces of the late Mrs. Connolly are nuns; also a nephew (Rev. Brother Borgia, Director of the Sacred Heart College, Auckland). Mrs. Connolly was attended in her last illness by Rev. Fathers Seymour, S.M., and Fraher, S.M. Requiem Mass for the repose of the soul of deceased was celebrated at St. Joseph's Church by Father Seymour. The funeral was private; grandsons acting as pall-bearers. The "Dead March" was played by Miss Clare Coughlan (niece) as the remains were borne from the church. Father Fraher officiated at the graveside.—R.I.P.

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Current Topics

The History of Ireland

In last week's issue of the *Tablet* we completed that portion of A. M. Sullivan's *Story of Ireland* which covers the period set for this year's essay writing competition in Irish History. With our present issue we commence a series of short articles, giving examples of Irish literature which we are confident will appeal to a very large section of our readers. To quote from the Introduction to the *Irish Readings* (the work of the cultured brothers A. M. and T. D. Sullivan), the literature of Ireland, compared with that of other nations, is but as a sapling among ancient oaks. Art and literature in other lands were putting forth some of their fairest flowers when Ireland was a scene of wretchedness, suffering, and horror. Consequently, she came late into the literary field, and the triumphs of her sons therein are fewer and less grand than they would have been under happier circumstances. The wonder is that Ireland has been able to assert herself so nobly as she has done. She can point to a long list of distinguished names ranging from the time of Swift down to this day—a whole galaxy of stars, shining lustreously in every department of art and literature. The literature of Ireland, especially in recent times, is identified with the struggles and aspirations of the Irish people for freedom. Its noblest passages are either protests against oppression or appeals to the love of liberty, and justice, and honor, that glows in the Irish heart. Swift gave it that direction at the outset, and in our time it received extension and impulse from the warm Celtic soul of Thomas Davis. The national literature of Ireland is now essentially patriotic, and the fact that it is loved and cherished by the whole Irish race is the surest pledge for the future greatness of the country. Desirous of contributing by every means in our power to popularise it still further, to bring it into the homes and hearts of the people, to put its most instructive, inspiring, and delightful passages into the hands of the mechanic, and the peasant, and the schoolboy, we have brought together the selections from Irish history, poetry, and fiction, from lectures and essays, from the speeches of eloquent orators, and the writings of clever journalists.

An Eccentric Bishop

Bishop Barnes, of Birmingham, is described as a modernist who still believes in Darwin, a Christian who preaches divorce, a bishop who denies original sin and the Resurrection, a good shepherd who advises the slaughter of the lambs. This episcopal curiosity declared recently that "it is wrong that children should swarm in over-crowded slums"; to which one might reply in the words of Mrs. Gamp, "Who deniges of it?" The question at issue is how to proceed from the ground of common agreement that children should not swarm in slums. Most people would say, "abolish the slums," but the bishop cries out "suppress the children and let the slums remain." A raid on Slumdom implies the expenditure of good money already in the possession of the blue bloods

whose spokesman Bishop Barnes is proud to be. "Anything but that," cries the bishop in effect. Let the innocents be slaughtered; let the working people deprive themselves of the company of the little ones; let them outrage their Creator and damn their souls, but let them not ask for a living wage sufficient to maintain a family in decency, for such a demand would interfere with the incomes of the superior people for whom the earth and all that is in it was specially created. How shocking his Lordship must find the scorn which Christ expressed for "whited sepulchres," for the said whited sepulchres did not live in slums but in fair villas with fresh gardens.

The Living Wage

The strongest advocates of Communism are the capitalists, for in their dealings with their workers they bring forth daily much stronger concrete arguments for the abolition of Capitalism than any theoretical ones enunciated from Moscow. Dr. John M. Cooper, of the Catholic University, speaking in Chicago at the Catholic Conference on Industrial Problems, showed from the census figures for a group of the largest American cities, that one one-fourth of the women wage earners are mothers of children, one-fourth bread-winners in families that had no male workers, one-fifth the sole support of their families, and that "perhaps fifty per cent. do not receive a living wage, apart from all family obligations." These figures are a reproach to any country that pretends to be civilised. Their effect upon the nation may be seen from the deductions made by the United States Children's Bureau from a series of studies extending over a considerable period of time, conducted in eight different American cities, and taking detailed account of the circumstances attending the death of 23,000 American children. It was found that the infant mortality rates from all causes and from each principal cause of death were highest when the father's earnings were low, and lowest when the father's earnings were relatively high. Thus, low wages imply the death of babies. What is true of the United States is true in a greater or less degree of every other country. Pope Leo XIII said that wages should be sufficient to enable people to live becomingly, and that to exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one's profit out of the need of another is condemned by all laws, human and divine. Individual employers are scarcely to blame for the wretchedness that exists. The bankruptcy returns show that they, too, in a measure, are the victims of the cut-throat system of which they are a part. A great economist of the last century questioned whether all the time- and labor-saving devices which followed on the heels of power-driven machinery had softened the lot of a single worker. Poverty and hardship must be the normal condition of the majority of the people who live in a world in which over-bearing injustice stamps upon the fair-face of charity and calls her fool.

Y.M.C.A. Manoeuvres

Protestant missionary societies and other kindred organisations follow in the wake of the Catholic missionaries until they reach the point when the way becomes too rough for tender feet, when the shadow of hardship routs a slender faith. Then they call a halt and endeavor to manufacture Protestants out of the Catholics among whom they find themselves. Their tactics resemble those of an artful "drummer" who tries to steal the customers of a rival firm by using spurious samples and misleading labels. Thus, the Y.M.C.A., which in America is so definitely Protestant that it will not admit Catholics to membership, is now engaged in a proselytising campaign in the Philippines where it is willing to admit Catholics to membership. The reason for the *volte face* is very simple: the Y.M.C.A. mission in the Philippines is intended to wean Catholics from the Church; but the faith of the many Filipino Catholics is too strong to succumb to a frontal attack. Hence the "Y" dons the skin of a harmless old ewe in order to hide its sinister features from the Filipino eye. It is careful to do nothing openly against the Catholic religion, but it saps the faith of its Catholic members by fostering indifference. This is the most formidable form of attack as it is carried on by bad example which breaks down the barriers of faith piecemeal, and the whole mischief is done before the victims even suspect that anything has happened. Is it for services of this kind that the Y.M.C.A. basks in the sunny smiles of prominent politicians with an axe to grind? Lady Oxford (Mrs. Asquith) relates that "when my husband was Prime Minister, I went to No. 11, Downing Street, next door, and asked the Chancellor of the Exchequer, then Mr. Lloyd George, for a substantial sum from the Government for the Young Men's Christian Association—and I got it. My husband never knew anything about it."

The Press and the Oregon Law

The great general unpopularity of the Oregon School Law, which has just been declared invalid by the Supreme Court of the United States, may be gathered from the fact that of the 490 editorials on the question, which were printed in 44 States, no single one contains a word of adverse comment, disappointment, or chagrin at the decision. On the contrary, barely a score of newspapers are even moderate in their commendation of the outcome. The comments range from statements that the decision was expected and plainly just, to dozens of the strongest arraignments of the bigotry which brought up the case and fulsome praise of the Supreme Court for vindicating the confidence the country reposes in it. An American Catholic exchange tells us that within a few days after the Supreme Court delivered its decision 490 secular papers devoted editorials to the subject. Our contemporary goes on to say that the unanimity with which the unanimous verdict of the judges was received is unique in the case of Supreme Court rulings. The survey reveals a belief on the part of many of the writers that the decision settles once and for all the much-agitated question of parochial and public schools. It gives an indica-

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tion of how Michigan, which voted on a similar law, now views the situation. In addition the editors develop new and interesting phases of the question. Michigan's editors have some significant things to say, since their State has just refused to enact a law similar to Oregon's, and there were rumors of a new struggle. There are no fewer than 31 Michigan editorials in those collected for the survey, and all applaud the decision. A dozen of them breathe a sigh of relief as they affirm that the Oregon decision forestalls any attempt to revive the issue in Michigan.

Opium and Foreign Affairs

It is a common occurrence for Chinese to be charged in our police courts with having opium in their possession in a form suitable for smoking. This implies that we condemn opium smoking as a degrading habit which should not and would not be tolerated in our midst. John Chinaman is punished for enjoying his pipe of dreams, and general satisfaction is expressed that we have a law to prevent him from stultifying himself to the possible hurt of those of our young people who may be tempted to seek out raptures in the land of Nod. If American papers speak the truth, however, we leave much of our respect for good morals behind us when we venture abroad. In the United States many politicians and publicists are fixing the primal blame for Chinese discontent on British shoulders. The powerful Chicago *Herald and Examiner* reverted to the story of opium in a remarkable article published a few weeks ago, saying: "The refusal of England to stop the opium traffic is the most sordid, the most sickening thing of modern times. For a great Empire to cling to depravity because depravity pays strikes at the very roots of civilisation. England thereby forfeits any moral right to forbid any of her citizens to commit any crime—provided it pays. By this degenerate attitude England sets the fashion for the world of crime. . . . Nothing can approach such a tragedy of the deliberate surrender of a great nation to a profitable sin. But horrible as it is, there is nothing surprising in it, for England's conduct throughout the world's long struggle to end the curse of opium has brought the blush of shame to the face of civilisation." The great American journal glances briefly at the tale of the war waged to force the opium traffic (from India) on the Chinese many years ago. China has since made repeated, but futile, efforts to rid its people of the horror: but the Chicago paper says—

"There can be no end to this organised pollution of mankind until England agrees to end it.

"There can be no end to this exploitation of multitudes, the damning streams of which percolate into all countries, including our own, until England agrees to become civilised in fact as well as in name, and until she consents to end this commerce which curses humanity.

"At the recent Opium Conference at Geneva, England refused to stop it because it paid.

"And because America proposed a programme which would stop it, England's representatives were terribly insulted—the representatives of a mighty nation which throws about an infamy the protection of its flag."

To Drink or Not to Drink

Ever and anon fierce controversialists come to grips in the newspapers over the question of whether it is possible to obtain liquid stimulants in the United States. As we do not read the letters and have no intention of ever doing so we impartially award the palm of victory to all the disputants, at the same time giving them our blessing in the classic formula, "a plague on both your houses." It is written that "thou shalt not traffic in strong drink in the United States; but it is not written that "thou shalt not talk about it or sigh for it," as the following extract from the *Brooklyn Tablet* shows:—"Booze engages the attention of the police courts, the higher Judiciary, the Legislatures, the Congress, the departments at Washington, the President, and the Supreme Court of the United States. It is always somewhere in the front pages of the newspapers. It comes up for discussion in private conversation wherever two people talk together for five minutes. And now it is the subject of a memorandum between foreign countries and the United States. The great international question at present is whether French sailors on a single French ship, now in port, may have their ration of about a pint of wine a day. We are a nation of a hundred millions of people. And we think, in all our waking hours, about booze—how to get it or how to prevent the other fellow from getting it." The other day Senator Reed, of Missouri, speaking from memory, said there were at least 18,000 laws in America. Would it not be a simple matter for Uncle Sam to rid himself finally of the drink question by adding to his already stout list one more law making it a criminal offence for people to think about old John Barleycorn?

Sectarianism and History

When sectarian bigots write about Rome their prejudices invariably drive them from the sure ground of fact into the treacherous marshes of fond speculation. They often write as historical truths calumnies which they wish were true, even when there is not a tittle of evidence on hand to substantiate them. *The Catholic Herald of India* says that the Most Rev. A. H. Mathew's book, *The Life and Times of Rodrigo Borgia*, is a piece of sweet revenge for the possession of Henry VIII. It shows how difficult it is for a sectarian to write history and for a Protestant to write the history of the Popes. Yet some Protestants have succeeded, and it is interesting to compare the judgments of two Protestant writers like Mathew and McKilliam on the same Pontiffs.

A. H. MATHEW.

Callixtus III, a Pope notorious for his nepotism and by no means famed for his elasticity of life.

Paul II's pontificate was unedifying.

Sixtus IV was the father of several sons whom he called his nephews.

A. E. MCKILLIAM.

Callixtus III was a prelate of profound learning and blameless life.

The memory of Paul II has remained blackened by Platina's prejudiced writings.

Sixtus IV did not scruple to aggrandise his nephews.

Catholics and Birth Control

An American exchange sets a few pertinent questions to its readers on the question of birth control, questions which might well be passed on to Catholics generally, so that they may answer them to their own conscience. The questions also suggest that opposition to birth control has a constructive as well as a destructive side. We Catholics, says our contemporary, often denounce birth control, but how many help to make the lot of the large family easier? How many Catholic employers give the man with the big family the most consideration? How many Catholic doctors and hospitals make the lowest possible rates for the father, mother, or children of the large family? How many Catholic landlords help those with many expenses bear the burden more easily? How many of us with no families, or with a small family, do everything within our means not only to honor those who make such great sacrifices, but to ease their journey through life? After all this is another means, and a practical and constructive one, of attacking such theories as birth control.

A New Joan of Arc

The Catholic authorities always have been opposed to forcing or permitting State school teachers to teach religion in the schools. The teacher is not required by the regulations to be proficient in religious subjects; and even if he were, the State is not competent to judge of his proficiency to the satisfaction of the various religious denominations affected. Moreover, he may be an atheist, an agnostic, or a sectarian bigot who would make the religious lessons the medium through which to convey anti-religious ideas. The *Fortnightly Review* mentions a case in point which occurred in France to show the damage that may be wrought upon religion when biased instructors set out to teach it. Alarmed at the national devotion to the canonised Maid of Orleans, certain lay educationists, through their organ, *L'Ecole Emancipee*, are commending an article on St. Joan, said to have been written by a comrade "who has been both a Catholic priest and a Protestant pastor." This gentleman with the wide and varied ecclesiastical experience says that St. Joan did not die at the stake. Bishop Cauchon himself connived at her escape and shoved into her place a sorceress who had been languishing in prison. After hiding for three years the Maid openly visited both Orleans and Lorraine, and was publicly feasted. The article goes on: "This is not all. Jeanne afterwards married Messire des Hormoises: the fact is historically proved. *On s'est trop hate, malgre cinq cent ans de reflexions, de proclamer Jeanne vierge et martyre. Helas! elle n'est pas vierge, celle qui a eu un mari, des enfants et peut-etre aussi des amants.*" Rendered freely, this reads: "A mistake has been made, even after five centuries of reflection, in proclaiming Joan a virgin and martyr. She is no virgin who has had a husband and children, and perhaps also lovers." That "perhaps also lovers" is a telling example of the manner in which a hostile teacher could advance his own contemptible suspicions as historical facts.

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NOTES OF TRAVEL I

DAYS IN SPAIN (3)

(By J.K.)



GATE AND TOWER OF ST. MARY,
BURGOS.

In Madrid one enjoys the good air and the sunshine of the beautiful streets. There are several churches worth visiting, notably San Francisco and the crypt of the future cathedral, now in the course of construction.

En passant, let me remark that a visitor cannot help being impressed by the large congregations at the Masses and also by the numbers of men and women who during the hours of the afternoon turn into the churches for visits to the Blessed Sacrament. Spain is in every sense a Catholic country. There is no doubt about that.

Even when one has grown almost tired of art, after Rome and Florence and Venice, the Prado cannot be overlooked. I spent a morning there, confining myself solely to the great Spanish painters, and principally to Ribera, Del Greco, and Goya. To Murillo I did not pay much attention, as one sees his masterpieces all over Europe. But Madrid is the place to study the others in.

Del Greco was of course an Italian who painted in Spain. Indeed he is so closely associated with Toledo that he is to be considered a Castilian artist. The wonderful browns and greens of the Toledo landscape are in all his pictures, and to the present day, in the streets of that ancient city, you will see men of the same aquiline features as you find in his pictures. In fact, to understand and appreciate him you must go to Toledo.

And it is worth while visiting. There you will find traces of Roman, Visigoth, Moorish, and Norman civilisation. You will see the famous steel-workers making the celebrated Toledo swords or inlaying with gold works of art which wealthy visitors purchase as souvenirs of their visit. But above all you will see that wonderful cathedral, which no picture can represent and which words are inadequate to describe. Music alone could convey an impression of Toledo, with its moonlight, its romance, and the ineffable

poem in stone of its dim, beautiful cathedral.

Near Madrid, is the Escorial, at once a palace, a monastery, and a treasure-house of art. It is a wonderful spot, perched up there among the hills of Spain, three thousand feet over the sea, with the rolling valleys below and the snowy peaks of the Sierras above it. I can recall no experience so moving as walking in the mausoleum of the dead kings and queens of Spain, and reading the great names of those whose glory is now dust. Down there, too, I came upon the white marble figure of Don John of Austria—stretched upon his stone sarcophagus, with his sword clasped in his hands. And it brought back to me that wonderful day in the past when this hero of Christianity—for all his bar sinister on his shield—raised aloft the banner that brought men marching to him down all these mountain pathways, and set sailors busy in the ports from Gibraltar to Venice, preparing for the onslaught which he was to lead against the Turks. The name of "Lepanto," where the Crescent went down for ever before the Cross that Don John so nobly bore, ought to be the one word engraved on his tomb.

Later, I left Central Spain behind and crossed the country into Burgos. The train wound its way high up among the hills, and we passed for hours among snowy peaks before we descended into the vast plain that extends from the mountains to La Mancha. The fields were all ploughed, ready to bear the wheat of next summer. There were few trees and few towns all along the line, and we wondered where the men who ploughed these plains lived, for they were as hard to see as are now Don Quixote and his faithful Sancho, who once rode from dawn to sunset across this very country.

In the evening came Burgos, high among the hills, with the enchanted towers of its great cathedral raised in benediction over the country. For two days I stayed at Burgos, where the air is cold and pure, like it is at Queenstown in winter, and all the time the wonder of the glorious cathedral increased. Its façade recalls Rheims, and its interior has the dreamy, devotional beauty of Toledo. But it has a character all its own, and its numerous side-chapels are rich in works of imperishable art. There are a dozen other churches, many of them remarkable enough, but they are all overshadowed by the mighty Gothic temple which ranks with those of Toledo and Seville as the grandest monuments of old Catholic Spain.

Finally to San Sebastian, a beautiful city, close to the French frontiers at Hendaye. There, the travellers from New Zealand had a few days' rest beside the sea, in this sheltered corner of the Bay of Biscay; and there one of them, at least, was content to wander by the shore and ponder over those days in Spain which were all too brief.

In this corner, where the hills of Spain



THE PROMENADES, BURGOS.

slope down to the ocean, the people are surely Celtic. I have noticed the Celtic type here often, and more than one Spaniard has recalled to us our affinity in the distant past. Our fathers probably only passed through on their way westward, but there is a great deal to be said for the old tradition which Moore has made immortal:

"They came from a land beyond the sea,
—Far o'er the western main."

Again, one must not forget that in those dark doys of the past when Catholic Ireland was under the heel of the tyrant, her exiled sons always found a hospitable welcome in Spain. The kindness of this grand Catholic people made less bitter the bread of exile and less hard the stairs of the stranger for many of our race who came hither and often gave their lives in gratitude to the land of their adoption.

The swords of the O'Neills and the O'Donnells flamed in Spain's wars no less gloriously than did those of the O'Briens and the Dillons and the Kellys in France. There is a street in the capital called O'Donnell Street, and a bearer of that noble name ranks among the nobles of Spain to-day.

And, so, here by the sea at San Sebastian, an Irish wanderer says reluctantly enough his farewell to a land of sunshine and romance which still retains its old spirit of courtesy and hospitality. And, now, by devious paths, three New Zealanders are going northward, and soon, from London Bridge, may be sketching the ruins of St. Paul's Cathedral. You *Tablet* readers have heard that it is in danger of falling. I hope we shall be there to see the crash.

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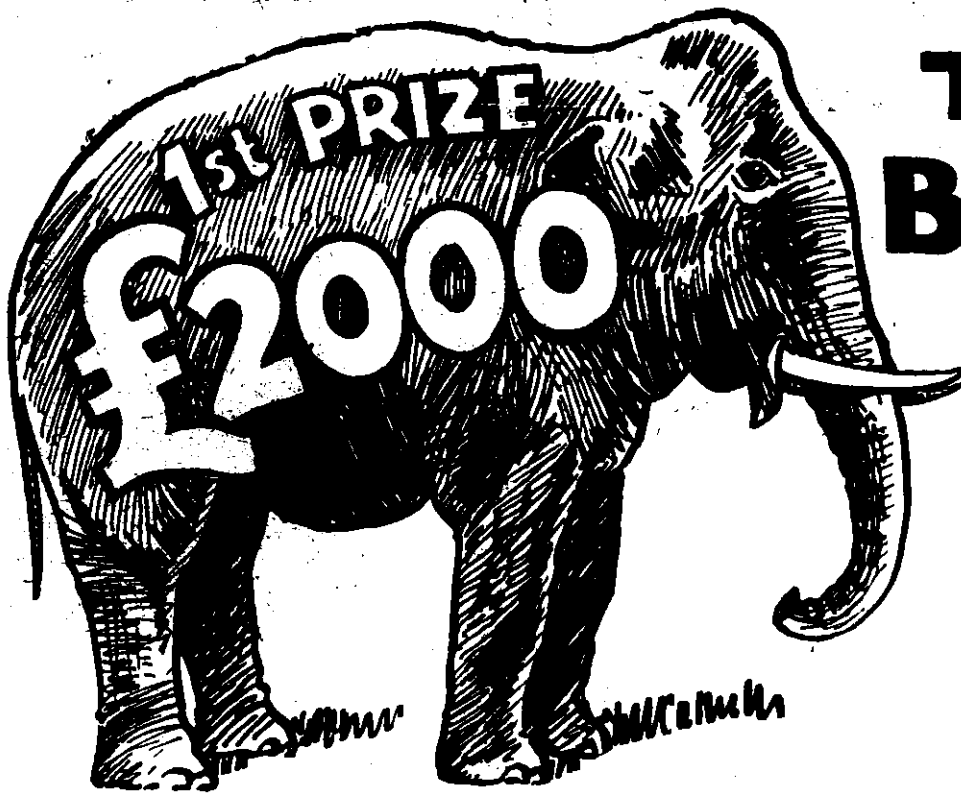
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Socialism and Social Reformation

(For the N.Z. Tablet by ARCHBISHOP REDWOOD.)

