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DUNEDIN, THURSDAY, DECEMBER 6, 1923.

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No. 48

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GLEANINGS FOR NEXT WEEK'S CALENDAR.

- December 9, Sunday.—Second Sunday of Advent.
 „ 10, Monday.—Octave of St. Francis Xavier.
 „ 11, Tuesday.—St. Damasus, Pope and Confessor.
 „ 12, Wednesday.—Within the Octave of the Immaculate Conception.
 „ 13, Thursday.—St. Lucy, Virgin and Martyr.
 „ 14, Friday.—Within the Octave of the Immaculate Conception.
 „ 15, Saturday.—Octave of the Immaculate Conception.

St. Damasus I., Pope and Confessor.

St. Damasus was Pope from 366 to 384. He appears as the principal defender of Catholic orthodoxy against Arius and other heretics. He condemned the Macedonian and Apollinarian heresies, and confirmed the decrees of the General Council of Constantinople. He was very solicitous for the preservation of the Catacombs, and adorned the sepulchres of many martyrs with epitaphs in verse which he himself composed. For his secretary he chose St. Jerome, his faithful friend, and induced him to publish a corrected version of the Bible, known as the Latin Vulgate.

St. Lucy, Virgin and Martyr.

The island of Sicily honors St. Lucy as one of its most illustrious children. Accused of being a Christian, she steadfastly endured many torments rather than abandon her religion. She died in prison of her wounds, A.D., 304.

Grains of Gold

A SOLACE.

There was an ache in my heart yet I knew not why,
 There was a longing I could not explain
 For it seemed that no one understood,
 That my efforts were all in vain.

Why should I try? Why struggle on,
 With a load that none would share,
 I wondered until at eve I knelt,
 Near one whom I knew did care.

'Twas the Master within the monst'rance veiled,
 The same who long ago
 At twilight stilled the water's strife,
 When His followers could not row.

As I knelt at His sacred feet, I felt
 The touch of His wounded hands,
 The look of love from His longing eyes,
 A love that understands.

—MARGARET CLIFFORD.

REFLECTIONS.

For what remaineth when the soul is without spiritual delights, but for the flesh to turn back to its own delights? —St. Francis of Assisi.

To receive the Holy Communion every day I neither recommend nor discourage; but to communicate every Sunday I persuade and exhort every one, provided