It may be safely stated that the Gospel of Socialism has been, in the main, a gospel of hatred, fanaticism and class division. Yet socialists have done good service in revealing our social wrongs and injustices, in denouncing our avarice and cruelty, and in showing up our crass stupidity and smug pharisaism; though they are by no means alone in their denunciations.

But, as a man and a Christian, I am compelled to condemn Socialism, first, because, whether considered from the standpoint of history or from the outlook of Christian Ethics, I find it to be bound up with principles, and postulates and consequences which, by no legitimate mental process, can be made to square with the laws of justice, equity and right as promulgated by the Christian dispensation.

Secondly, as a man and a Christian, I condemn Socialism, because even were it an economic theory only—which it is not—it would be fraught with consequences pernicious and even disastrous to the individual and to family, to religion and to the State.

Thirdly, I condemn Socialism, because it takes for granted what is not true, that all the social and industrial evils of our day are wrongs inherent in the system of private capital. This assertion is contradicted by a host of the ablest and best men—men upright of purpose, sound in judgment, students of history, well read in sociology, ripe scholars and earnest Christians—who maintain, with the most cogent of reasons, that the deplorable and widespread social evils are not due to, nor essentially inherent in, private ownership, but, on the contrary, are due almost entirely to certain economic and industrial abuses that have been imported into the system. Never would such abuses have crept in, if only the Christian principles of justice and charity had been observed and enforced in the relations between capital and labor. Certain it is, also, that our present-day struggles, our rampant evils, and our dreadful situation of unrest and rivalry, of class hatred and of fight for bigger dividends and higher wages, are very largely due to apostasy from God, and revolt against Christ and His Christianity.

The Only Alternative.

If this world is our be-all and our end-all, then let the cure-all be revolution, with a policy of universal grab. It were the well-earned result of human folly. Our alternative must be either "Back to Christ" or "On to Socialism."

The source of some of our social evils is deliberate injustice. Others spring from stupidity. Together they amount to an appalling sum of misery which requires to be faced honestly and remedied promptly. Let me state a few facts of our social conditions, say, in England.

1. The housing of the poor, a few years ago, nay, largely even now, was and is a national disgrace. Millions of human beings were housed worse than cattle or horses

of many a lord and squire. What delicacy, modesty, or self-respect could such wretched creatures have?

2. One out of every four persons in London died in a work-house, asylum, or hospital, and over 30 per cent. of the population of London lived on or below the poverty line. Unemployment is ever present.

3. Infant mortality due to criminal carelessness or curable ignorance was deplorably high. In some streets more than half the children born alive among the poor perished under a year old.

4. Wages were often far below that minimum upon which the Catholic Church insists as necessary to decent living. Sweating existed to an appalling extent, not only in the case of home workers, but also in many factories and workshops. Then came the evil of child labor. The remedy is legislation. It is vain to wait till Capital takes pity on Labor.

Conditions in the United Kingdom.

In the United Kingdom out of a population of 43,000,000, as many as 38,000,000 were poor. In an average year 8 millions died, leaving between them three times as much wealth as is left by 644,000 poor persons who died in one year. About one-seventieth part of the population owned far more than half of the entire accumulated wealth, public and private, of the United Kingdom.

Consider for a moment the lives of those in England who made our match-boxes (288 drawers, 288 covers, 288 bits of sand-paper) for twopence halfpenny per gross; one penny per hour for those who converted sugar bags into bran sacks; threepence or fourpence the gross for those who made artificial flowers. Excluding domestic servants, there were in England 3½ millions wage-earning women, and thousands of them receiving less than 7 shillings a week. Only think of it—in London, where there is no room but in the churches—one-fifth of the population underfed and overcrowded!!!

Surely, as Pope Leo XIII said, a remedy must be found and found quickly. What remedy? Not Socialism. For Socialism would cripple the forces which are indispensable for social welfare. Not legislation alone. Because it can only indirectly touch the deeper springs of national well-being. Can it foster kindly relations between employers and employed, or strengthen conjugal fidelity, or kindle patriotism, or inculcate generosity, manliness, thrift? It may help to remove obstacles, but hardly more.

Besides, legislation unbacked by public opinion is almost useless. You may pass laws, but, unless you have a healthy social conscience they will be evaded, and become a dead letter.

The Social Question.

Nor can Christianity alone solve the social question. For the social question is both a moral and religious question, and also an

economic and political question. It demands the positive action of civil authority. Leo XIII insists on this. State action and private action must combine with Church action in the solution of the social question. That is the only reasonable view. There is no short cut, no panacea. All possible forces are required, and they must be co-ordinated.

1. LEGISLATION.—Much has been done in some countries—for instance, factory laws in Europe and America, and New Zealand. Contrast the conditions of labor now with those of the early part of the 19th century, and the progress made seems enormous. No question demands closer or more immediate study than the question of wages. The "just wage" is a matter upon which the Catholic Church holds very strong views. She detests the old political economy which centred the attention merely on production. She looks to the producers. The workman has a right to a living wage, and legislation should enforce that right.

It is no business of mine to draw up a scheme of social legislation. I merely point out that much remains to be studied. And it is well to insist on the need of rescuing such legislation from its subordination to mere party interest. Party interest, though valuable, must not prejudice the progress of beneficial legislation.

2. PRIVATE INITIATIVE.—Private initiative has effected much, and can still do much more. It were difficult to over-rate the value of such activities as trade unions, co-operative societies, and such like. Then numbers of profit-sharing and labor-copartnership systems have on the whole worked well in England, not to speak of other countries. They introduce the much-needed human element into business; they bring employer and employed into closer relationship and they make Capital and Labor interested in the financial success of the same commercial enterprise. What above all is wanted is a widespread and sound social sense. Few are willing to take part in social reform. The workers are the exceptions. The rich, as a rule, are absorbed in pleasure hunting, the middle class are sunk in routine, the toilers are engaged in the grim fight for daily bread. And so social responsibility fails to make itself felt.

3. THE ACTION OF THE CHURCH.—What is here meant is that the social question cannot be solved apart from the Church, since the Church, in Newman's phrase, supplies "the binding principle of society." The Catholic Church protests against current Capitalism with its immoral and unmoral economics, its false boast of freedom, its undisguised utilitarianism. She protests against Socialism which, in the ultimate analysis, is equally utilitarian. To both she says: "In cutting yourselves off from me you are cutting yourselves off from what is most sound in European traditions. You are cutting yourselves off from a great spiritual force, without which society can make no real progress." Legislative machinery and economic ordinances can not give men ideals or permanently and effectively check

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their greed, or teach them the dignity and duty of labor, or maintain that purity of child life and family life upon which social well-being depends. The Church can do all these things. Hence the Church is a necessary factor in social progress. I am speaking of modern times. Pre-Christian civilisation may have attained to some measure of well-being by the cultivation of the merely natural virtues. They groped for the truth and guided themselves by broken light. If we, who have the fulness of light turn away from it, our darkness will be complete. The "after-Christian" writer Devas, cannot attain even the measure of success that lay open to the "fore-Christian."

The Church and State.

I leave out here the Divine claims of the Church; and, on a lower ground, as a mere matter of expediency in view of public welfare I ask what should be the attitude of the Civil Power to the Catholic Church? The Catholic Church can evoke forces quite out of reach of the State. Dealing with human conscience, she can make an intimate appeal to the heart of man which is beyond the power of any civil government. The Church which brings man into direct and supernatural relations with his Maker, can implant in him a basic principle of right living and a foundation of social service which no government can create. The Church fosters those virtues without which high civic life becomes impossible. Hence, for the State to cripple the Church, to meddle with her inward constitutions, to hamper her freedom of action is suicidal. A secular State develops an irrational panic at the supposed menace to patriotism involved in the doctrine, say, of the Immaculate Conception, or of Papal Infallibility, or some other Catholic dogma. Catholic schools are banned and hampered, Catholic worship rendered difficult—or impossible. The social influence of the clergy is restricted, the charitable activity of the Church impeded. What is the result? We have seen it in many European countries often enough during the last century. Public morality suffers, sanctions are removed, ideals are dismissed. The people thus emancipated from their reverence for God cease to retain their reverence for the State. The neglect of God's laws leads to the neglect of human law. Passions are unchained and all authority is imperilled. When Governments turn God—the Moral Lawgiver—out of the public schools, they find revelations which astound our juvenile courts. They seek a remedy. They introduce "Moral Hygiene," or "Lay Morality" into the school. But without God at the back of the law it fails when most needed. During the year of the big famine in Ireland, there was no record of a single suicide; some years ago in the United States there were, in one year, no less than 15,000 cases of self-slaughter, and 100,000 divorces. I believe it is far worse to-day. It is vain to try to run a great Republic without God.

The Catholic Church's Conception of Life.

The greatest statesmen of all ages have understood and praised the social power, the social cohesion, and the stimulus to

duty, which spring from the Catholic Church's conception of life. Constantine knew it; Napoleon knew it; Washington knew it; present day statesmen in the United States know it. It is the second-rate politician who ignores it. The Catholic Church is the stay and support of States, the abiding foundation of civil duty and social service. Belief in the Fatherhood of God creates the Brotherhood of men. Reverence for God's authority implies reverence for that authority which God has delegated to civil rulers. No purely "rational" grounds for civic obedience and social service have yet been discovered. St. Augustine long ago pointed to the beneficent influence of the Church. "Let those who say that the doctrine of Christ is adverse to the State . . . show us an army of soldiers such as the doctrine of Christ has commanded them to be. Let them show us such governors of provinces, such husbands and wives, such parents and children, such masters and servants, such judges as the Christian teaching would have them to be, nay, such contributors to all manner of taxes and such gatherers of taxes, and then let them have the face if they can, to tell us that such teaching is injurious to the State." (Ep. 138 ad Marcellanum.)

Truth to tell, with Catholics patriotism is something more than a sentiment, a tradition. It is a growth of our creed. It is that rare rich bloom whose roots lie buried deep in the virgin soil of our holy religion. Hence the dictum: "The better the Catholic the better the citizen." Secularists may try to snatch the flower from the stem, and decorate their own philosophy with it, but the flower will wither. It needs its native soil.

Social Work of the Catholic Church.

The Catholic Church is doing an enormous social work in the United States and in England, either directly by means of her children or indirectly by means of those who retain some part of her beliefs and her traditions. Such work is a great national asset; to trifle with it would be to provoke national disaster.

But what must be said about Catholics who are making no contributions to social welfare? They have failed, not because of their Catholicism, but in spite of it. Besides, remember the many disabilities Catholics labor under in more countries than one, particularly in the old world. Give them a fair chance, give them time, give them fair play, and you will see that St. Augustine spoke the truth, and that the Catholic spirit is Society's best asset.

Such, then, is the Catholic solution of the social question—the Church, the State, and Private Initiative working in harmonious concord. No concerted action of any kind can be effective and lasting in its results unless it becomes penetrated and permeated with the spirit of Christian justice and charity. Without its association with the charity of Christ justice strikes too hard a bargain to satisfy human nature as actually constituted.

To employers I would say: Rally to the standard of Christ, the civilised world's Great Reformer, Improver, and Liberator.

Exchange the rivalry between wealth and wages for a fair division of the product. Instead of making exorbitant profits your aim, let profit-sharing be your ambition. Come once more to realise that the Fatherhood of God means a Brotherhood inspired and actuated by a spirit of justice and charity, manifesting itself in sympathy, patience and forbearance with all men. You are only the stewards of God. One day you will have to give a strict account of your goods—an account of how you shared them with the men who helped you to win them.

To wage-earners, men and women, I would say: You have a right to form unions, and by means of unions, to enforce your just demands for a living wage and human conditions both in your workshops and in your homes.

But a word of warning. In your unions, in your disputes with your employers, nay, even in the sad necessity of a strike, never, never commit yourselves to the leadership of men who are the enemies of Christ and who, if true to their principles, must rob you of your dearest possession, your Christian Faith.

To all I would say: Let us make it our ambition, as it is our mission, to teach all the world that we have a common origin and a common destiny; that the same human nature in us has the same yearnings for peace, rest and happiness; that we all have the same Saviour; that very shortly our present differences will vanish like a dream; and that then if we be worthy, shadows will give place to realities, faith shall pass into vision, hope shall be more than realised, and all will discover that the conflicts of time were meant to be victories for eternity, and the rivalry of Brotherhood, a victory of service in the interests of our common Father in Heaven, whose home and whose love shall be ours throughout the everlasting day of Eternity.

WEDDING BELLS

HARRINGTON—COSGROVE.

At the Catholic church, Waikiwi, on August 3, the wedding was solemnised by Very Rev. Father O'Neill, of Frederick, son of Mr. and Mrs. Harrington, Otautau, and May, youngest daughter of Mr. and Mrs. T. Cosgrove, Winton. The bride, who entered the church on the arm of her brother, was neatly attired in a frock of ivory georgette, relieved on the hips with posies of the same material. She also wore a very becoming hat of georgette and gold tissue relieved with delicate flowers. The bridesmaid, Miss M. Small (cousin of the bride), wore a tunic coat frock and a close-fitting model hat. The bridegroom was attended by Mr. T. Cosgrove as best man. The bridegroom's gift to the bride was a gold wristlet watch, and to the bridesmaid a hand-painted bowl. The bride's gift to the bridegroom was a shaving outfit. After the ceremony a reception was held at "Foilderig House," Collingwood, when the usual toasts were honored. The newly-wedded couple left by the afternoon express for Christchurch, en route to Greymouth, their future home; the bride travelling in a neat futunia costume with a chic spring hat to match.

R. H. Todd

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Dunedin

Diocesan News

Archdiocese of Wellington

(From a correspondent.)

August 14.

A Catholic Club is being started in Island Bay. The room at the back of the hall is requisitioned. If any kind parishioner has a surplus of money a billiard table would be a much appreciated gift.

Rev. Father Ryan, S.M., M.A., lectured to a fine attendance of the Students' Guild on Sunday on "Some Difficulties of Catholic Students and Teachers," with special reference to biased text books on historical and scientific subjects. The lecturer felt his subject deeply, and his audience of students and teachers felt it too. The lecture was both learned and practical, and cleared many briars from their path.

When the mite box for the Chinese Missions was opened the other day at the Catholic Supplies, a five pound note from some shy and wide-hearted donor was found within. The Chinese Mission staff will shower prayers on the head of that silent giver.

Rev. Father McCarthy, S.M., head of the Marist Mission staff, has just returned from conducting highly successful missions in the parishes of Pahiatua, Eltham, and Opunake. He has just concluded here a Retreat for the Sisters of Mercy, Hill Street.

St. Pat's and St. Bede's have been having their annual contest for the Holley Shield. St. Bede's won the football last year. This year St. Patrick's was the winner.

Commander McFadden, a Chaplain of the United States Navy, is the guest of Rev. Father Mahony, S.M., of St. Mary of the Angels, Boulcott Street. Commander McFadden is a constant visitor to the Rest Room where Catholic sailors of the Fleet are being entertained by the ladies of each parish in turn. The old Boulcott Street Schoolroom has been transformed with paper streamers and gay lights. On one wall a picture of the old St. Mary's Cathedral stands out boldly and catches the eye. Too much credit cannot be given to the men who have worked after their own day's work to achieve this effect. Chief among them are Messrs. J. Scott, W. Gamble, Heevey, Carroll, Dwyer, and D. Kelly. They have worked like Trojans, all the men, and, of course, the women always work like Trojans. That goes without saying. It happened to be Buckle Street's night the night the scribe went, and there was a fine crowd of dancers and a fine supper. Present were Commander McFadden, Rev. Father Mahony, S.M., Rev. Father Cullen, A.M. (St. Joseph's), Rev. Fathers Murphy and Butler. A writing room at the side of the hall was full of readers and writers.

Eastbourne has been progressing lately. Benediction is given there nowadays. Rev. Father McDonnell (St. Patrick's College) looks after Eastbourne. Mrs. Thompson has presented a beautiful Monstrance for which the seaside parish is very grateful. A most successful dance in aid of St. Mary's stall, Lewisham bazaar, was held there recently, and the secretary (Mr. J. Perry) was able to hand in a substantial amount as the result.

To be ordained on next Sunday a member of a popular and generous Brooklyn family. This is Mr. Michael Burke, son of Mr. and Mrs. D. Burke of this city.

August 21.

This week has been a veritable whirl of festivities for the sailors. They are all quite frank. They have found the country small and cold, cold both meteorologically, and at first cold socially. But a certain national shyness is the cause of much of that. Australia is less formal. "We feel alright, but we can't show it," said the editor of a periodical here to a visiting press man. However, from the very first the Catholic Rest Room here leaps into favor. Other sailors, not Catholics, became regular visitors. The permanent committee of young men, mentioned in last week's notes, and the committees of ladies from the various parishes deserve unstinted praise. Officers are always well catered for on such visits, and the rank and file love a place where they can turn in from the streets and find a fire, and a song, and a chat. The Commander looked in constantly to keep an eye on his flock. All the nations were represented there. There was even a Red Indian, proud and solitary, first owner by descent of that incredible continent from which they come. On Sunday night the Rest Room was thronged with sailors and with visitors. The sailors are very young and the old ladies who turned up mothered them, and jested and lectured them as mothers do the world over. It was one of the sailors' most pleasing traits, the reverence they showed for the aged who brought back to them memories of their fathers and mothers at home.

The Guildford Terrace School Choir entertained the Fleet men at an afternoon concert during the week. These children are well known for the grace of their singing. The Chaplain (Commander McFadden) in a felicitous speech, thanked the Sisters and the children for the entertainment. "I think I'd need a ladder to reach some of the notes you children have taken this afternoon," said he. He told them of his days in the Navy and the hours passed pleasantly for all.

The Catholic Girls' Hostel entertained the sailors on Tuesday evening; dancing and games filled the hours with brightness and laughter. Miss Lemfert (matron) received the guests who all announced their gratitude at the evening's end.

One or two Fleet jokes for a change: He was an electrician on one of the cruisers and he wanted his fortune told. "You have a passion for gambling." "Too true, Ma'am, I made twenty pound off the crapshooters yesterday." "Your luck won't always hold though!" That's true, Ma'am, truer still; the little hoises clean me up every time." A certain young lady, a clever mimic, reproduced their drawl exactly. Another asked, "Do we sound different when we talk?" The American was reluctant but he had to admit it. He put the brightest side out though: "You don't all sound different. Now, this young lady here, she talks just like us." The democracy is strong in them. One of them having found this country untouched as yet by Pussyfoot, watched two silk-hatted members acknowledging saluta-

tions in a crowd. He turned to the crowd, "Bowin'? Bowin'? I bow to no King—but King Neptune." King Neptune's subject, missed the curbing by a hair's breadth, and stalked proudly, if unsteadily, away. Even as far out as Johnsonville dances are being held. Last night a contingent of the Fleet went out to be welcomed by Father Griffin's parish.

On Sunday night the Irish Club gave a reception to the Denis Kehoe Company. Sailors were present at this also. The president (Mr. Nolan) welcomed both. He stressed the clean and wholesome character of the type of play presented by Mr. Kehoe, and wished them all kinds of success wherever they went. Songs were given both by the company and by local artists. Mr. Tom Buckley, who has been sixty-five years an actor, sang three items and Mr. Kehoe's own item was loudly applauded. His popularity was evident. Cheers were given at the conclusion of the entertainment.

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## Diocese of Auckland

(From our own Correspondent.)

August 20.

It has been announced that the Rev. Father Murphy, of Tuakau, is to succeed Dean Lane at Gisborne. Father Murphy has already left for his new headquarters, and received a hearty send-off from his parishioners.

On Wednesday evening last, the Sacred Heart College, in commencing the term holidays, celebrated the occasion with their annual banquet. The function was held in the college refectory, which was gaily decorated. Two old friends of the college (Messrs D. Flynn and Ricketts) were present, together with Rev. Brother Luke, from the Vermont Street School. A very enjoyable evening was spent. The vim and spirit put into the function by the boys being a decidedly pleasing feature. The college orchestra opened the entertainment with delightful selections. H. Wallace recited "The Highwayman" in excellent style, and Masters Prendergast and Shiel played pianoforte solos very effectively. The Rev. Brother Borgia rendered a violin solo for which he received vociferous applause. Mr. Cooke, one of the visiting masters, sang in his usual capital style. Tom Harris told humorous stories that convulsed those present. Mr. P. Soljack proposed the toast of "Our *Alma Mater*" in an excellent speech in which he particularly impressed upon all the care with which their *Alma Mater* was cherishing and moulding them for their future career. H. Wallace proposed the toast of "Sport" in a capital address, to which Brother Dionysius (sports master) responded. Mr. Wallace stressed the part played by old boys in the playing fields of Australia and New Zealand, mentioning Wilfrid Kalaugher, Roger Lander, E. Reid, the Brownlie brothers, and Hart, who had achieved distinction. Brother Dionysius pointed out that these boys had no better advantages than the present boys, and urged them to follow in the footsteps of their elders. Mr. B. Quinn proposed the toast of "The Visitors," to which Brother Luke, Messrs. Flynn and

Ricketts replied. The evening closed with the singing of "Auld Lang Syne" and the college song. Mr. Finer made a very able accompanist.

St. Mary's dance, which proved a great success, was held in Scott's Hall last week, and a very big crowd of dancers assembled to enjoy the function. The dance music was played by an excellent orchestra. Miss Snedden (secretary) is to be congratulated on her capital arrangements, which contributed so largely to the evening's enjoyment.

St. Benedict's Tennis Club held a very successful dance on Thursday evening, the 13th August, at the club rooms. The energetic efforts of the committee were reflected in the tasteful way the hall was arranged, the splendid attendance, and the amusement provided for those who participated in the various games during the evening. It was really a very enjoyable function, and as a series are being held the success of the one under notice promises well for the remainder. An inviting supper was provided by the ladies' committee. Misses K. O'Leary and B. Heaton and Mr. J. Hand were responsible for the excellent dance music.

The parishioners of the Church of the Assumption, Onehunga, assembled at St. Mary's Hall last week to welcome their new pastor, the Very Rev. Mgr. Cahill. The hall was very tastefully decorated for the occasion and was packed to the doors, not even standing room being available. Mr. J. Sutherland presided, and on the platform were Rev. Fathers O'Byrne, Skinner, Kearin, Brennan, Dougherty, and the guest of the evening. An address of welcome was read by the chairman, and complimentary remarks were made by members of the clergy present. Mgr. Cahill was received with pronounced applause, and expressed his pleasure at the hearty welcome accorded him. He said he would do his utmost in the interests of the parish, and would expect the hearty co-operation of the parishioners. During the evening items were rendered by Miss Myra Rae, the pupils of the Convent School, Messrs. Stan Pritchard, Wright, McKenna, Jones (violin solo), and Master Thomas. The accompaniments were very tastefully played by Miss M. Higgins, L.T.C.L., and a very inviting supper, provided by a ladies' committee, completed a most enjoyable function. The opportunity was also taken to make a small presentation to the Rev. Father Dougherty, who has filled the position of curate for the past twelve months. Mr. O. McCarten made the presentation—a wallet of notes. Miss Kearin also presented the Rev. Father with a travelling rug, the gift of the Children of Mary. Father Dougherty thanked the parishioners very feelingly for their presentation and kind wishes.

August 20.

One of the most notable gatherings that has yet taken place in St. Patrick's Cathedral was witnessed last Sunday when probably 800 officers and men of the American Fleet attended High Mass which was celebrated in their honor. The cathedral was packed to the doors, hundreds of parishioners being unable to obtain seating accommo-

modation. The Rev. Dr. Buxton was celebrant. His Lordship Bishop Cleary, who wore his war decorations, was attended at Mass by Captain Chaplain Brodmann, the senior Catholic chaplain of the United States Navy. Chaplain Brodmann delivered in person a message from Cardinal Hayes of New York. In doing so, he said that it was a source of great pleasure to him to convey publicly to the Hierarchy and people of New Zealand a message from Cardinal John Hayes. When informed that the United States Navy was making a cruise to the antipodes the Cardinal decided to send a letter of greeting.

In replying to the message Bishop Cleary welcomed the members of the Fleet as men holding the same faith as those who discovered the colonised their great continent over 400 years ago, and who first spread the gospel of Christ there. He also welcomed them as members of the household of the Faith and living emblems of the world wide unity of the Church. Their great northern Republic was founded by Protestants and Catholics who were united in making good the corner stone of the nation; in placing His Holy Name on its coinage, and regarding moral values as the highest ones and high personal character the real strength of a people. The Bishop also welcomed the Fleet, not as an instrument of war but as a guarantee of peace, and he expressed the belief that the Great Northern Republic would take an honorable part in promoting disarmament and universal peace as it had taken the honorable part in the war that, it was hoped, would end all war. Finally, the Right Rev. speaker regarded the true and solid foundation of permanent peace the one described and based on Christian principles—"The peace of Christ in the Kingdom of Christ."



### Diocese of Christchurch

(From our own Correspondent.)

August 15.

The Children of Mary held their annual dance in the Hibernian Hall recently, and it proved a great success. Bloggs' band supplied excellent music, and Miss K. Kiely and her energetic committee have received sufficient encouragement to warrant another venture.

The Druids' Hall at Woolston was largely attended on the occasion of a carnival dance organised by Mrs. Rich in connection with the garden fete to be held in St. Anne's grounds on the last Saturday in November. Rev. Father Timony attended, and the programme was in the capable hands of Mr. Lanyon.

St. Mary's branch of the H.A.C.B. Society held its ordinary meeting in the Ozanam Lodge the other Monday evening. Following are the office-bearers:—President, Bro. S. N. Hooper; vice-president, Bro. F. Wilson; secretary, Bro. J. H. Johnston; treasurer, Bro. D. A. Roche; warden, Bro. W. Bean; guardian, Bro. W. L. Smith; assistant secretary, Bro. G. P. Anderson; past president, Bro. W. L. C'Sullivan; sick visitors, Bros. J. Ormandy and P. Gunn, P.P.'s. Two new members were received,

and sick allowance passed for payment. The "question box" recently instituted for the wind-up of meetings proves interesting and instructive. It is having a beneficial influence on the younger members from the standpoint of impromptu speaking.

After Vespers at the Cathedral the other Sunday evening, the choir met to say farewell to Miss Florrie Gardner, who is leaving for the North Island. Rev. Father Lordan, Adm., on behalf of the members, in presenting Miss Gardner with a handsome music case, asked her to accept it as a small token of appreciation of her keen interest in and devoted service given to the work of the choir. He expressed the regret of all concerned at Miss Gardner's departure, and wished her every success in the future. Miss M. O'Connor spoke of the loss sustained by the choir in the departure of so enthusiastic a member, thanked Miss Gardner for her valuable assistance, and assured her that in the event of a return this way, she would receive a warm welcome. Miss Gardner suitably replied.

Some short time ago Rev. Father J. Hanrahan, Papanui, inaugurated weekly euchre parties in aid of his parish fund. These have proved popular attractions, and the second six weekly aggregate is now in progress.

Rev. Father Timony, Woolston, expresses his gratitude to those who showed their practical interest in the two functions held recently in aid of the church funds.

A produce stall, conducted on a recent Saturday morning by Mrs. L. Williams at Everybody's Theatre, in aid of the Riccarton presbytery fund, realised £22. Father T. Hanrahan is grateful for the support accorded. A dance held in "Dixieland" for the same object was well patronised. A garden fete in connection with the Riccarton parish, which was postponed owing to the prevalence of infantile paralysis, is now to be held in the grounds of "Villa Maria," Lower Riccarton, on November 21.

Rev. Brother Basil, who has been an inmate of Lewisham Hospital, will shortly resume his collecting work for the Marist Brothers' novitiate.

Rev. Father J. O'Connell, S.M., whose health has greatly improved, is expected back at St. Mary's in September.

With deep regret the death is announced of Mr. Percy Augarde, a well-known teacher of music. St. Mary's parishioners particularly will miss his generously given services as an accompanist. He was the sole support of his widowed mother, and to her a wide circle of friends extend their sympathy.—R.I.P.

Two parishioners of the Cathedral—Mrs. Nelson, of Hawdon Street, and Miss G. Sloane, Mowbray Street—passed away recently.—R.I.P.

It has been decided to hold the long-deferred garden fete in aid of Nazareth House on Saturday and Monday, October 24 and 26.

The second offertory in aid of the Cathedral schools which is taken up on the second Sunday of each month, is being generously responded to. For the six collections now made the sum realised exceeds £250.

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# Selected Poetry

## THE MOON.

Thy beauty haunts me heart and soul,  
Oh thou fair Moon, so close and bright;  
Thy beauty makes me like the child,  
That cries aloud to own thy light:  
The little child that lifts each arm  
To press thee to her bosom warm.

Though there are birds that sing this night  
With thy white beams across their throats,  
Let my deep silence speak for me  
More than for them their sweetest notes:  
Who worships thee till music fails  
Is greater than thy nightingales.

—W. H. DAVIES in *Anthology of Modern Verse*.

\*\*\*

## TRAVEL.

The railroad track is miles away,  
And the day is loud with voices speaking.  
Yet there isn't a train goes by all day,  
But I hear its whistle shrieking.

All night there isn't a train goes by  
Though the night is still for sleep and  
dreaming,  
But I see its cinders red on the sky,  
And I hear its engine steaming.

My heart is warm with the friends I make,  
And better friends I'll not be knowing,  
Yet there isn't a train I wouldn't take,  
No matter where it's going.

—EDNA ST. VINCENT MILLAY, in *Renascence and Other Poems*.

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## THE FORESTER'S COMPLAINT.

Through our wild wood-walks here,  
Sunbright and shady,  
Free as the forest deer,  
Roams a lone lady:  
Far from her castle-keep,  
Down in the valley,  
Roams she, by dingle deep,  
Green holm and alley,  
With her sweet presence bright  
Gladd'ning my dwelling—  
Oh, fair her face of light,  
Past the tongue's telling!

Woe was me  
E'er to see  
Beauty so shining;  
Ever since hourly,  
Have I been pining!

In our blithe sports' debates  
Down by the river,  
I, of my merry mates,  
Foremost was ever:  
Skilfullest with my flute,  
Leading the maidens  
Heark'ning, by moonlight, mute,  
To its sweet cadence;  
Sprightliest in the dance  
Tripping together—  
Such a one was I once  
Ere she came hither!

Woe was me  
E'er to see  
Beauty so shining;  
Ever since, hourly,  
Have I been pining!

Loud now my comrades laugh  
As I pass by them;  
Broadsword and quarter-staff  
No more I ply them:  
Coy now the maidens frown  
Wanting their dances;  
How can their faces brown  
Win one, who fancies  
Even an angel's face  
Dark to be seen would  
Be, by the Lily-grace  
Gladd'ning the greenwood?

Woe was me  
E'er to see  
Beauty so shining;  
Ever since, hourly,  
Have I been pining!

Wolf, by my broken bow  
Idle is lying,  
While through the woods  
All the day, sighing,  
Tracing her footsteps small  
Through the moss'd cover,  
Hiding then, breathless all,  
At the sight of her,  
Lest my rude gazing should  
From her haunt scare her—  
Oh, what a solitude  
Wanting her, there were!

Woe was me  
E'er to see  
Beauty so shining;  
Ever since, hourly,  
Have I been pining!

—Sir S. Ferguson.

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## SHAMROCK SONG.

O, the red rose may be fair,  
And the lily statelier;  
But my shamrock, one in three,  
Takes the very heart of me!

Many a lover hath the rose  
When June's musk-wind breathes and blows;  
And in many a bower is heard  
Her sweet praise from bee and bird.

Through the gold hours dreameth she,  
In her warm heart passionately,  
Her fair face hung languid-wise:  
O, her breath of honey and spice!

Like a fair saint virginal  
Stands your lily, silver and tall;  
Over all the flowers that be  
Is my shamrock dear to me.

Shines the lily like the sun,  
Crystal-pure, a cold sweet nun;  
With her austere lip she sings  
To her heart of heavenly things.

Gaseth through a night of June  
To her Sister-Saint, the moon.  
With the stars communeth long  
Of the angels and their song.

But when Summer died last year  
Rose and lily died with her;  
Shamrock stayeth every day,  
Be the winds or gold or grey.

Irish hills, as grey as the dove,  
Know the little plant I love;  
Warm and fair it mantles them,  
Stretching down from throat to hem.

And it laughs o'er many a vale,  
Sheltered safe from storm and gale;  
Sky and sun and stars thereof  
Love the gentle plant I love.

Soft it clothes the ruined floor  
Of many an abbey, grey and hoar,  
And the still home of the dead  
With its green is carpeted.

Roses for an hour of love,  
With the joy and pain thereof;  
Stand my lilies white to see  
All for prayer and purity.

These are white as the harvest moon,  
Roses flush like the heart of June;  
But my shamrock, brave and gay,  
Glads the tired eyes every day.

O, the red rose shineth rare,  
And the lily saintly fair;  
But my shamrock, one in three,  
Takes the inmost heart of me!

—KATHERINE TYNAN, in *Irish Minstrelsy*.

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## THE LAD WHO CAME BACK.

They used to whisper of him  
In the place where he was born;  
The grasses and the wee wild things  
That gossip in the morn.  
Said one: "He used to love us well,  
But now he never comes,  
Since he put a flag above him  
To the beating of the drums."

Then, on a rainy evening,  
He was borne to them again,  
To lie in death's great silence  
In the shadows of the glen.  
Wrapped in his country's flag was he  
Her drums his dirge did call;  
The lad who had died for liberty,  
In the name of Donegal.

—TERESA BRAYTON in the *Irish Weekly*

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## WILT PRAY FOR ME?

Wilt pray for me?  
They tell me I have fame;  
I plead with thee,  
Sometimes just fold my name  
In beautiful Hail Marys,  
And you give me more  
Than all the world besides.  
It praises Poets for the well-sung lay;  
But Ah! It hath forgotten how to pray.  
It brings to brows of Poets crowns of pride;  
Some win such crowns and wear;  
Give me, instead, a simple little prayer.

—(FATHER) ABRAM RYAN, in *Poems*.

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## FEATURES OF THIS WEEK'S ISSUE

Leader, p. 33. Notes, p. 34. Topics, pp. 22-23. Complete story, p. 9. Children First: The Ethics of Divorce (by Father Cooney), p. 11. New Church at Opunake, p. 15. The Church in N.Z., p. 21. Notes of Travel (by J. K.), p. 25. Socialism and Social Reformation (by Archbishop Redwood), p. 27. Faith of Our Fathers (by Mgr. Power), p. 51.

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

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

LEO XIII, P.M.

Die 4 Aprilis, 1900.

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.

## The New Zealand Tablet

WEDNESDAY, AUGUST 26, 1925.

### THE BIBLE IN SCHOOLS DEBATE

**A**FTER an acrimonious all-night debate, which terminated at 6.45 on the morning of August 20, Mr. Isitt's Religious Exercises in Schools Bill received its quietus from Parliament by the narrow majority of six votes. The debate was a disappointing affair throughout. If the supporters of the Bill understood the case for religious training in schools, they kept their knowledge a close secret. They were quite unable to meet the main objections raised against the measure, and they grossly misrepresented the issues they could not ignore. Clearly, it was a case in which a number of befogged legislators set out to deal with a matter which was completely beyond their ken.

Mr. Isitt was brazen, but his brass did not even glitter. Like Hamlet's player, he strutted and bellowed in a frantic effort to drive into the heads of his opponents the palpable absurdity that a few school committees represented the majority of the people. His majority (?) thus assured, he then proceeded to enunciate that fine old democratic principle that the minority has no rights which the majority may not take away. It did not occur to this modern Solon that rights come from God, and that the tyranny of the majority is the worst of all tyrannies. He declared that it was intolerable that the Catholic minority should dominate the manner in which the children of the Protestant majority were educated. Nothing short of invincible ignorance could have prevented Mr. Isitt from knowing that Catholics would be pleased to see Protestant children enjoying Protestant religious education, provided always that Protestants paid for it themselves and did not seek to force others to

shoulder their responsibilities in the matter. What Catholics object to is that the State, which represents in the secular order people of all religious beliefs, should become a Protestant parson, which, by the way, is precisely what Mr. Isitt was trying to make it. To describe as "concessions" the disabilities which Catholics suffer in the field of education was a bad joke which fell flat upon a jaded House, for the hour of cock-crow is not the ideal time in which to appreciate the labored jesting of muddled politicians. Most of the Members knew that the "concessions" which Catholics have received consist of the permission to build and maintain their own schools at their own expense, and that as a further mark of favor, they are allowed to pay in taxation towards the upkeep of the State schools of which they make little use. It is a notorious fact that if the Catholic schools were closed up to-morrow the State schools could not accommodate the pupils. Yet our paternal Government, that denies and misrepresents the claim of Catholics for the return of a portion of the taxation they pay towards the upkeep of the State schools, estimates its annual expenditure on education on the assumption that Catholics will continue to maintain their own schools. So much for Mr. Isitt's "concessions"! Sir James Parr and Mr. Potter twitted Catholics with denouncing the State schools as godless on the one hand and opposing Mr. Isitt's efforts to make them religions on the other. It is pitiable to hear persons in responsible positions talking in this childish fashion. They are expected to know at least the elementary truth that while it is the duty of the State to foster religious education, it is NOT the duty of the State to impart such education itself. This is true of every country, but it should be apparent even to the most casual observer in a country of many widely-differing religious denominations like New Zealand. Mr. Isitt tried to make the House believe that the right of entry, together with his precious conscience clauses, relieved the State from the actual teaching of religion. A moment later, however, he contradicted himself by admitting that the parsons were not numerous enough to carry out the work without the assistance of the State teachers. From what has been said already in school committees, it is clear that the State teacher who would venture to take advantage of Mr. Isitt's conscience clause would soon be hounded from the service.

The Labor Party opposed the measure to a man, and their attitude brought forth the usual unfair accusation that they were in league with the Catholic Church and were angling for Catholic votes. In the matter of education the Church and the Labor Party are as widely separated as the poles. They both agree that Mr. Isitt's Bill was an attempt to set up a State religion, which was something that should not be tolerated. But there they part. The Catholic Church stands four-square for religious education; the Labor Party stands for free, secular, and compulsory education. Mr. Holland and his associates spoke by the book which is com-

piled annually by the Labor Conference, in which industrial unions and other affiliated bodies from all over New Zealand are represented; and the Parliamentary members of the Party, who have elected Mr. Holland as their leader, are accountable to that Conference or to the National Executive of the Party for their actions. That was why the Labor Members opposed Mr. Isitt's Bill, and it must be admitted that they knew their own mind on the matter, which is more than can be said of most of the other Members who took part in the debate. The rejection of this measure marks the end of another attempt to involve the State in bitter sectarian issues. It is a matter of first importance that children should be trained during their impressionable years in their duty to their God and to their fellows; but to establish such training upon a foundation of injustice and tyranny would merit the frowns of Heaven.

### THE WORLD IN A HURRY

The attainment of a high rate of speed in all things seems to be the chief ambition of the world to-day. Folks on pleasure bent fly through the streets at sixty miles an hour, threatening the lives and limbs of all who come in their way. People go to business in a hurry, return in a hurry, work in a hurry, and live in a hurry. Often in their haste they cause many others to die in a hurry. The increase in motor traffic during the past few years has been accompanied by a corresponding increase in violent deaths and accidents due to reckless driving on the part of motorists. New Zealand has its share, but in the densely-populated cities of the Old World motor fatalities have become so frequent that the newspapers publish weekly bulletins under the heading of "The Toll of the Motor." Thoughtful Americans and Britishers say that the increasing frequency with which reckless drivers callously abandon the unhappy victims of their carelessness and leave them to perish on the road, and other happenings that bespeak a growing disregard for human life, naturally suggests the question whether human conscience is vanishing or perhaps losing its authoritative power. Devoid of conscience a man indeed becomes a dangerous being. Without conscience he is a menace to everybody and more harmful by far than the most ferocious beast in the jungle. As a matter of fact conscience is weakening and losing its imperative character; for conscience can fully develop only in a religious atmosphere. If it is no longer regarded as the voice of God it forfeits its power to restrain and deter from evil. The "Quick-Lunch" education, by which pupils become as sacks into which is stuffed higgledy-piggledy a collection of information on how to do most things except to live well in accordance with the will of God, can lead only to the disintegration of conscience. Our age is beginning to reap what it has sown. Only when religion is restored to its rightful place in education and society, will conscience regain its lost authority and reassume the commanding position in the lives of men.

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## NOTES



## Taste

According to Addison, taste is that faculty of the soul which enables us to discern the beauties of an author with pleasure and his imperfections with dislike. That is the substance of his definition, but as at least a score of years have passed since we read it last we are not going to guarantee that we are word-perfect and we hereby welcome any critic who in his superior knowledge comes to trip us up on it. Taste like an eye for color or an ear for music is a thing that seems to be born in a person: *Poeta nascitur non fit*. There are some people to whom the sound of the syllables in a verse means nothing, who think that rhyming syllables at the end is all that goes to make poetry, whose ears are deaf to internal discords in lines, who would read Irish poetry as jiltingly as they would read a stanza of "The Isles of Greece." If you are able to read Irish poetry properly, if you can feel how and why it ought to be read differently from English verse you have some taste: there is no doubt about that. If, also, you would rather read a sonnet of Shakspeare's than a ballad by Kipling there is much hope for you. Hope increases if you would rather have one old lyric lilt from Burns or Heine than all the jingling limelight sing-me-to-sleep stuff of modern drawing rooms. For a last test come down to plain prose. Do you read Robert Chambers and Charles Garvice and Katharine Tynan, or do you take kindly to Henry Harland and John Maschfield and Joseph Conrad? If you were told to select three books from a half dozen containing a novel by each which way would your choice lie? For know with certainty that if the former attract your hand you are a Philistine and there is no remotest shadow of hope for you, whereas if you take to your heart the latter you are one of the elect. Practically, we would say that if we found some of Conrad's novels among a man's shelves we would decide at once that he knew the difference between the chaff and the wheat. Indeed we make bold enough to say that a love of Conrad is as good a working test as one could invent. *Lord Jim*, *Typhoon*, *Romance*, *The Arrow of Gold*, and best of all, the *Rescue*, are the pure gold of modern fiction. There is no finer writing in a description of one of Conrad's seascapes but the man is an artist and his knowledge and sincerity and power all go to the making of a picture which is a real work, of art, as real as Millet's *Angelus* or a Lorraine landscape. On a less scale the same thing is true of Maschfield. He has the sincerity but not the genius and power of Conrad. Harland too is an artist and his books are well worth while. If we come down a step and apply the same thing to journalism we shall find no fireworks about the best craftsmen, such as Massingham, Belloc, Gardiner, and the late Arthur Griffith who had few equals and hardly any master in his profession. Turn from them to the catch-penny papers, such as the *Daily Mail*, or one of "T.P.'s" numerous brood, and you

will find all the tricks of the trade employed to attract the reader but none of the good, sound, honest writing of the other men. Men such as the first three we mentioned are almost free from what is called journalese—that abominable jargon which has come to be regarded as good English throughout the Colonies as well as in Whitechapel and Poplar. An article by Gardiner in the *Daily News*, or a leader by Griffith in *Nationality* always told you that here was a sincere, educated, thinking, honest man who was bent on telling you what he believed; but in most of the dailies we find that a farrago of words fails to conceal the fact that behind it is a man who is writing things he is paid to write without heeding in the least whether he is telling the truth or being a common liar. Taste is even more infallible than common sense in detecting such spurious stuff. Lastly, remember that when Lord Dunsany was asked how he learned to write English, he replied that his mother made him read the Bible and kept him away from the dailies!

## A Test

Here is a test by which you may judge of the culture your English reading has given you. In Ronald Knox's latest book, a game of "ghosts" is started. A lady or gentleman comes into the room, clad in a white sheet. A question is asked, and the "ghost" replies in the style of the literary personage whose *revenant* he professes to be for the moment. To a question concerning the behavior of France in the Ruhr the reply was:

Why, sir, you must consider that there is no man but thinks himself ill-used when the Jews get him. But if a fellow should want us to abolish the debtor's prison, we should call him a scoundrel.

To the question whether ghosts were in favor of degrees for women, a second *revenant* replied:

Woman ate first of the tree of knowledge, and so doing had small thanks of her posterity. Epimetheus had been as good a man as his brother, if Pandora had not pried into his wallet, and he did teign justly, that made Psyche a woman. Wherefore, they do but degrade Learning, that would make her the handmaid of Curiosity.

When asked who was the greatest man that ever lived, the third replied:

Greatness is said not univocally but equivocally; and also not absolutely but relatively, as for instance this is a great weight but not for Hercules. But what is greatness of soul has been laid down by the philosopher. But from another direction it may be gathered that, when he described the magnanimous man, the philosopher was speaking of himself. For man is the measure of all things; and all

things are in that in which they are according to the measure of their capacity. Hence we say the greatest man was Aristotle.

Any reader of average education ought to be able to detect the impersonation in the first instance almost immediately. In the second it is not so easy, but a little reflection will bring the possibilities down to two; and a little more will enable you to eliminate one of them. So easy did the author hold it that he did not think it necessary to reveal who the characters were in these two cases.

The third case is too hard for universal application as a test. But for a considerably large class it ought to be plain enough who is represented. Readers who are at a loss in this latter instance need not be astonished; but the reader who fails to identify the first and second imitations of style may murmur sadly, with regard to his education: "Reading hath not made me a full man."

Here is a sentence framed by way of parody which might make even plainer the identity of No. 1:

When asked what he would say if he heard that a Scot had been made Regius Professor, Mr. X replied: "Sir, in order to be facetious it is not necessary to be indecent."

In our remarks we have already given a hint as to the second solution, and he that runs ought to be able to read. If the third still remains hidden, it ought to be enough to say that no student of theology or philosophy ought to have any doubts about the right answer.

The game is rather interesting, and might provide some amusement for the one evening in the week on which you are not at the pictures. The trouble is that not many people would be able to give off-hand answers in anything like the style of a famous author; and still fewer would be able to identify the person represented by the "ghost."

## DIOCESE OF DUNEDIN

Mr. D. L. Poppelwell has been elected president of the Gore Racing Club, having been a member of the club for over 30 years. During the whole of that time, he has been a member of the committee and for 15 successive years was a vice-president, while he was also president for two successive terms. The congregation of the Church of the Immaculate Conception, Mosgiel, met a few evenings ago to bid farewell to Mr. John H. Walls, who is leaving on the 26th inst. by the Arawa, en route to Paris, to complete his studies. Rev. Father Collins presided, and the rector of Holy Cross College (Very Rev. Father Morkane), where Mr. Walls has been studying, was present. Several members of the congregation spoke of Mr. Walls's successful career as a student, and wished him still greater success in France. They all assured him of a hearty welcome on his return to Mosgiel—his native town. He was presented with a Mosgiel rug as a token of esteem and goodwill. Mr.

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Walls made suitable acknowledgment of the gift and the kind references to himself by the various speakers.

The name of Miss Mary O'Kane, A.T.C.L., organist at St. Patrick's Basilica, was inadvertently omitted from the reports of recent E. de M. ceremonies at South Dunedin. On both occasions Miss O'Kane, who is a member of the sodality, presided at the organ and played the "Wedding March."

The Sisters in charge of St. Vincent's Orphanage, South Dunedin, gratefully acknowledge the following thanksgiving offerings:—"Client of St. Rita," 7/6; "St. Anthony's Bread," 5/-.

After many months in preparation, the carnival in aid of the North-east Valley Dominican Convent building fund will be opened by the Mayor of Dunedin on Thursday evening next (the 27th inst.), at 8 p.m., and will continue until September 12. The decorations are to be carried out on a lavish scale. The entertainment is being produced by Mr. F. Reade Wauchop, and large numbers of children and adults will take part in the spectacular revue "Mexicano" which has the gay scene of the exterior of a Mexican cafe as its background. Patrons will have a wide range of articles to select from at the numerous stalls. The object is a worthy one and should commend itself to all.

The monthly meeting of St. Mary's branch (No. 536) of the H.A.C.B. Society was held on Tuesday, the 18th inst., in the Port Chalmers Convent Schoolroom; the branch president (Bro. S. T. King) presiding over a fair attendance of office-bearers and members. The usual routine business was transacted and correspondence dealt with. Two candidates were initiated as full benefit members. It was decided to invite the office-bearers and members of St. Joseph's (ladies) branch (No. 7) to attend the quarterly meeting on September 15. The branch secretary (Bro. W. D. Mead) reported having attended a meeting of the U.F.S. Council, and it was decided to accept the invitation from the Council to attend its presentation to Dr. Borrie on August 25.

In connection with the local Hibernian Society, another successful euchre party was held on the 20th inst., in the Convent Schoolroom, Port Chalmers. Twelve games were played, the prize winners being:—Ladies (first) Mrs. T. Mathewson; (second) Miss A. Borlace, (third) Miss Lindsay, (consolation) Mrs. Brady; gent's (first) Mr. Todd, (second) Mr. Hotton, (consolation) Mr. Monti. The presentation of prizes was followed by supper. The next euchre party of the series is to be held on Thursday, September 3.

Rev. Father Monaghan, S.M., M.A., of St. Bede's College, Christchurch, visited Dunedin during the week, and was a guest of the Right Rev. Dr. Whyte at the Bishop's Palace. Father Monaghan celebrated the nine o'clock Mass at St. Joseph's Cathedral on Sunday, and in the evening delivered an impressive discourse on the "Sufferings of the Early Christian Martyrs." He returned north by Monday's express.

A DELIGHTFUL ENTERTAINMENT.

With the object of assisting the funds of a stall in connection with the forthcoming Carnival de Luxe, Miss Moira Coughlan staged a most delightful entertainment at St. Joseph's Hall, on Wednesday evening, the 12th inst.; the efforts of the talented young promoter, and those who so generously assisted her, being rewarded with a crowded audience. As was to be expected, Miss Coughlan's dancing pupils filled a considerable portion of the programme, and the artistry they displayed was thoroughly enjoyed. Their particular numbers included drill (class). Toe dance (Miss Ngaira Coughlan). Step dance (Miss V. Gantly). Action song duet (Misses V. Gantly and N. Coughlan). Dance, "Carmelita" (Miss Rita Beck). Military ballet (toy soldier and class). Action song (Class). Action song (Miss V. Gantly). Dance, "Call of Spring" (Miss Doris Haymes). Dance, "A Birthday Gift" (Little Loretta Kay). Dance, "A Spanish Dancer" (Miss D. Rodgers). Dance, "Mercury" (Miss N. Coughlan). Ballet, "Hawaiian" (class-soloist, Miss V. Duncan). The following contributed pleasing vocal and elocutionary offerings: Songs (with violin obligatos by Miss Ngaio Garland, L.T.C.L.), Mrs. D. Carty and Miss Mamie Watson; songs, Miss Olive Halligan, Messrs. L. J. McCullough, M. Austen, and F. Rodgers; vocal duets, Mrs. D. Carty and Mr. Sidney Taylor; Miss Clare Dillon and Mr. Sidney Taylor; recitations, Master Marcus Coughlan (a clever young elocutionist) and Miss Alice Campbell, A.T.C.L., who was recalled again and again. Another talented performer, Miss M. Gallagher, A.T.C.L., gave a musical monologue in her usual artistic style and, in response to a recall, a much appreciated recitation. Misses Alice George, and Moira Coughlan were accompanists, and Miss Ngaio Garland, L.T.C.L., as violinist, greatly enhanced the evenings entertainment.

FLEET SUNDAY AT CHRISTCHURCH

ADDRESS OF WELCOME BY BISHOP BRODIE.

(From our own correspondent.)

Although there was no official church parade for the officers and sailors of the American Fleet, it was arranged that those who were on leave should be received by the various members of the respective congregations of Christchurch and be their guests during the day.

The Catholic officers and sailors were met at the railway station and at the Y.M.C.A. and conducted to the Cathedral and to St. Mary's. At the 11 o'clock Mass Bishop Brodie addressed words of welcome on behalf of the Catholic community of Christchurch. He said that the programme of civic entertainments was so comprehensive and the courtesy of Rear-Admiral Schofield and of his officers and men so generous in accepting the numerous invitations extended to them, it was found not to be practical to arrange any special church parades. However, the occasion was one of such great significance for our city and our Dominion that he (the Bishop) deemed it his duty to express, on behalf of

the Catholic community, words of cordial welcome to our visitors.

Some seventeen years ago New Zealand had the privilege of a visit of the American Fleet; on that occasion our visitors were welcomed as neighbors and friends, but in the intervening years events have happened which have brought closer those bonds of friendship. In the Great War New Zealanders and Americans fought side by side in a common cause; they have laid down their lives that peace and victory might crown their sacrifice, so that now our visitors are united with us by friendship sealed and cemented by blood and even by death itself. And if in 1907 New Zealanders received the American Fleet with kindness and hospitality characteristic of our young Dominion, with much greater warmth and cordiality should that reception be marked on the present occasion.

Bishop Brodie dwelt on the wonderful advance made in America not only in the commercial but in the educational and professional world, and he regarded it as one of his great privileges to have been able to pay a visit—only too short—to that wonderful country. He concluded by endorsing the publicly expressed welcome of the Mayor on the occasion of the civic reception extended to the Admiral, his officers and men, and he trusted that the members of the Fleet would have an enjoyable sojourn in this young land.

After Mass the visitors were the guests of various members of the congregation who took them to their homes, entertained them to lunch, and spent the afternoon and evening in showing them round our city. The visitors expressed high admiration of the magnificence of the Cathedral, and said it was a surprise to them to find in such a young country a building so vast in its proportions and so ornate in its architectural design.

Bishop Brodie announced that on the following Wednesday the Catholic members of the Fleet would be the guests of the Catholic Club at a social evening in the club rooms in Lichfield Street.

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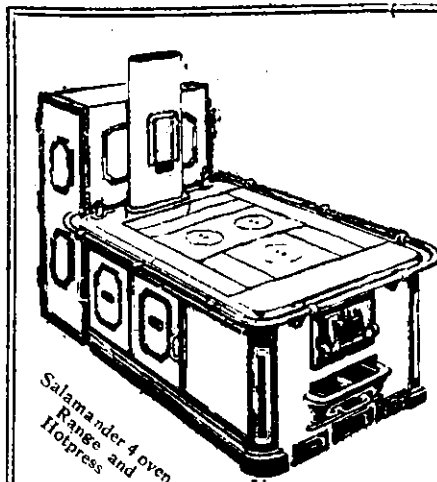
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Dear Little People,

Only a few days to go, and the Competition of Grown-Ups' Letters will be over. I do hope you will stir yourselves and send in a lot of votes, for if you don't the dear Grown-Ups will think "Anne's" Little People are a half-hearted lot. There's time yet, let's see what we can do and do it with all our might.

I just hope you're keeping the long list of Club Members' names I'm sending, because it will be ages and ages before I send you another. It takes too much room to do it often, it becomes what the Grown-Ups call "monotonous." When we get right through the list of names this time, I'll send the new names in each month, and you must add them to the list yourselves. Now we'll go on with it:—

Calvert, Irene and Ruth, Owhango, Takapuna.

Hannan, Cecil, Winnie Street, Greymouth.

O'Brien, Hilary, Te Wae Wae.

McNamara, Gracia, Owhango.

Keehan, Brigid, Onga Onga, Hawke's Bay.

Smith, Veronica, Main Street, Gore.

Calvert, N— (no name), c/o Mrs. R. Meredith, Strathmore.

Calvert, M— (no name), c/o Mrs. K. Summerhays, Whangamomona.

O'Rourke, Kathleen, 13 Vautier Street, Napier.

McPhail, Dorothy, 126 Dixon Street, Masterton.

Carney, Eileen, Rakaiia.

Dodunski, Maud, Durham Road, Pikau, Inglewood.

Mulvey, Denise, Tom and Greg, Main Street, Gore, Box 93.

Baizeen, Willie, Geraldine.

Connor, Molly, 31 Thorndon Quay, Wellington.

Woods, Phyllis, Norwich Street, Hampden, Otago.

Walsh, Eileen and Doreen, 22 Cambridge Street, Pahiatua.

Rutherford, Nellie, Hotel Eichardt, Queenstown.

Carmody, Mona, Balfour.

Kearney, Mary and Dan, "Haeremai," Box 93, Oamaru.

Herlihy, Eileen, Green Bank, Patearoa.

McGrath, Margaret, Closeburn, Queenstown.

McLoughlin, Margaret and Josephine, Miller's Flat.

McLaughlin, Eileen, 36 Crown Street, N.E. Valley, Dunedin.

Smith, Brunetta and May Julia, Port Albert.

Harding, Kathleen, Motukaraka, Hastings.

Brady, Dorothy, 30 Victoria Street, Rangiora.

Abbott, Patrick and Veronica, "Villa Maria," Pahautanui.

Kennedy, Chrissie, 55 Ferry Road, Christchurch.

Marshall, Mary, Lighthouse, Manukau Heads.

Bowling, Joyce, Pirongia, Waikato.

Cosgrove, Kathleen, Box 20, Manaia, Taranaki.

Philpott, Veronica, 24 Rongotai Terrace, Rongotai, Wellington.

O'Leary, Leslie and Martin, Palmerston Street, Riverton.

Cotter, Marie and Vera, 55 Ferry Road, Christchurch.

O'Loughlin, Pat, Bennetts.

Flannery, Helen, Thompson Street, Tinwald.

Norling, Mary, 125 Kelburn Parade, Wellington.

Bulman, Eileen, Fairfax, Southland.

McGreal, Raymond, Manurewa, Auckland.

Mullane, Catherine, Lake Rotoiti, via Rotorua.

Bradley, Eileen, Convent School, Levin.

Gainsford, Doris, Hiwipango, via Belgrove, Nelson.

Devlin, Winnie, Warrington.

Gorman, Annie, Woodside, West Taieri.

Gresham, Monica, Gresham's Road, Geraldine.

Comerford, Maureen, 26 Stanley Avenue, Palmerston North.

Pratt, Kathleen, Post Office, Hawera.

Griggin, Peggy, Stafford.

Mulqueen, Tom, Balfour.

Grey, Evelyn, Sackville Street, New Plymouth.

(To be continued.)

Now Little People, we'll just scamper through as many letters as we can because I want to get them all answered and out of the way before we start the Competition Results. So, here goes:—

#### NEW MEMBERS.

VINCENT HANNIGAN, Aawa Moa, Oamaru, writes and sends sixpence for a badge. Vincent's birthday is on 1st July and he wants a Mate. Also he wants a name for his little black kitten. He has a dog "Jack" and pony which he is just learning to ride. (Welcome Vincent, bring the dog, the cat and the pony along with you. Call your cat "Sooty." What about making a Letter

Friend of Pat Daly, Hinds? His birthday is the 9th July and he has no Mate yet.—Anne.)

RAYMOND WILKINS, Gladstone Road, Mosgiel, joins up too this week. He will be 12 on the 19th October and wants Letter Friends. (Welcome Raymond, yours is such a nicely written letter I'd like the Little People to see it as I did. We'll have a Writing Competition one of these days. You have no Birthday Mate Raymond, but there's Pat Abbott, Pahautanui, on the 20th October, who has no Mate either. Be friends, will you? Would you like to call your cats "Squad" and "Ron" in memory of the American Fleet?—Anne.)

VERONICA MCGOVERN, Kio Kio, King Country. Wants to join us and sends money for her badge. Her birthday is on 28th August. She wants a Letter Friend. (Welcome little eight-year-old Veronica. You've got a mate exactly same age as yourself—Mona Carmody, Balfour. Also Frances Cleary, Cambridge, is on the same day. Call your little pony "Fleeto" after the American Fleet.—Anne.)

#### FOLLOWING ACKNOWLEDGED RECEIPT OF BADGES AND PRIZES:

JESSIE FLEMING, Riversdale. Jessie was pleased with her badge and is writing to 8 girls. (Well done Jessie, what a fine time you must have among all your Letter Friends.—Anne.)

ANNIE, LIZZIE and AILEEN BONISCHE, Owaka, all received their badges and wrote thanking "Anne" for sending them. (Glad to hear from you Little People at Owaka, you'll be pleased to know I got your letters.—Anne.)

JOSEPHINE McLOUGHLIN, Miller's Flat, got her badge safely and likes it. Do you know, Little People, at Josephine's place they have a wild duck that comes night and morning to be fed? (We think we'd like that duck for a Member Josephine, suppose we call him "Homely" and be good to him.—Anne.)

IDA HERLIHY, Kaimata, Inglewood, writes to thank "Anne" for naming her kittens "Mike," "Tane" and "Puke." But alas! poor "Puke" is no more, he died. (I hope Mike and Tane are still very much alive. We won't bother about any more "Pukies," will we?—Anne.)

DORIS GARNSFORD, Belgrove, Nelson, got her badge and liked it and tells me they had some frosts in Nelson. (Indeed so did we Doris where I live, in—? We have had lots of rain too since you wrote.—Anne.)

VERONICA KANE, Wellington, thanks

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"Anne" for the beautiful book she got as her prize in the Scrap Book Competition. (Glad you like the book Veronica and glad too that you and Clara Mundy are Letter Friends as well as Birthday Mates.—Anne.)

LALLIE MILNE, Toko, is pleased with her badge and has written to Patricia O'Rourke and Bridgie Reilly. (I hope you had answers from Pat and Bridgie.—Anne.)

PATRICIA McBREARTY, Rangiora, got her badge safely and likes it. Pat is in Primer 3 this year and is making her First Holy Communion in August. (Hope you will have a great day when you make your First Communion Pat. Say a little prayer for Anne and the Little People.—Anne.)

JOSEPH McBREARTY, Rangiora, also got his badge. Joseph is a wag. He tells me he has made friends with Pat but does not write to her as they talk face to face every day. (I just hope someone else will write to you Pat, I think you'd be a good Letter Friend.—Anne.)

MARY KEARNEY, Oamaru, got the badges she sent for. Mary tells me that Mary Kinney, Hyde, is her cousin. Also she knew Muriel Dowling, Ranfurly, when Muriel was a tiny baby. (Hope you've got some Letter Friends Mary, because you write such a good letter. I put your name down as a member when you got the badge.—Anne.)

LAVINIA McKENZIE, Orepuki, was pleased with her badge. Lavinia and her brother walk a mile and a half to school every day, even in the cold weather. (Good Little People to trot off to school like that, I'm sure you've got sturdy legs and rosy cheeks. Glad you're getting letters from Eileen McCarthy, be sure to keep up the Friendship.—Anne.)

JULIA MAY SMITH, Pahiatua, got her own and Brunetta's badges and they are wearing them whenever they go to town. (I hope you'll meet some other members of the L.P.L.C. some day when you're wearing the badges. Yes, dear I got the money all safely.—Anne.)

EILEEN WALSH, Pahiatua, was so pleased with her badge that Doreen and Patricia said they wanted to join too. (Did you get your letter from Chrissie, Eileen? I hope Teresa has written to you since, probably something prevented her letting you know when she went through to Napier.—Anne.)

MARGARET CUTTANCE, Otokia, likes her badge. (Did you get a reply from Ursula, Margaret, and are you enjoying the Grown-Ups' Competition?—Anne.)

MOLLIE HCULIHAN, Orepuki, thanks "Anne" for the badge and says she has chilblains this cold weather. (Cheer up Mollie, summer will soon be here and it will

chase the chilblains about their business.—Anne.)

MARY BOYLAN, Okato, got her badge and was so pleased to find we had made friends with her so quickly. (How are you getting on all this time Mary, do you still like our page? Hope Bobbie and Kevin are well. Yes I like reading but don't get much time for it.—Anne.)

TREPHERNA QUINN, Okain's Bay, likes her badge and Terence is happy about his too. Trepheena writes to several members and likes reading our page. (I hope you answer the letters Trepheena and will keep up the Friendship started now through our L.P.L.C. I got the stamps safely dear but the sixpence I asked for in the first place covered the postage. Several of my Little People sent an extra penny and instead of returning these pennies I put them into our Treasure Box, yours went too.—Anne.)

"Anne" also got quite a number of chatty letters from old friends, some asking for mates, others just saying they had been thinking about us. I'm sorry we have no room to put the letters in just as I got them, but here are the names of all the Little People who think by now that "Anne" has forgotten them. Indeed she hasn't:—

MARY BAIN, Napier. (There are four of you on the 21st November Mary—Lexie O'Connell, 14 Kilgour Street, Roslyn, Dunedin; Agnes Kowalski, Beaconsfield, Wharehuia; Ursula Brocherie, "Onuku," Okain's Bay, Akaroa; and yourself. Be Letter Friends will you?—Anne.)

EILEEN FINN, Beaumont, Nightcaps. (No mate, will you be friends with Madge Gallien, Convent, Teschemakers, no mate either? Call calves Trixie and Pixie.—Anne.)

PHYLLIS FLEMING, Riversdale. (Hope you're enjoying the page still.—Anne.)

KATHLEEN HARDING, Hokianga. (Did you ever find out the winners of the Scrap Book Competition?—Anne.)

LESLIE HEATH, Wyndham. (Hope you and Lennie are good friends.—Anne.)

DYMPNA KANE, St. Andrews. (Glad you and Doreen are friends. The Yankee story is a good one.—Anne.)

CATHLEEN LARNER, Wyndham. (Glad you wear your badge and hope you and your Letter Friends are enjoying each other's letters.—Anne.)

MARY MARSHALL, Manukau Heads. (Hope your sister is well again dear. Did anyone write to Willie?—Anne.)

ROSALEEN McKENDRY, Sydenham. (Your Mates are Mavis Filmer, Onehunga, and Mona Goggin, 19 Berwick Street, Christchurch.)

MOLLY McCORMICK, Maraekakaho.

(Thank you for used stamps dear.—Anne.)

LEN McMAHON, Cronadun. (No Mate yet Lennie old son, but will you and Henry Campbell, be friends? His date is the 11th August, his address Box 31, Albury.—Anne.)

MARY NORLING, Wellington. (Hope you're still hearing from and writing to all your Letter Friends.—Anne.)

VERONICA PHILPCTT, Wellington. (What an age your chicks have been waiting for their names. Is it too late to call them "Biddy," "Betty" and "Belinda"?—Anne.)

KATHLEEN O'FLAHERTY, Upper Hutt. (Hope you have Letter Friends by this time Kathleen.—Anne.)

KITTY O'BRIEN, Invercargill. (I'm so pleased you and your sister have made your First Holy Communions.—Anne.)

HILARY O'BRIEN, Te Wae Wae. (I'm surprised at you and Dympna not being able to make honest-to-goodness toffee. I'll have to teach you myself!!—Anne.)

PATTIE O'ROURKE, Napier. (Look out for your riddle in the Bin some time. Be sure to write to your friends or you'll lose them.—Anne.)

SHEILA O'CONNOR, Wanganui. (Do you think I've forgotten you Sheila? No wonder indeed. Did you bring home any pumice when you went up the Wanganui River?—Anne.)

FRANCES M. PAUL, Reefton. (Glad you like your badge Frances, and I do hope you've made a Letter Friend by now.—Anne.)

JACK PORTER, Dunedin. (What a nice letter Jack. Would you like to be friends with Jack McVerry, Pokuru, via Te Awamutu? He is same age as you and his birthday is on 13th January.—Anne.)

FRANCES SCOTT. (Thank you for the riddles, we'll put them in the Bin soon.—Anne. Glad you liked your badge.—Anne.)

DOREEN WALSHE, Pahiatua. (Hope you and Marie and Agnes are real good Letter Friends by now.—Anne.)

Little People dear, I've answered every letter I had on hand, which means I've got a perfectly clean slate again. What about a few Riddles now?

RIDDLE BIN (Please everybody send answers when you send the riddles.—Anne.)

1. I am a potato tail me and I become a pipe. Again and I am an open wooden vessel? (Please send the answer Pattie, it must be good.)

2. What is the best thing out?

3. When is a girl not a noun?

4. What wood is the best for pianos? (Please send answers of these three Frances.)

COMPETITION letters next week. Cheerio. ANNE.

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# Commonwealth Notes

## NEW SOUTH WALES.

America and Australia (says the *Catholic Press* for August 7) united on Sunday morning in honoring the Catholic soldiers and sailors of the two nations, who gave their lives for a great ideal during the late War—and the union was rendered perfect by the universality of Mother Church, by the bond of a common faith and by the possession of a proud conception of the immensity of the sacrifice made. The occasion was the celebration of a Solemn High Mass at St. Mary's Cathedral—a Field Mass, generally restricted to troops on active service, or celebrated in naval or military establishments—when detachments from the visiting squadron and from the Australian Navy assisted. The ceremony was unique in the history of St. Mary's, a history already rich with the incidents of the triumphal progress of Catholicity in Australia. To the thousands of worshippers who thronged the Cathedral, even to the point of filling the aisles and crowding the approaches, it was a surprise to see immediately before the sanctuary a fully-armed detachment of marines, blue-outfitted, and with their white caps visible from any portion of the nave, with grounded rifles in the position of attention. They were the guard always afforded the Blessed Sacrament at the Field Mass. Before them, with sword unsheathed, stood their officer-in-charge, Ensign S. T. McAdam, of the U.S.S. West Virginia. Seated behind them were the petty officers and men of the visiting battle-ships, and of the Australian naval quota. It was strange to hear, as the priests came on to the altar, the rattle of rifles, when the marines came to the position of presenting arms; the movement was repeated at the Gospel, and at the "Agnus Dei." Stranger than all it was to hear the Cathedral reverberate to the detonation of rifles at the Elevation of the Host, when, at a quietly given word of command, eight rifles were aimed at the roof of the edifice, and three volleys were fired, each synchronising with the striking of the chime that notifies the faithful of the coming of the Lord. The effect was astonishing. Like the roll of thunder, the first detonation filled the edifice with sound, diminishing and dying away as it found its egress into the outer air; the second came swiftly after, mingling its first fury with the dying note of its predecessor; the third seemed to join the great chorus as the sound of a great Halleluia—an expression of joy unrestrained at the coming of One who had made the Greatest Sacrifice of all. The silence after the last echo had died was almost tangible. A solemn stillness descended on the congregation. It was the time of adoration and of remembrance. The effect was heightened when, at the conclusion of the Mass, a marine bugler, advancing with the precision of the parade ground, ascended the sanctuary steps, and facing the congregation, sounded "Taps," the American equivalent of our "Last Post." The two trumpet calls differ considerably, and one is inclined to think the American call the more effective.

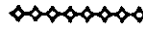
Subsequently, an American officer stated that in all his naval experience, he had never heard the call sounded so well. It was eerie, and had a queer, sobbing note that seemed to convey at once a feeling of desolation at bereavement as it rose in a crescendo of triumph, and faded away into a long-drawn wail. The Mass was over, and America and Australia had remembered their dead where remembrance is best.



## VICTORIA.

His Lordship the Bishop of Sandhurst, the Right Rev. Dr. McCarthy, speaking at Captain McCullagh's lecture in Queen's Hall, said:—"I have been profoundly interested in the lecture given by Captain McCullagh on the problems of the Pacific, and he has put matters before us that demand weighty consideration. I hope our politicians will carefully note what he has said."

A Xavier College student, William Butchart, was killed at the Barker railway station on Thursday, July 30. He attempted to board a moving electric train, and fell between the carriage and platform. His mother on receiving the tragic news collapsed, and died a few hours later. The double funeral was largely attended, and the rector and priests of Xavier College headed the cortege. At the Fawkner Cemetery gates the prefects and scholars of Xavier College and Trinity Grammar School were drawn up.



## QUEENSLAND.

On a recent Sunday evening a pleasant function took place at St. Joseph's College, Nudgee, when Mr. J. E. Barry, B.A., Queensland's Rhodes Scholar for 1925, was farewelled by his *Alma Mater*. Advantage was taken of the occasion to present Mr. Barry, on behalf of the college, with a handsome solid leather suit case.

The Feast of St. Ignatius (July 31) was observed with special solemnity by the Jesuit Fathers at Toowong. A dinner was given in the presbytery, at which his Grace the Archbishop and a number of the city clergy were present as guests of the Fathers. After the dinner the party were entertained by the convent children in the local school. The entertainment was a very novel one, and included a display of physical culture by the pupils, under the supervision and direction of a very capable professor, Mr. Ricketts. At the conclusion of the display, Rev. Father R. J. Murphy, S.J., thanked his Grace, the clergy, and the parishioners for their attendance on the occasion, which was an expression of their esteem and regard for St. Ignatius, the great founder of the Society of Jesus. His Grace the Archbishop, Monsignor Byrne, V.G., and Very Rev. Dear Lee suitably replied. At 9.30 on Sunday morning a Missa Cantata, at which his Grace the Archbishop presided, was celebrated by the Rev. Father R. J. Murphy, S.J. The choir, under the conductorship of Mr. C. Chester, rendered the music of the Mass. The Archbishop preached an impressive ser-

mon on the Gospel of the day. In the evening Rev. Father O'Leary, S.M., preached an excellent panegyric of St. Ignatius.

The annual ball in aid of the Mater Misericordiae Public Hospital was held in the Trocadero the other Wednesday night (writes the Brisbane correspondent of the *Catholic Press*), and was a most pronounced success. The popularity of the Mater Hospital may well be judged by the crowded attendance, there being over 700 present. The very efficient committee of ladies who organised the ball are to be congratulated on their efforts, the result of which should mean a big amount to the funds. The ball is regarded as the social event of the year, and with good reason; for nothing approaching it takes place in the social life of our city. The decorations of the hall were on a magnificent scale; the music was specially select, and the supper was also high class. Sixteen debutantes, all arrayed in picturesque attire, were presented to the Governor, Sir Matthew Nathan, and they were much admired as they passed in review to be admitted to the social life of the community by his Excellency.



## SOUTH AUSTRALIA.

The Rev. Father P. E. McCabe, of Pekina, whose death occurred recently, was in his 39th year. He was born at Jamestown, where his parents lived for many years. He received his education at the Christian Brothers' College, Adelaide, and subsequently at the Propaganda College, Rome, where he was ordained for the priesthood. On his return to South Australia he was stationed at Pekina, Renmark, Port Augusta, and Port Pirie, and was extremely popular with all classes of the community. When war broke out Father McCabe was one of the first to offer his services as military chaplain, and he saw a great deal of active service in France, where he was attached to various units, including the 4th Field Artillery. He returned to Australia in July, 1918, owing to ill-health, and was an inmate of the Lewisham Hospital, Sydney, for some time as a result of his experiences at the front. He was subsequently appointed to Pekina, and, although able to attend to his duties, he had been in indifferent health for some time. His father, a brother, and two sisters survive him.

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# Our Sports Summary

## League Football in Dunedin

The following Christian Brothers' players took part in the trial game for representative honors in the Otago team:—Shugrue, Fitzgerald, Holloway, Bezar, and Cusack. Donnelly was not available. All played good games. Cusack was probably the best back on the field. He made many brilliant openings, and overshadowed his *vis-a-vis*. The selectors should find no difficulty in filling the half-back position in the rep. team.

## The N.S.W. Rugby Team

The first match of the New South Wales team's tour on Saturday at Palmerston North, versus Wellington-Horowhenua-Manawatu, produced a hollow victory for the visitors, who were superior in all departments of the game, the match ending in a win for New South Wales by the handsome margin of 26 points to 8.

Writing of the personnel of the team prior to its departure a Sydney exchange says:—In the team selected to represent New South Wales in New Zealand are E. Reid (still a student at St. Joseph's College), J. Reid, and H. Woods (both old boys of St. Joseph's College), C. Morrissey (a Riverview old boy), and H. Bowers (an ex-student of Marist Brothers' High School, Darlington).)

## Football at Waimate

(From our own correspondent.)

The football competitions in Waimate are now finished for the season. The Marist Club put three teams in the field this season and succeeded in winning the third grade, and were runners-up in the senior and junior grades. During the season the club suffered a large number of casualties in the senior team, including some of their best men, and this accounted for their having to take second place in the finals. However, the injured are all on the mend and another season is to come.

## Napier Rugby Football Notes

(From our own correspondent.)

After a highly successful season the curtain was rung down on the senior cup competition, when Pirates met and defeated Hastings to the tune of 18 points to 8, thus being the premier team of the competition. Whereas M.B.O.B. in defeating Celtic by 20 to 13 can now claim the position of runners-up.

Pirates are to be congratulated on their win, for indeed they deserve it, being most consistent in their training and being a club that can always field a full team, no matter what grade. They have been sports right through the season, and I am speaking for the Marist Club as a whole when I offer congratulations.

In saying that M.B.O.B. have been decidedly unlucky at various stages, I am expressing the opinion of the football fraternity of this district. Without being biased in any way, I must say that where the "Green" fifteen went the crowd followed, not barrackers as a whole, but, for or against, the majority of the crowd are will-

ing to admit that for bright and spectacular football, despite the inclemency of the weather, the "Greens" would stand the test.

In the last big club match played in Napier,—M.B.O.B. v. Hastings—the "Greens" proved that they were made of stern stuff. With a deficiency of eight points and ten minutes to the call of time; this was the position that the "Greens" found themselves in, and forthwith set about showing Hastings a few tricks.

With sheer doggedness, and the determination that their breed bestows, together with the able leadership of their veteran skipper (Neil McCarthy), the forwards hurled themselves at the stern defence set by Hastings, and in those remaining minutes the crowd were treated to the most thrilling and spectacular game ever witnessed in McLean Park. Suffice to say, Marist piled up their nine points wanted, enabling them to come out victors by one point, the score at the call of time reading: M.B.O.B 18, Hastings 17.

The crowd were delighted, the win being the last word in popularity.

Before closing, I would like to add that a large amount of the Marist Club's success is due to the able backing and untiring efforts of the keenest of club captains. The Marist boys are indeed fortunate to have a skipper like Leo Kyle at the helm to steer their barque safely o'er troubled waters, for troubled waters there'll be wherever a man wearing a green jersey toes a ball, you all know why. "Lofly" has been the means of pulling the club together, and his cheery remarks and encouraging smile have been a great aid to the boy with the leather to help him over that white line that spells three points and his club one up.

So now I close, knowing full well that Leo will be with us next season, ready to take his post on the bridge.

## Minature Rifle Shooting in South Canterbury

(From our own correspondent.)

The fourth and final round in the *Herald* shield competition was completed on the 15th inst., when the St. Patrick's D team gained 5th place in the aggregate, with a score of 1391 points, including a handicap of 19.

The C team was 14th on the list with 1388 (h'cp 25), the B team 1387 (h'cp 13), and the A team 1382 (h'cp 8). For the individual medal F. Bartos, of St. Patrick's Club, won four possibles—280 points.

The first and second matches in the South Canterbury championship were fired on the 1st and 12th inst. The St. Patrick's team in the B grade competition tied with Gapes Valley and Pareora clubs with a score of 659 points. The St. Patrick's team in the C grade match is second to Pleasant Valley with a score of 627 points.

The final shoot will take place at Geraldine on 27th inst. Three halls have been engaged, and there will be over 300 competitors. This is the largest number of individual shootists to compete in one night's match in the Dominion.

## Hamilton Catholic Men's Club

(From our own Correspondent.)

A large and enthusiastic meeting unanimously decided to form a Catholic Men's Club in Hamilton, for the promotion of social intercourse amongst its members. The first point before the meeting was whether an entirely new club should be formed or whether the old St. Mary's Catholic Men's Club should be resuscitated. It was felt by the younger section of the meeting that it would be advisable to form an entirely new club rather than to expect the old organisation, which has been dormant since the war, to rise like the proverbial Phoenix from its ashes.

Another point concerning which there was considerable discussion was as to whether the club should be confined to young men or to all ages. It was contended on the one hand that the best results would be obtained by making the institution open to all, but many of those present held the view that a membership of young men only would achieve more good amongst the single men of the parish, unity amongst whom it was the primary object of the promoters to effect. All were agreed, however, that the older men should not be debarred, but the consensus of opinion was that the club should be managed by the younger men. It was eventually decided that the executive committee should consist of young men only. The various forms that the club's activities should take were fully discussed, and it was decided that meetings should be held weekly providing a suitable building could be secured. The holding of literary and debating evenings, musical evenings, mock parliaments, mock courts, and impromptu speeches were some of the suggestions forthcoming from members.

A temporary committee consisting of Messrs. E. H. Quill, T. Grace, C. A. Cumming, J. Wilson, and J. Reynolds, with Mr. E. Grace as secretary, was appointed to make the necessary arrangements and to draw up a programme for the first few weeks of the club's existence. They will report to a further meeting when rules will be adopted and office-bearers elected.

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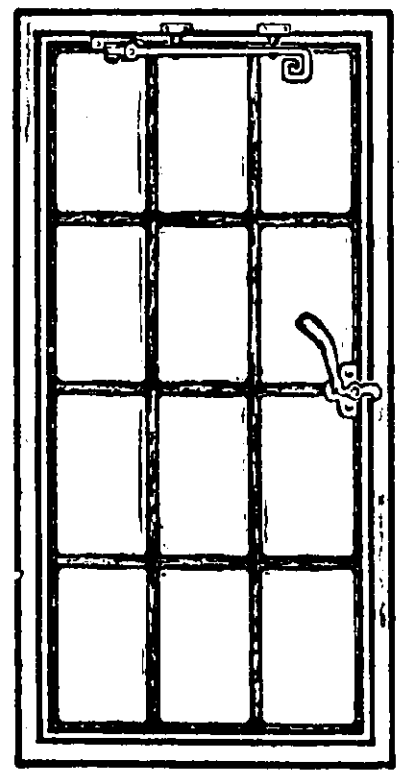
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# Town and Country News

## Waikato Notes

(From our own Correspondent.)

Hamilton, August 12.

A pleasing function was performed during last week's euchre party in the parish hall, when Mr. J. C. Quinlan, who has been promoted to the position of postmaster at Otorohanga, was presented by Rev. Father Bleakley, on behalf of the parishioners, with a travelling rug. In making the presentation Father Bleakley referred to the great work done in the parish by Mr. Quinlan, particularly in his position as secretary of the school committee, with which body he had been associated practically since its inception. Mr. Quinlan was also the recipient of a beautiful wallet from members of the St. Vincent de Paul Society, of which organisation he has been president for four years. A further presentation to Mr. Quinlan was from his associates in the chief post office.

A successful jumble sale was held on Friday and Saturday afternoons by the parishioners of Frankton Junction, in aid of the new Catholic school, which, incidentally, has an ever growing roll of about 130. The effort, which was organised by the Sisters of the Missions who have control of the institution, assisted by an energetic committee was, despite the inclement weather, well attended. A children's concert, held on the Saturday evening, was an enjoyable and successful feature of the effort. The nett proceeds amounted to £43.

Judging by the large attendance at the first social evening held by the Hamilton Catholic Girls' Club the prospects of the new organisation are particularly bright. About 60 members attended, and proceedings went gaily from start to finish. In officially opening the club Father Bleakley congratulated the girls upon the formation of the organisation, which he was confident would play a big part in the working of the parish. Musical items were rendered by Misses R. Cussen and M. Dowd, while competitions held in which Misses M. Lunner and R. McCarthy secured the prizes were entered into with great zest.

The Catholics of Ngaruawahia held an enjoyable and successful "basket" social last week in aid of the local church funds. There was a large attendance, and from a revenue point of view the results were highly satisfactory.

## Reefton Notes

(From our own correspondent.)

August 14.

The Rev. Father Ginisty is endeavoring to reconstruct the Archconfraternity of the Sacred Heart, which had been established in this parish many years ago by the late Dean Rolland; and for this purpose called a meeting of the ladies of the parish last Sunday. There was a large and enthusiastic gathering, and it was unanimously decided to establish a centre in Reefton.

The usual fortnightly parish social was held on Thursday, and there was again a large attendance. The prizes for the euchre were won by Miss Rivers and Mr. A. Millar. The music was supplied by Miss Farrell, and Mr. R. Roberts carried out the duties of M.C.

Mr. M. Duncan, of the local Post and

Telegraph Department, has been transferred to Wellington.

Mrs. T. J. McCaw left by Thursday's express for Invercargill.

Mr. Beard, travelling representative of the Tablet, paid his annual visit to Reefton this week.

## Rotorua Notes

(From our own correspondent.)

August 17.

About a fortnight ago the Maoris of Ohinemutu held a dance and card tournament in Tamatekapua to raise funds to defray the cost of a bus service from Chinemutu to the new convent school in the winter months. Their efforts, as usual, were highly successful, about £17 going towards the fund. The card prizes were won by Mrs. Webber and Mr. Wipaki.

After Benediction last Sunday the members of the choir gathered together to bid *an revoir* to one of their members—Miss T. Walsh who is leaving for Auckland. Very Rev. Dean Lighthead, in making the presentation of a very handsome pearl rosary beads, referred to the services Miss Walsh had rendered during her three years' stay in Rotorua, and said that one and all were very sorry to lose her.

There was a feeling of sincere regret throughout the parish when it became known that Mr. M. H. Hampson was seriously ill in hospital in Auckland. It is very gratifying to report that there is now a decided improvement.

Everywhere one turns there is a book of art union tickets at one's elbow. Ticket sellers are busy exchanging a chance of drawing £500 for 2/6 and it is hoped the proceeds will liquidate the debt on the new convent school.

The last dance and "500" tournament held in "Dixieland" a fortnight ago was one of the most successful so far this year. The ladies' first prize was won by Mrs. A. Smith, jun., and consolation prize by Miss Prentice. Mr. Pennington won the gent's prize, Mrs. J. Shiels the gent's consolation prize. It is to be regretted that more of the parishioners do not take an interest in these little fortnightly affairs. It is an easy way of lifting the debt or at least assisting to lift the debt off the new school, and it is surely not asking too much for them to come along or, if unable to attend, send along their subscriptions of a couple of shillings fortnightly.

## North Auckland Notes

(From our own Correspondent.)

Dargaville, August 17.

By the departure of Mr. and Mrs. Peter Nola and family, who left for Auckland recently, Dargaville parish and in fact the whole district loses one of its most respected families. The Nola's have been in the district for a number of years and by their kindly nature have endeared themselves to all who had the privilege to know them. Mr. and Mrs. Nola have been hard-working settlers, but, unfortunately, like a good many more have been victims of the slump in land values and have at last had to give up and try something else. All trust that ere long the silver lining will show in the dark clouds and that eventually they will reap the reward which they so richly deserve.

The reputation held by the Dargaville

Hibernians for providing the best dancers in the district was well maintained on Tuesday evening last, their masquerade social being a very successful function. The ladies, especially, turned out in fancy dress in great style, and the task allotted to the judges was by no means an easy one; but their choice eventually fell on the following:—Best dressed lady, Miss Saunders (daisy); most original costume, Miss I. McKenzie (Eastern lady). Best dressed man, Mr. D. Stanaway (Reinsman); most original costume, Mr. L. Stanaway (3 o'clock in the morning). The euchre also attracted quite a number of players and some close contests were provided. First prizes eventually fell to the lot of Mrs. Manning and Mr. Geaney, while the consolation prizes were awarded to Mrs. P. Hackett and Mr. F. Austin. A dainty supper was provided by a band of willing helpers, and the music by Mr. Antonelli's orchestra was all that could be desired.

Whangarei parish intend holding a bazaar in the near future, and recently a euchre tournament was given by Mrs. J. W. McIntyre at her residence, Sea View Avenue, in aid of Mrs. Frood's stall. There was a good attendance, the ladies turning out especially well. The prizes were donated by the hostess, and keen competition marked the proceedings throughout. Owing to the predominance of ladies, several of them were called upon to fill the vacancies at the various tables, and these substitutes succeeded in winning both of the men's prizes. First prizes were won by Mrs. Scallan and Mrs. W. Tobin, while the consolation prizes were awarded to Mrs. O'Grady and Miss H. Jones. The tourney was succeeded by a delightful supper provided by the hostess, the dispensing of which was carried out by several of the ladies present.

Mr. Arbuckle, a recent arrival from County Antrim, has been appointed to the staff of the Dargaville District High School. Mr. Arbuckle is a decided acquisition to the parish and has already made his presence felt in the local church choir.

## Timaru Notes

(From our own correspondent.)

August 19.

On Sunday, the 16th inst., a large number of Children of Mary, in regalia, approached the Holy Table at the 7.30 o'clock Mass. At the evening devotions Rev. Father Hurley, S.M., preached on the Assumption and afterwards enrolled several aspirants in the sodality. A procession took place in the church when the Children of Mary and Handmaids of the Blessed Sacrament, led by banner-bearers, marched in front of a fine statue of the Blessed Virgin, which was carried round whilst appropriate hymns were sung.

On the invitation of Mr. and Mrs. H. Marriott, a very pleasant evening was spent at their residence on the 13th inst., the eve of the departure of Mr. Wm. Walsh, who has been a member of the staff for many years. In appreciation of his long service he was presented with a substantial cheque by Mr. Marriott, on behalf of the firm, and also received from the staff a case of pipes, a pouch and a dainty piece of crystal, for Mrs. Walsh. Mr. Walsh made suitable acknowledgment of the gifts, and the kindly sentiments by which they were accompanied. Mr. Walsh intends to commence business on his own account in Timaru at an early date.

(Continued on page 49.)

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# Irish News

**CLEAN FILMS FOR IRELAND.—U.S. DOCTORS VISIT HOSPITALS OF DUBLIN. THE DAIL AND DIVORCE.—THE OLD ORDER CHANGES.—A GAELIC UNIVERSITY.—A PRESBYTERIAN VICTORY.**

Before leaving Ireland, where he had come for a brief business visit, Mr. Randolph J. Pugh, the British managing director of the First National Pictures, Ltd., acknowledged the reasonable attitude of the Catholics in Ireland who have been agitating for a rigid exclusion of objectionable films.

Mr. Pugh said the Irish outlook on films was good, wholesome and necessary. He considered it unthinkable that a class of entertainment that nightly attracted the patronage of millions should claim to be free from supervision. Those who had a real stake in the industry wished for their own sakes to see it kept clean.

The American and Canadian doctors got a public reception in Dublin. Giving their first thought to their business, they at once devoted their attention to matters of professional interest. They were particularly attracted to the great Catholic hospitals of the city, witnessing the treatment and the operations without any formality or spectacular preparation.

A fact that struck them was the number of world-famous physicians and surgeons whom they met in the Catholic branch of the profession and whose names—Blayney, Barnaville, Meade, McArdle, McErlean and others—were familiar to them through the textbooks and the medical press.

The Dail (writes the Dublin correspondent of the London *Catholic Times*) has rejected the Senate's resolution dealing with divorce *a vinculo matrimonii*, which, had it been adopted, would have made divorce theoretically, though not actually, possible in the Free State. Urging this decision, the President emphasised that the Senate's scheme was open to two grave objections: (1) It made provision for the introduction of divorce bills, which, in turn, would encourage meaningless expenditure; and (2) it involved the discussion of such measures *seriatim*, with all their unsavory details. Since Parliament had no intention of condoning any relaxation of the marriage code, it was much wiser, he maintained, to make their position absolutely clear, to state explicitly that divorce petitions would not be entertained. This view, which is held, of course, by the majority of the electorate, was unchallenged in the Dail, though Mr. Thomas Johnson (leader of the Labor Party) suggested that the marriage laws should be determined by an amendment to the Constitution, holding, apparently, Lord Glenavy's theory that Deputies are attempting to legislate illegally by resolution. On this nice Constitutional point legal opinion is said to be divided.

The long-delayed Local Government elections have been held, and the results—speak-

ing generally—are highly satisfactory. Even in the West (where the anti-Treaty machine remains a force) representative farmers and trade unionists have been returned in formidable numbers. The swing towards moderation has been most marked in Clare. There the new County Council is predominantly Constitutional, the Republicans being outnumbered by almost three to one. As the official Ministerial organisation refrained, very wisely, from contesting the elections, it is somewhat difficult to estimate the exact number of Moderates returned; but the Local Government Department should have little difficulty in working harmoniously with the new Councils.

The Governing Body of University College, Galway, have submitted proposals to the Department for Education which, if sanctioned, will result in the Western College being transformed into a Gaelic University. The scheme does not contemplate drastic changes at the moment; it provides for the gradual introduction of Irish as the medium of instruction, and for the ultimate employment of an Irish-speaking staff. As Galway, though an English-speaking town, stands at the edge of the *Gaeltacht*, strong arguments can be adduced in support of the Governing Body's plan.

The Northern Government have "surrendered" to the Presbyterians on the education question: simple Bible instruction "of an entirely undenominational character"—whatever that may mean—is to be imparted in transferred and provided schools. This, as a condition of their appointment, lay teachers will be required to give. The Minister of Education reserves the right, however, to veto the dismissal of any teacher whose interpretation of the undenominational programme displeases his immediate employers, the local regional committee. Thus an important reservation, which at some future date may give rise to bitter controversy, guards Lord Londonderry's position. Nevertheless, the Protestant churches are satisfied that victory is theirs.

The Catholic minority (which refuses to transfer its schools to the regional committees) is not, of course, directly affected by the new pact between the Protestant authorities and the Prime Minister of Northern Ireland; but the calm assurance with which undenominational Bible teaching is provided for at the expense of the community throws an interesting sidelight on Belfast's mentality. Apparently, it occurred neither to the Cabinet nor to the leaders of the General Assembly that Catholics were taxpayers. Otherwise, they would have consulted, one must hope, representatives of the minority when arranging for religious instruction in State-supported schools.

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**Palmerston North Notes**

(From our own correspondent.)

August 14.

Off to Melbourne went Miss Mary Bahout one day last week. She expects to be away for two or three months.

Miss Eileen Spelman's friends will be pleased to hear that she is making slow but steady progress on the road to recovery after her long serious illness. Miss Spelman is at present staying at Raumai, in which locality she formerly resided.

In an endeavor to lay hands on another "little bit to go on with" the choir gave a sacred concert in the church after devotions on the first Sunday of the month. It was an excellent concert, and all who attended went home with the feeling that they received their money's worth. Good feeling that!

A while ago the Manawatu Rugby Union set out to raise some money for local charities. Accordingly a recent Saturday was set aside as "Charity Day" and the public was invited to patronise a special Rugby match. When the expenses (very light) were paid the balance was divided by six. The St. Vincent de Paul Society received its share, £22 10s 4½d. It's always well to be exact in money matters, but what a temptation to make it £23!

Palmerston is talking (very quietly) "library" again after a long silence, and it's a case of "keep your eyes open in case something turns up." If a ready-made library would only fall from the skies what a lot of trouble and expense it would save! Somebody suggested using the Municipal Hall (as it is so seldom used) over the Opera House for the purpose, but the idea was promptly rejected. Who wants to puff up to the top of the Opera House with a load of library books?

News of the death in Auckland of Mr. Raymond Reginald (Regie) Oakley reached here on Tuesday and was received with much regret by the people. Although it is a number of years since Mr. Oakley left his home town he is still remembered here as an enthusiastic earnest worker who gave cheerfully and ungrudgingly of his time and ability in the interests of the parish. His parents (Mr. and Mrs. F. Oakley, Church Street, are pioneers of this district, and the name of Oakley is interwoven with the history of the parish from the time of Father Moreau and the first church down to our own day. The parishioners of Palmerston North extend to the Oakley family and all relatives sincere sympathy in their sorrow.—R.I.P.



**Waimate Notes**

(From our own correspondent.)

August 15.

The weather conditions in the Waimate district of late have been wintry, and farmers are patiently waiting for the ground to dry to allow of their sowing their spring crops. However, the rains have been beneficial as the subsoil is now thoroughly wet, the first time for a number of years.

The pupils of our convent schools are now enjoying their term holidays. Since com-

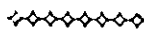
mencing their studies, which were late owing to the epidemic, the Sisters and children have been working very hard together, with the result that good progress has been made and the work is well forward.

In the Morven part of the parish the parishioners, forming themselves into "working bees," have been doing good work round their church and convent, where great improvements have been effected. A euchre party and dance is to be held shortly to raise funds to effect a few necessary repairs and renovations to the church.

The Rev. Father Knight, S.M., is at present on a brief visit to Wellington, his place here being filled by Rev. Father Monaghan, S.M., of St. Bede's College, Christchurch.

Rev. Father Cleary, S.M., St. Patrick's College, Wellington, is also staying in Waimate during the vacation.

The Marist Football Club's nominee (Miss Elva Jones) was successful in winning the coveted honor in the queen carnival promoted by the local Rugby sub-union. The carnival committee of the Marist Club are to be congratulated upon their effort in successfully returning their queen with a substantial majority over the other four opponents. The crowning ceremony is to take place in the Olympia Hall next Thursday evening.



**Oamaru Notes**

(From our own Correspondent.)

August 14.

The Catholic Ladies' Club continues its fortnightly attendance at the various Masses. Members of the sodality of Children of Mary, in regalia, approached the Holy Table.

The Catholic Ladies' Club continues its nightly gatherings, and an occasional public social is held. The last social on the 4th was well attended and everything passed off very successfully. At the fortnightly meeting Mrs. Coleman's resignation was accepted with regret, she having removed from Oamaru. Miss D. Meehan was elected to fill the secretaryship.

At the recent Competitions the pupils of Miss Maud Cartwright, L.T.C.L., did remarkably well. Twelve firsts and one second were recorded to their credit.

Father Fenelon took occasion on Sunday last to urge upon the men of the congregation who are not already members the advisability of joining the Hibernian Society. Not only did the society foster loyalty to faith and country but its material benefits were of great value in time of sickness and accident. He referred to the financial strength of the branch in Oamaru, and urged all young men to join without delay.

Dr. Kelly's Notes of Travel in the *Tablet* of July 29, must prove of absorbing interest to the many Catholics of the 36th Reinforcement who did the journey so graphically described by the observant editor. How the names revive old friends and bring back familiar scenes to mind! San Remo, Ventimiglia, Bordighera, Mentone, Monte Carlo, etc., will be familiar, and their happy people who gazed so curiously at the New Zealanders' strange uniforms and tried to make themselves understood will be recalled. But the language prevented friendly conversa-

tion. One little Irish-Colonial corporal, who evidently had once been an altar boy, however, seemed to have solved the difficulty, at least to his own satisfaction, by singing out to the Italians, "Dominus Vobiscum."

"Say, Yes," when there's something to gain,

Say, yes, when you mean it is so,

Say, yes, when its wisdom is plain,

Say, yes, when you dare not say, no.

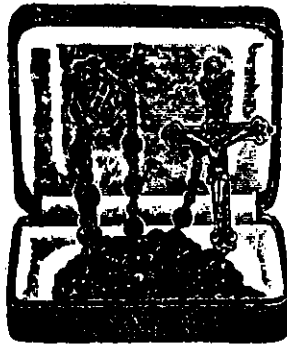
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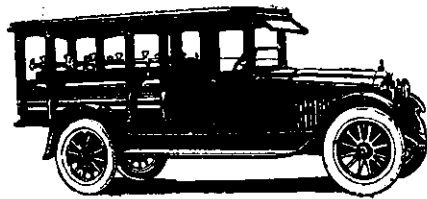
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## FAITH OF OUR FATHERS

(By the RIGHT REVEREND MONSIGNOR POWER, V.F., for the N.Z. Tablet.)

### 8.—INTEGRITY AND VERACITY OF NEW TESTAMENT.

When we speak of the integrity of the Gospels we mean that they are in substantial agreement with the original documents. It is true that we cannot consult these original documents to-day, but this will cause no surprise to those who know that we cannot now lay our hands upon even one original of the Greek and Latin classics. A certain Rationalistic wiseacre offered this objection to me some short time ago; he saw how silly it was when I had informed him that the manuscript of a lecture I had delivered only thirty-six hours before was not then in existence, I destroyed it when the printed copy came to hand. There are several copies of the Gospels in existence, one at least dating back to the second century. This and others of the early centuries are in substantial agreement with the original. We know this in the way that we know that our texts of Homer and Virgil are in substantial agreement with the original works of these poets, and we have a much stronger assurance of it than we have in the case of any of the ancient classics.

Substantial agreement does not exclude minor errors. In later versions of the Gospels through the course of centuries copyists have made minor errors. Bishop Vaughan points out one such: in the *Second Book of Kings* we find two contradictory statements that give joy to the heart of the Rationalist; one verse says that Michol, the daughter of Saul, had five sons; another says that Michol had no child to the day of her death. This palpable contradiction does not puzzle the student of the Scriptures, who knows that Merob, another daughter of Saul, had indeed five sons. The copyist had inadvertently written Michol instead of Merob. Copyists feel fatigue at times. The Bishop gives a modern instance of a telegraph operator who caused great grief some time ago by sending out a message that a certain Earl had died at such a place on such a day; the Earl had simply dined; it was the dropping of the "n" that caused the grief. It would appear that telegraphists also suffer and make others suffer from fatigue; it is only Rationalists who are immune from such weaknesses. Such minor errors are gradually disappearing from the Gospel copies before ripe Biblical scholarship, until now, according to Westcott and Hort, 7000 out of 8000 verses are to be considered definitely established.

In vital matters, as I have said, all the received versions are in agreement with the original text. If the text had been changed in any vital matter, this must have happened before the circulation of the oldest version now existing; but any such change would have been impossible, because from that date back to the time of the Evangelists, both Christians and Heretics watched with great jealousy over the integrity of the Scriptures. It would be impossible also, because by the year 150 a large number of copies must have been spread through Asia and the whole Church, and it would be an impossible task to change and corrupt them all. It would

be impossible also to change the Gospel citations in the voluminous writings of the Early Fathers. Indeed, it has been well said that had the Gospels themselves disappeared, it would be an easy task to reconstruct them from these writings.

The Gospels were cherished as a most sacred deposit from the Apostolic Church, they were guarded with great care, and the same solicitude that kept the Apocrypha from being included in the Canon, must have kept themselves safe for all the churches. Amongst European scholars, Harnack, a favorite with the Rationalists, is one of great authority in all that concerns the literature of the first centuries. In his *Propagation of Christianity in the First Three Centuries* he enumerates forty-three localities where the existence of Christian communities is historically attested in the first century: e.g., Palestine, Syria, Asia Minor, Alexandria, Greece, Macedonia, Rome, etc. How would it be possible to corrupt the Scriptures in all these localities in the space of a few years?

The third essential of authentic history is realised in the New Testament writings. The Evangelists are trustworthy; they knew the facts they have narrated, and were themselves truthful. Saint Matthew and Saint John had been constant companions of Our Lord. Saint Mark wrote what he had heard from Saint Peter, who approved it and sent it to the Church with his authority. Saint Luke was in constant intercourse with Our Lord's contemporaries, and especially with Saint Paul, whose convert and fellow-laborer he was. No one could know better than he the truth of the things about which he wrote. Thus, the Evangelists knew their facts.

Did they record them truthfully? It is not possible to think that the Evangelists were untruthful; they were holy men, whose simple lives were crowned with martyrdom on account of their writings; it is only an untruthful man who will lie in order to escape death; no one will lie for the sake of being put to death. Again, they were writing of the most striking events at a time when these could be easily verified by those to whom they were of supreme importance; of events that had taken place in public, and, in the words of Saint Paul, not in a corner. Even had they wished it, they could not invent what they wrote. John Stuart Mill has well asked: "Who among the disciples, or among the proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels?" Keim says that "no sane persons has ever supposed the Gospels to be based solely on recent legends, or modern inventions." To one, not sane, Rosseau replies: "My friend, forgeries are not of this kind, and the acts of Socrates, which no one doubts, are not so well attested as the acts of Christ. Besides this only increases the difficulty. Far more inconceivable is it that several men should have combined to fabricate this book than that there

should have been one living original whom they described. No Jewish author could have fabricated the tone or the moral teaching of the evangelist. So powerful, so overwhelming and inimitable is the impress of truth stamped upon the Gospel, that its inventor would be a greater marvel than its hero."

What has been said about the Gospels is true also of the Acts of the Apostles; their value as history cannot be called in question. The sceptic, Renan, declares: "A thing beyond all doubt is that the Acts have the same author as the third Gospel and are a continuation of the same." Harnack is of the same opinion. Similarly, the Epistles to the Romans, Corinthians, Galatians, Phillipians, and Thessalonians are admitted as authentic historical documents. In proving in the next chapter the Divinity of Christ, amongst other writings, I shall rightly, therefore, quote the New Testament as a genuine historical work. It is, of course, more than this, but this will be sufficient for my purpose.

Our Lord Jesus Christ is the central figure in the New Testament, as He was the supreme object of the writers' love. That He was a great and sublime figure for Whom countless thousands were willing to lay down their lives, is freely recognised by men of all religions and of none. It is for Him that pagans changed their lives, and lascivious soldiers embraced suffering and self-denial; it is to Him intrepid martyrs prayed from the crimsoned sands of the Coliseum, to Him such burning words were spoken as came from Andrew on his cross; it is He Who had a balm for every sorrow, healing for every wound, and life for all who died; it is His word that cheered the captive, and the manacled slave, and the outcast of men; that directed their gaze to the common Father in Heaven, Who cared for the sparrows, and would call poor suffering men to His eternal Home. It is to praise Him the greatest poets have written their inspired verse, the musicians have swelled their richest harmonies, the architects have sprung from deep foundations their glorious poems in stone, and painters have made their fine productions almost breathe with glowing life. It is before Him we fall in prostrate adoration, for He is no mere man, but the Eternal, Illimitable God.

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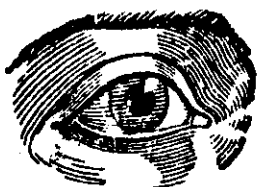
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# On the Land

## MARKET REPORTS.

At Burnside last week the yarding of fat cattle consisted of 234 head, a fair proportion being good quality bullocks and heifers. The market opened at slightly below the closing rates of the previous week, but quickly firmed to prices equal to the preceding market, these being maintained until the finish. Prime heavy bullocks made £24 17s 6d to £28 5s, prime £19 10s to £23 15s, light and unfinished from £14, prime heavy cows and heifers made £13 12s 6d to £16 12s 6d, others from £8 10s. Fat Sheep.—There were 2669 penned for last week's market, a large proportion of the yarding being of beautiful quality. Owing to a number of country speculators operating freely kept the market well up to the previous week's prices, there being an easing of about 1s to 1s 6d per head. Prime heavy wethers made 53s 6d to 58s 6d, extra to 61s, prime 47s to 51s 9d, medium 40s to 44s 6d, light from 35s, heavy ewes 44s to 49s, prime 36s to 42s 6d, others from 30s. Pigs.—An entry of 48 fats and 27 stores. There were no heavy baconers forward. Light baconers sold up to £4 15s, and porkers from £3 to £3 17s 6d. Store pigs sold well.

Entries were large at Addington last week, there being no sale on the previous week on account of the Grand National holidays. Though very high prices prevailed at the double market they were not maintained. The sale of both beef and mutton was good. Fat Cattle.—There was a very heavy yarding of 635 head, which is nearly 200 more than at the double market. Opening prices were £3 a head easier but there was a hardening in the final stages. Extra prime beef made to 55s per 100lb, prime 48s 6d to 52s, medium 42s 6d to 47s 6d, light 35s to 48s 6d, and rough 30s to 34s. A North Island line of 42 averaged £22 15s a head, and one of 14 from South Canterbury £24 15s 9d. Extra prime steers made £24 to £28 7s 6d; prime steers £19 10s to £22 10s, medium steers £16 5s to £19, light steers £14 to £16, rough steers £11 to £13, extra prime heifers to £16 17s 6d, prime heifers £12 to £14 10s, ordinary heifers £9 10s to £11 15s, extra prime cows £16 to £21 2s 6d, prime cows £11 15s to £14 10s, medium cows £9 10s to £11 10s, light cows £7 to £9 5s. Vealers.—There was a very small entry. Anything fit for killing sold very well. Runners made to £7 10s, good vealers £5 15s to £6 15s, medium £4 5s to £5 5s, good calves £2 15s to £4, small £1 5s to £2. Fat Pigs.—Baconers met with a very keen demand, and showed a considerable advance in prices. Porkers sold well. Choppers made £4 10s to £8, light baconers £4 12s to £5 10s, heavy £6 to £6 15s, extra heavy to £7 10s. The average price per lb was 9d to 10d. Light porkers realised £2 10s to £3, heavy £3 8s to £3 18s. The average price per lb was 9d to 10d.

## THEORY OF ROTATIONS AND FERTILISERS.

The difference of various crop requirements for plant foods is the basis of a proper system of crop rotations, and methods of crop cultivation which are not based on the system are prima facie not economical.

For instance, first comes a cereal crop, for which nitrogen is the dominant necessity, while phosphate of lime and potash play a secondary role. Next follow the important root crops, turnips, and swedes; for them nitrogen is not so important, while they make a big demand on the phosphates and potash in the soil. Then comes the legumionosae; for them an application of nitrogen, except in quite small proportions to give the plant a start, would be wasteful.

The crops in the rotation have each their special functions in the rotation, and although with the variety of fertilisers at the farmer's disposal a rotation may not be a necessity, it forms, nevertheless, the basis of the most economical and scientific system, as by it one crop can thrive in what another crop leaves.

## DISSOLVED BONES AND BONE COMPOUNDS.

For many years there has been throughout the Old Country an extensive demand for this class of manure, which is used principally for turnip and swede crops and for grass lands. Their organic origin is a point in their favor. Farmers know from experience that excellent results are obtained from their application, and continue to use them, in spite of the suggestion of some chemists that equal results can be obtained more cheaply by mixtures of superphosphate and sulphate of ammonia.

The crops are the best judges, and their growth will generally confirm the opinion that there is something in the organic nature of dissolved bones which is absent from the mineral mixtures. The use of bone fertilisers of reliable character and obtainable at a moderate price can be recommended.

## SPRAYING OF FRUIT TREES: DANGER TO BEES.

The British Ministry of Agriculture and Fisheries bring to the notice of fruit growers throughout the country the danger to bees which may be caused by the spraying of fruit trees when in open blossom with washes containing arsenate of lead. It is not desired to discourage the use of arsenate of lead sprays, as these are of the greatest value in controlling the Winter and "Tortrix" moths, the larvae of which are responsible for an enormous amount of damage to fruit trees. Spraying with this substance, however, should be restricted, as far as possible, to two definite periods, viz., before the blossom buds open and immediately the petals have fallen.

In the case of apples, an application during the earlier period will give better results than at any subsequent time—especially against "Tortrix" moths. Spraying during the actual blossoming period is particularly to be deprecated on account of the fact that heavy mortality may be caused to bees visiting blossoms on which the spray has fallen.

It is realised that, as the different varieties of fruit trees do not come into blossom at the same time, it may be a matter of some difficulty to arrange that no open blossoms whatever are sprayed, but instances have been brought to the notice of the Min-

istry of the indiscriminate spraying of open blossom with lead arsenate, for which no reasonable excuse can be put forward.

Bees are of great value to the fruit grower by the assistance they render in the fertilisation of fruit blossom, and in his own interests, therefore, as well as for the sake of the bee-keeper, the fruit grower should spare no effort to avoid any unnecessary mortality among these beneficial creatures.

## THE BLACKBERRY PEST: ERADICATION METHODS.

At a recent meeting of the Ohinemuri County Council the following interesting information was contained in a letter from Mr. R. L. Harris, of Avondale:—

Personally, I am of the opinion that up to the present there is but one way to exterminate this obnoxious growth, and that is by cutting the blackberry down during the early part of February, and, if possible, get a good burn-off and plough during the last two weeks of the same month, the furrow to be no more than 2in to 2½in deep. About the end of March put the harrows over, and again, on collecting, burn the roots. Again plough and crop with grass, when you will discover that few blackberry shoots will appear. When the berry is turning black, that is the indicator of the bulb—which of course you well know is just immediately under the soil—being at its weakest, because the greater part of sap has gone to feed the berry and new foliage. Consequently, by treating the blackberry as I have already outlined, the bulb, which in turn also feeds the roots and has already exhausted the sap, generally dies. The removal of the bulb is the main aim, and it must be done when the plant is at its weakest. By ploughing shallow the sun will have an opportunity of thoroughly drying that turned over. Deep ploughing in this case is of no advantage; in fact, it is a failure, because the blackberry bulb containing sap sends down new shoots. Where the land cannot be ploughed a light mattock or adze can be used. Once the sap commences to return to the root or bulb there is little use in then ploughing or grubbing. In my opinion they can, if properly treated at the right time, be killed.

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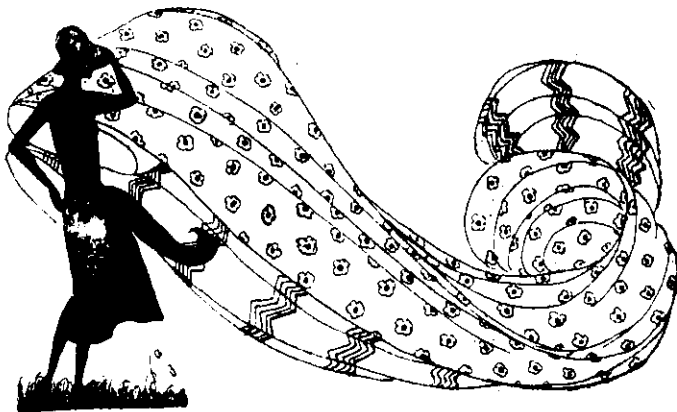
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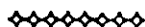
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# Catholic World

## ATHLETICS AND RELIGION.

For so small a country Wales has produced an exceptionally large number of athletes who have performed outstanding feats of skill and endurance (says the London *Catholic Times*). Many of these have been Catholics, and Catholics figure largely among the sports and athletic organisations which exist in Wales to-day. The Catholic Church, recognising the value of clean and wholesome sports and athletic recreations, has always encouraged them, and in this it is the only Church in the Principality which does not adopt a "bury-my-head-in-the-sand" attitude. The Protestant churches view athletics of all kinds with suspicion; they do not appear to be quite certain as to whether they can be run hand in hand with religion, and this attitude is beginning to chafe the nerves of the young Welshman and Welshwoman. They see nothing wrong with sport; cricket, tennis, football, swimming, and baseball are very clean and desirable things in their eyes; most of them look upon them in the light of necessities, and most certainly they fail to understand the point of view which endeavors to make the following of clean sport incompatible with the following of religion. In this matter—and it is one of more than ordinary importance—the Catholic Church in Wales takes the broad view. Athletics and religion can run harmoniously together, and this applies especially to team sport, which teaches young men and women the value of "pulling together" and of effacing self in the interest of the club or team. It is, in a sense, a factor in the cultivation of self-denial and selflessness, and the Catholic Church, in accepting it as such, performs a service not only to its own young men and women, but to the young men and women of the general community.



## GUILD OF ISRAEL IN VIENNA.

In September, 1924, there was formed in Vienna, under the guidance of Father Biehl-mair, S.J., an Association of Converts, with one of its special aims the giving attention to converts from Judaism. At first it was intended to be an association of Jewish converts only; but the peculiar domestic difficulties of many of those made that impracticable. The Convent of Our Lady of Sion, Vienna, is the headquarters, and monthly meetings are held there; the first was on November 27, 1924, and they have been continuous and successful, ever since. Lectures are delivered, and general discussions take place.

In conjunction with the Association, public meetings are held on Sundays and Tuesdays, all sorts and conditions of people taking part: freethinkers, "Tolstoi-Christians," Jews, etc. A group of freethinkers invited Father Biehl-mair to address their meeting, and his lecture was published in the *Reichs-post* newspaper.

Considerable progress is being made in the work of spreading Catholicity among the Jews. For example, on Good Friday last

there were three baptisms of Jews in the chapel of the Vienna Convent of Sion—a child, a widow of seventy, and a young Jew-ess: a medical student, whose reception into the Church, however, had to be kept secret from her family. The conversion of two Jewish sisters, in May, took place as a result of the preaching of Father Puntigam, S.J., of Vienna; and others are under instruction.

In March last year Father Biehl-mair sent a young law-student from Olmutz—who was a freethinker, although of Jewish extraction—to the Convent of Sion to borrow literature from the library of the Association. The result was his gradual change of view and reception into the Church.



## FRANCISCAN MISSION OF SANCTA BARBARA TO BE RESTORED.

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All the Catholic institutions of the city, Our Lady of Sorrows Church, Our Lady of Guadalupe Church and School, the Franciscan Monastery and Seminary, St. Vincent's Institute and St. Francis Hospital were badly damaged.

Nuns at St. Francis Hospital added to the deeds of heroism by carrying patients from the wards while the walls of the institution trembled.



## HOLY YEAR PILGRIMAGES TO ROME.

A Rome message, under date June 14, says:—

Last week was one of steady reception by his Holiness of pilgrims from many countries. Beginning on Sunday, he had present at his Mass 2500 of the faithful from Albano and Marino and 250 from Germany, to whom he delivered a brief discourse and extended congratulations that they should have made this manifestation of faith. On Monday arrived 500 more German pilgrims, 400 from Austria and 50 from Venezuela. Tuesday brought 1200 Hungarians with Cardinal Csernoch and 700 Italians from Porta Santarufina introduced by Cardinal Vico. Wednesday witnessed the arrival of 200 from Scotland, led by Archbishop Mackintosh of Glasgow, 200 from Ireland, escorted by the Vicar-Rector of the Irish College, and 3500 Italians from Genzano. Thursday brought 5000 Italians from Tivoli and 1400 from Piacenza. On Friday, 500 Swiss, en route to the Holy Land, were received, and other arrivals included 700 Italians from Piedmont, 300 Belgians and 50 tertiaries from the Argentine.

On Saturday the pilgrims were 600 Germans and 1300 Italians from Novara and Alexandria. Pilgrimages for May include 10 from the United States, 29 from various parts of Italy, 11 from Spain, 9 from France, 3 from Poland, 4 from Germany, 3 from South America, 3 from Belgium, 2 from Rumania, 2 from Jugo-Slavia, and one each from England, Portugal, Holland, Hungary, Denmark, Sweden, Norway, Austria, India, Switzerland, Australia and Jerusalem.



## A REMARKABLE CURE AT LOURDES.

In the third week of June the most numerous pilgrimage at Lourdes was that of Catalonia, 6000 strong, led by Cardinal Vidal y Barraquer, Archbishop of Barcelona. At the same time a pilgrimage of 2000 Belgians arrived, and on Sunday, June 21, there were more than 10,000 pilgrims assembled before the basilica. That morning there was a remarkable cure at the baths near the Grotto. One of the Spanish pilgrims, Madame Julia Ventura, of Barcelona, was brought to Lourdes in what might be described as a dying condition. She is 46 years of age, and for the last nine years she has been a bed-ridden invalid. The medical report states that she was in an advanced state of consumption of the lungs. She could take no solid food, and milk was her chief nourishment. She could speak only in a low voice, and was reduced almost to a skeleton. During the journey to Lourdes and at the Hospice de Notre Dame she fainted several times, and it was expected she might die at any moment in one of these states of collapse. Early on the 21st she was carried to the Grotto and placed in one of the baths. A moment after, all unaided, she stood up, declaring she was suddenly cured. She spoke in a loud, clear voice. Color came to her cheeks, she was able to walk, and she asked for food. A first examination at the Medical Bureau showed that her illness had gone in that moment. A telegram was sent to Barcelona asking for full reports of her former state to be sent to Lourdes by the doctors who had taken care of her. Next day, the 22nd, there was a careful examination and a discussion of the case, at which fifteen doctors were present. They all signed the statement issued later in the day by Dr. Marchand, the President of the Bureau, which set forth that Madame Julia Ventura had been suddenly restored to health, all trace of disease having disappeared from the lungs, which were now sound, and perfectly free and regular respiration. She was present that day at the public act of thanksgiving for the great favor she had received.

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# The Angelus

The appeal of the Angelus has made captive the mind of Christian people. In the lands where it had accustomed sway its tones spiritualised the hour and the place. In the hearts where it owns answering pulses it brings moments of reverent pause. Poet and Painter have felt the glow of it and the magic of its spell. Whether at the evening bell or in the high noon of the day, it lifts the spirit upward and brings down upon the earth the sense of a benediction. And to the willing, the reverent, the devout, it does come down in blessing.

It is an echo of the great message of salvation. If we stop a moment to hearken, our hearts re-echo back to celestial listeners the words brought from above by the Angel; and with minds bowed in prayerful acclaim we join our voices to repeat:

*Ave Maria*

*Be it done according to thy word.*

*And the Word was made flesh and dwelt amongst us.*

Just a few instants to recall that great moment of all earthly times which was to transfigure the destiny of mankind and to spell anew the history of the world; which in sooth "blotted out the handwriting which was against us."

Amidst the engrossments of daily toils the Angelus tolls and tells of a Divine Life-giving to be blood kin to us all; bringing the Divinity to the earth, to our hands, our hearts, to our Faith and Love. Is it too often to recall it daily? Is it too much, in the long circle of the hours, to yield to it a moment's pause? What a little thing it is, that brief pause. But if faithfully adhered to, impressed upon remembrance, surely in the unseen realms of the spirit's valuations that pause stands recorded for the Great Day. It steadies the will to retain its claim and its hold upon God's Heaven, and upon the Saviour who came to reclaim that Heaven for us—the Divine Child promised and bestowed upon the human race to salvage it from its wreckings; to inspire it with the grace and the assurances of His Truths; to beckon to it and comfort it with the charm, the tenderness, the Divine appealing of His Love.

So adoringly we say:

*And the Word was made flesh and dwelt amongst us.*

Oh! sweet custom. Oh! briefly sung but dear notes of faith and of ultimate aspiration.

There are melodies of early remembrance, or which circumstances has impressed upon our heart's hearing. How they come back to us, amid the discordances of life, with their erstwhile yet ever renewed appeal. A few notes perhaps; may be barely more than the title-name and the occurrence it recalls. Still what recurrent echoes are awakened in our memory. Sweet in some such way to remembering ears are the simple tones of the Angelus.

When the years have rolled over us, and their billowing surges grow feebler and fainter, how warmly the few minutes revert to mind which we yielded to recall that supreme moment which was to usher in the Saviour—minutes in which our lips were

hallowed by holy salutations, praise and prayer. Thank God we remembered to repeat them. May it be remembered of us as again we say:

*Ave Maria.*

*Be it done according to thy word.*

*And the Word was made flesh and dwelt amongst us.*

What better time than this year of Jubilee if hitherto unheedful, to attune our spirit to the call which the Angelus rings out for us all. If only around mid-day—unobtrusively if need be—our minds bow in recollection and in joined appeal with so many rejoicing voices, how blessed those minutes may

prove in the long course of life. They will soon cause inaudible echoes to remain in the secret recesses of our soul. They will grow in resonance and in meaning to us. They will make abiding home within us by the sweet force of goodwill and hospitable hearing.

And you, Blessed Mother, who was to be the "Cause of our joy," and in this great Treaty between Heaven and earth you to whom God's ambassador was deputed as to the one perfect flower of the world—"Mystical Rose"—who drew the Saviour down—please hear our united salutation; and remember us, too, as we say:

*Blessed art Thou, and blessed is the fruit of thy womb, Jesus.*

—ALBERT REYNAUD, in the *Missionary*.

## Week-end Retreats

What is a Retreat? Simply a few days set aside each year for prayer and serious thought on the affairs of our salvation and on the means to be taken to assure it. There are two kinds of Retreats. The first has for its object the betterment of a man who has adopted an unchangeable form of life, for instance marriage, or who is irrevocably settled in a profession. Let us take an example. Mr. Clayband is a doctor or a lawyer already established in life. He makes an annual Retreat of three days not to decide what he will do, but to find out in what points during the past year he has been neglectful of his duties as a Catholic and what he must do to mend matters. If he seriously desires to make further progress and to lead a more intense Catholic life, he takes practical resolutions which will help him to overcome his neglect in the future.

The second form of Retreat deals usually with the early decisions of young people who have made a Retreat, who do not know what effect a Retreat will have on their lives, and who probably never heard of the so-called "Retreats of decision." To illustrate: Tom Sawyer is a student in college; he is on the eve of graduation. The question of his future career begins to trouble him. What will he be? A priest? He has not the least desire to be one. A lawyer? He feels no attraction for that profession. A simple farmer's life tempts him no more than the rest. What is he going to do? A friend speaks to him about a week-end Retreat and urges him to make one. He consents and off he goes to a Retreat house.

### A Life Choice.

After spending three days there in serious reflection and in prayer enlightened by the Holy Ghost—circumstances which made him see things in altogether different colors—he chose the profession that may have hitherto appealed the least to him.

What was the secret of this change of view? Simply this: During the three days in silence alone with God his Maker, he reflected and conscientiously weighed the pros and the cons, the reasons for and against adopting this or that career to which he had imagined he was called, and he found that arguments which he had hitherto thought weakest were, on the contrary, the strongest in favor of his becoming, say a lawyer. He realised that in this profession he could best regulate his life according to his real ambitions and most in keeping

with his duties and obligations as a Catholic. He knows now that he is where God wants him, that he is doing the will of God, and that even as a lawyer he can save his soul as well as in any other profession. Had he not been informed of the Retreat method of deciding things, had he not obeyed the impulse and made off to the Retreat house, he would undoubtedly have wasted much time in useless brain-racking, and in the end would have chosen a profession which was never meant to be his.

What is said here about the legal profession may also be said of the others, even the sublime call to the priesthood. Many young men do not seem to realise that God does not want to leave His flocks without shepherds. And yet they must know that there are millions who have no one to lead them or break for them the Bread of Life. Many a young college graduate hears the silent whisper of vocation to the priesthood and refuses to listen. Why not clear his conscience by spending three days in the silence and prayer of a Retreat and finding out, once for all, just what God wants him to do?

### Important Decisions.

Week-end Retreats are very important. The object is precisely to prevent young men from making wrong decisions, to keep them from taking steps which they will regret in after life. Priests and laymen are sparing no efforts to spread a knowledge of the Retreat Movement throughout the world, so that everybody will be able to take counsel of the Holy Ghost in the important matters of life. Marriage, for instance, would be a happier state for thousands if they would give a few days to serious thought and prayer beforehand, in order to study the sacredness as well as the responsibilities of the state which they are about to embrace.

At the end of their school or college courses, and before they have definitely decided to begin a career, let our young men respond to the zealous appeals of their directors and friends and plunge into a three days' Retreat. They will come out with new and powerful motives for leading lives that will make them a credit to the Church of which they are members. Lay Retreats are forming our lay leaders and lay apostles. Who will say that the Church does not need them?—B. LEAHY, S.J., in *Canadian Messenger*.

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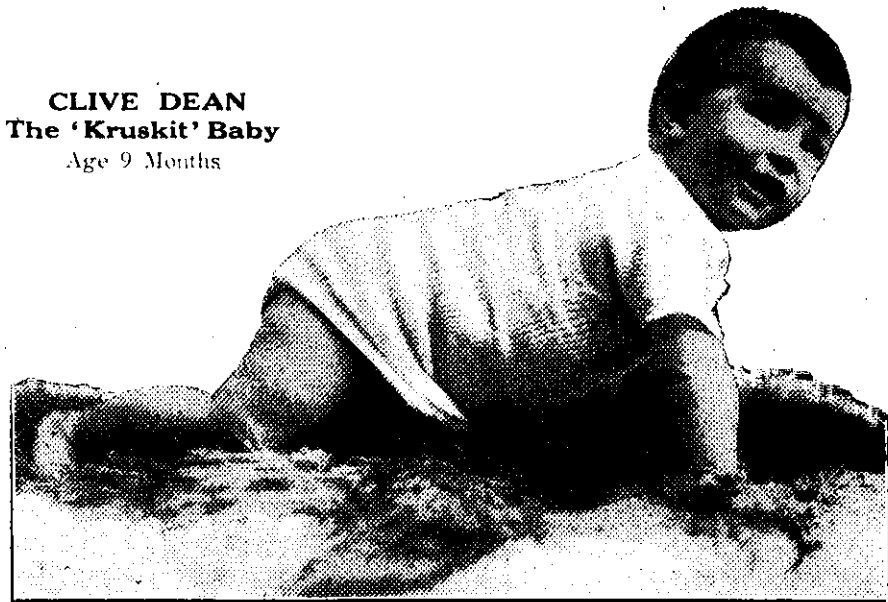
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My reason for writing you is that my little grandson, Clive Dean,  
whose photo I enclose, has been brought up on your “Kruskits.” He is  
nine months old, and has been noticed by so many mothers of delicate  
babies that my sales of your Rusks have increased enormously.

Yours truly,

(Signed) W. E. BUSCH, Storekeeper.

(Original letter and photo may be seen at our office on application.)

Christchurch Agents: J. RATTRAY & SONS., Ltd., CHRISTCHURCH.

**PHOENIX COMPANY, LTD., DUNEDIN**

# Domestic

By Maureen

## Breadcrumbs Griddle Cakes.

Soak 2 cupsful breadcrumbs in cold water, turn into a cloth and wring out the water; add 2 cupsful thick sour milk and 1 cupful flour. Let stand over night; then add 1 egg, beaten very light,  $\frac{1}{2}$  a teaspoonful salt, 1 teaspoonful soda dissolved in 1 tablespoonful cold water and 2 tablespoonsful flour sifted with 2 teaspoonsful baking powder. Mix thoroughly; a little more flour may be needed.

## Baked Potatoes.

6 potatoes, 1 egg,  $\frac{1}{2}$  cupful grated cheese. 1 tablespoonful butter, salt and pepper, milk. Peel and slice raw potatoes very thin; then beat the egg with the butter. Put the potatoes into a shallow baking dish, sprinkle well with salt and pepper. Add enough milk to cover the potatoes; add the beaten egg. Sprinkle the grated cheese over all and let bake until done.

## Scotch Shortbread.

$\frac{1}{2}$  lb flour,  $\frac{1}{2}$  lb butter,  $\frac{1}{2}$  lb brown sugar,  $\frac{1}{2}$  lb white sugar, 2 tablespoonsful water. Put the butter in a bowl and add the sugar and water and work all together with the hands to a cream. Then add the flour and work it into the fat mixture with the hands. Roll on a floured board to about one-third inch in thickness and cut with a large cookie-cutter. Pierce the top with a fork and flute the edges with the thumbs. Place on a baking sheet and bake in a slow oven for about 35 or 40 minutes. A little granulated sugar may be sprinkled over the top before putting in the oven to bake.

## Scotch Buns.

Put 1 teaspoonful salt into 2 lb flour, and rub into it  $\frac{1}{2}$  lb butter; add a little warm water and 2 tablespoonsful fresh yeast (or baking powder if yeast is not obtainable), and knead into a light paste. Put aside about one-third of this paste, and work into the rest  $\frac{1}{2}$  lb currants, 2 lb stoned raisins, 4oz blanched almonds (chopped small),  $\frac{1}{2}$  lb candied peel, and 4oz each ground cinnamon, white pepper, and ground ginger. When these are all worked in form into a cake the shape of a cheese. Roll out the paste which was set aside, and put it round the bun so as to form a sort of case. Prick some holes in the top and run a skewer from the top to the bottom in two or three places. Flour some thick paper, wrap the bun in it, tying it well with thick tape to keep it in shape. Bake in a moderate oven for  $1\frac{1}{2}$  hours.

## Veal and Ham Pie.

Take 2  $\frac{1}{2}$  lb fillet of veal and  $\frac{1}{2}$  lb cooked ham. Cut them into neat slices. Season the veal with a little pepper and salt. Arrange both meats in a pie-dish with 4 hard-boiled eggs out into quarters, and sprinkle all with a little chopped parsley and a very little finely grated lemon peel. Fill the dish full, and

pour in about 2 gills of white stock or water. Cover the meat with a short paste. Decorate the top of it with pastry leaves. Make a hole in the centre of the pie. Brush the paste over with whole beaten-up egg. Stand the dish in a tin containing a little hot water, and bake in a pastry oven for 2  $\frac{1}{2}$  hours.

## Household Hints.

Dirty chair covers should be rubbed with hot bran.

An inverted saucer placed in the bottom of an old saucepan will prevent the contents from burning.

Puddings are always better steamed than boiled. They should stand after being cooked for ten minutes before turning out.

To remove soot from a carpet without leaving smears, cover thickly with salt and sweep up. No trace of soot will remain.

To improve the flavor of ham, boil it in the usual way, and then wrap in a buttered paper and bake in the oven for an hour.

If, when making pastry, a little lemon-juice is added to the water, it will make the pastry lighter and remove all taste of fat or lard.

Before washing ebony brushes, rub the wood thoroughly with vaseline. This will prevent the ammonia or soda used in the washing water from spoiling the ebony.

Tiled hearths should never be washed, as this causes the enamel and glaze to split. Dip a cotton cloth in turpentine, and rub the tiles until they are clean. Polish with a soft dry cloth.

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# The Family Circle

## WOMAN'S RIGHTS.

A right to tread so softly  
Beside the couch of pain,  
To smooth with gentle fingers  
The tangled locks again,  
To watch beside the dying  
In the wee small hours of night,  
And breathe a consecrating prayer  
When the spirit takes its flight.

A right to cheer the weary  
On the battle fields of life;  
To give the word of sympathy  
Amid the toil and strife.  
To lift the burdens gently  
From sore and tired hearts,  
And never weary of the task  
Till gloomy care departs.

The right to be a woman,  
In truest woman's work,  
If life should be a hard one,  
No duties ever shirk,  
A right to show to others  
How strong a woman grows,  
When skies are dark and lowering,  
And life bears not a rose.

A right to love one truly,  
And to be loved again,  
A right to share his fortunes,  
Through sunlight and through rain.  
A right to be protected  
From life's most cruel blights  
By manly love and courage—  
Sure, these are Women's Rights.  
—The Lamp.

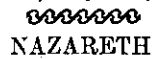


## DIGNITY OF THE PRIESTHOOD.

Since the spiritual is superior to the material, there is no other office so exalted as is that of the Catholic priest. There are many callings to which a boy or a young man may honorably aspire but none other that can compare, in nobility, with the priesthood. To the majesty of the humblest priest must bow the ablest lawyer, the most successful physician, the most prosperous man of business, the most renowned statesman. By its very nature the priestly office is higher than is that of even a president, a king, or an emperor. However exalted be their position, all these men are concerned with the things of earth, but the priest is taken from among men and is ordained for men in the things that appertain to God. By him men are led to God. He renders to God the most precious gifts of the human race and to the human race the precious gifts of God. His priesthood is one with that of Christ. His office is one with that of the Saviour. He represents Christ to the world. He perpetuates the mission of Christ upon earth. In holy ordination he receives divine power, is absorbed into and identified with the Saviour, henceforth his official words and acts are not his own but Our Blessed Lord speaks and acts through him. By him Christ baptises, absolves, anoints, consecrates. He is the tongue and hand of Christ who uses him as an instrument to work the wonders of His grace in the souls of men. The salvation of souls is the mission of Christ and the whole object of the Catholic priesthood. Truly, then, is the priest made one with Christ in

sacramental ordination. His sacerdotal character is the seal of redeemership. He to whom is given all power in Heaven and on earth, confers that character in the communication of the right and faculty of spiritual fatherhood and the ability to perform works which are divine.

The accredited teacher of mankind is the Catholic priest. Go teach all nations. Preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you. He that heareth you heareth Me and he that despiseth you despiseth Me. The priest must teach the saving truths to the little children, to youth, and to old age.



"I am poor and in labors from my youth."  
(Psalms, 87, 16.)

Up to His thirtieth year Jesus remains in silent retirement at Nazareth, and is subject to Jesus and Mary, helping His Foster-Father, by His labor, to acquire the necessary sustenance.

The Infant Jesus grows into a boy, the boy becomes a man, the young man reaches manhood—and the world knows nothing of Him; it surmises not that He already lives upon the earth, for Whom the earth has waited four thousand years.

Thus the Saviour of mankind fulfils what He shall later teach: "Learn of Me, for I am meek and humble of heart."

He does not teach to create worlds nor to work miracles, to raise the dead nor to walk upon the waves of the sea, to astonish people by hitherto unheard-of, unseen things. He teaches to obey, to want, to suffer, to be humble, to live retired, industrious, unknown for days, months, years. "I am poor and in labors from my youth."

A life of poverty Jesus lives in Nazareth. Foster-son of a carpenter, He knows nothing of affluence or luxury, nothing of the pomp and pride of earth.

### Labor of Christ.

Painful is the life that Jesus leads in Nazareth. He works hard, the sweat drips from the brow of the Man-God, and, fatigued after His day's work, the Divine Youth lies down to take His nightly rest upon a hard bed. Labor goes hand in hand with privation, and each renders the other mutually more wearisome.

A lowly life Jesus leads in Nazareth. He obeys not only Mary, but also Joseph. They are but creatures and He is the Creator and Conqueror of the world, the great Wonder-worker Who has power to make even the dead return to life. Jesus lives in the most unassuming manner, in retirement.

There is nothing singular or extraordinary in His carriage, speech, or gesture, no miracles, no prophecies.

We long for publicity. Manifest thyself to the world! resounds in our ears, and is re-echoed in our hearts. It is never too early, so it seems, for us to appear in the arena of life. To exhibit ourselves upon the world's stage is our highest ambition. And this thought exercises a particular influence on our choice of a vocation, the desire of worldly honor alone, often determines for us our future.

But—what is of consequence in the end? That we do the will of God. Only that is great which is done because God wills it and as He wills it. Little, insignificant, vain is everything that is destitute of higher reference, that is outside of what is willed by God, that proceeds from low, earthly motives—that aims at self, stops at self, is consumed in self.

Jesus is subject; He works, He lives a hidden life. Thus, His Heavenly Father willed it, this suffices, and over and above this, Jesus seeks nothing. I seek not my own will, but the will of Him that sent Me.

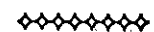
By suffering and waiting Jesus fulfils His Divine office of Mediator, even in the retirement of Nazareth, and makes these long years, as it were, a time of preparation for His future public life.

### God's Ordinances.

What God ordains for you alone is good and salutary for you. To force yourself into a prominent role is dangerous. If you do not succeed, the disgrace is so much the greater, the results more fraught with annoyance, the responsibilities so much heavier. And how can success be yours if God do not deign it for you, if His blessing be wanting; if, perhaps, your qualifications for your office be only an imaginary one? Even granting that you succeed and stand before men in grandeur and honor, greeted with shouts of deafening applause,—what is it that gives to actions true greatness, true nobility, value, fulness, merit, before God? The interior, the spirit, the fulfilment of the will of God.

O humble, industrious and patient Young Man of Nazareth! O Infinitely Wise God-Man! Teach me to will what the Heavenly Father wills and in the choice of a vocation to listen only to the call from above. Teach me to love what Thou hast loved; teach me to renounce what Thou hast renounced and condemned.

And now, in the days of my youth, O that I might think, speak, and act like Thee, and thus prepare myself for the future! Every round of the ladder of life, as I ascend it, has been sanctified by Thy holy footsteps. There is no footprint that I may not tread in, no track which I may not pursue. Never can I excuse myself on the plea that the path is too steep, too giddy, too difficult for me. Can I not obey? Can I not work and improve the present? Can I not live a retired, hidden life, and content myself with the Divine approval alone?



## HOME'S TREASURE.

Little pit-a-patter up and down the stair,  
Little peals of laughter echoing on the air,  
Little hands outstretched in love when I  
come at eve,  
Banishing the cares of day—things that  
pain and grieve.  
Little eyes a-dancing with merriment and  
fun  
In the hour of romping when the day is  
done;  
Home would be a cheerless place if you  
went away,  
For your smile makes Heaven every hour  
and day.

—Katherine Edelman.

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**THE CAPTAIN'S COMMENT.**

The wireless operator on a small vessel was allowed to take the wheel for a short spell. His first attempt was a poor show and the course steered was very erratic, as shown by the wake of the vessel.

Just as a rather bad zigzag was made, the captain arrived on the bridge, scowled, and remarked:

"Here, my lad, I don't mind you writing your name on the face of the ocean, but, for Heaven's sake, don't trouble to go back to dot the 'i's.'"

~~~~~

GREATER THAN THEM ALL.

The class had been having a lesson on prominent men of the day. After the lesson the teacher asked the children individually to name the prominent person they would most like to see.

Some said the King, others Charlie Chaplin, and many of them mentioned famous athletes.

After a time one small boy shouted: "Please, miss, I'd rather see my father's boss."

"Well," replied the teacher, "I should hardly think one would class him as a prominent man; but let us hear why you would like to see him."

"Because," was the answer, "I've heard father say that his boss has got two hundred hands."

◆◆◆◆◆

SMILE RAISERS.

"It seems to me, Mary, that you're marrying very hastily. What's the policeman's name?"

"I don't know his name, but I've got his number."

▼

Traveller (to taxi-driver, who keeps his hand extended after receiving legal fare): "It's no use showing it to me—I don't know a thing about palmistry!"

▼

Kitty: "They say, you know, that love makes the world go round."

Marie: "Maybe so; but it cannot make the eligible young man go round."

▼

Little Elinora, aged nine, who has recently moved from a distant city, corresponds frequently with Mary, who was her closest chum. A few days ago Elinora received a letter from Mary, in which she said:

"Tell me when your birthday comes, for I want to send you a present. My birthday is next Tuesday."

▼

A woman who had given a dinner-party met her doctor in the street the following day, and stopped to speak to him.

"I am so sorry, doctor," she said, "that you were unable to come to my dinner-party last night. It would have done you good to be there."

"It has already done me good," he replied, tersely; "I have just prescribed for three of the guests."

Science Siftings

(By Volt)

World's Brightest Light.

A short time ago the most powerful light-house in the world was lit for the first time. It is intended to light the airway from Algiers to Paris, and is built 1947ft above sea-level, on the plateau known as Mont Afrique, a few miles from Dijon.

Flashing at intervals of five seconds, the rays of the 874,000,000 candle-power light will be visible within a radius of 300 miles in clear weather, and from 100 to 125 miles in foggy weather.

Growing Grass by Electricity.

Experiments in the use of electric light at night for promoting the rapid growth of grass have been tried under outdoor conditions on a golf course in New Jersey (says a writer in the *Electrical Review*).

A clay gravel site was dug, and the top soil from another portion of the land used to provide about 15 inches of soil for the green. Over a portion of it were erected 24 special reflectors, each containing a 1000-watt tungsten bulb. The reflectors were hung four feet from the ground and gave a continuous even light. The weather was unfavorable to the rapid germination of grass seed, but the first seed came through under the electric light five days after planting.

Nothing came through on the unlighted portion of the green until two days later. At the end of three weeks the grass under the electric light had attained a general growth of nearly four inches, while on the portion of the green outside the lamps there was a growth of about one inch.

Clocks Without Dials.

The first clock of which there is any authentic record was invented by Richard de Wallingford, Abbot of St. Albans, in 1326. It was known to be going in the time of Henry VIII.

Some early clocks had no dials, so people had to wait until the hour was struck to learn the time. When dials were first introduced they only had one hand and only marked the hours. Later the hours were divided into quarters and "Jacks," or mechanical figures, struck the bells.

One of the earliest pocket watches known belonged to Oliver Cromwell (says a writer in the *Horological Journal*). This was made in 1625 by John Midnall, and was about the size and shape of an ostrich egg.

At that period watches became very fashionable and were often carried in the hand. There were no watch-glasses, and a shutter arrangement was used.

Fighting Disease From the Sky.

The malarial mosquito is being fought and defeated in its own strongholds by aviators armed with arsenical dust, which is spread in clouds over the malaria-breeding swamps.

The mosquito which carries the germ of malaria is a big black insect which breeds in low, swampy countries. At Mound, Louisiana, is a station situated in the midst of

the mosquitoes' breeding-places, where a group of scientists is studying the pest and seeking to devise a way to eradicate it.

Permission was given for the use of an aeroplane in some experimental work on the near-by swamps. One of the party believed that if calcium arsenate will kill the bot- weevil, it will be found equally effective on the mosquito and its larvae. So a certain section of swamp has been dusted with arsenate periodically, and the results are said to be quite satisfactory.

The value to the human race of these experiments can well be imagined. Statistics show the terrible mortality from malaria the world over. Medical science has made wonderful progress in dealing with the disease. The isolation of the malarial germ is a discovery of comparatively recent times, but if the source of infection can be wiped out, how much greater will be the accomplishment!

Would you Sell us an Evening for £1?

If you could make as much as £1 in only two and a-half hours of one evening, would you be willing to sell us that time? YOU can do both; sell us the time and make an even £1 between 7 o'clock and 9.30 of a single evening.

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You may not feel the need to prepare for a "rainy day"; lucky for you if you're right! But you can surely use extra money, whether it is for necessities or pleasures. And you can earn it too, just like hundreds of others are doing in their spare time, day or evening, by making *National Confections for us*. Motor trips are great fun. Hunting a six-letter word meaning cat is diverting. A good movie is worth the price of admission. But motor rides, movies, even cross-word books cost money. So do vacations. So do countless other things pleasant to have. To earn that money—easily, pleasantly, without experience—for these or any other wants—there's no better offer than the one that will come to you if you just

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TO MY PEOPLE

(Lead Kindly Light)

Doubtless you are aware England is now in the throes of her free trade policy—i.e., the open door. Prior to the war she was the receptacle for our enemies' goods and undesirables, thus allowing the latter to creep into every crevice of the Empire, to England's peril.

To remove past anomalies "Champion" suggests reasonable protection and a closed door to our enemies, which would enable England to be a much larger manufacturer, with better working conditions and wages for her workers, who have so nobly responded to the Empire's call. Meantime—

Fortify on "CHAMPION"

Muscle- and Courage-Raiser Flout

I have spoken.—V., Auckland

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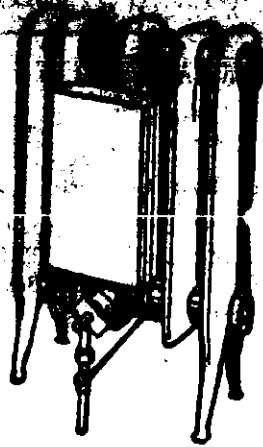
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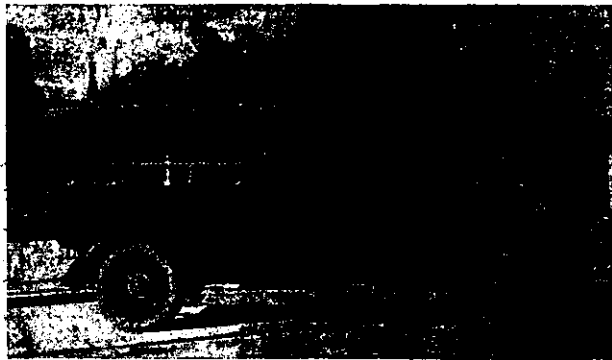
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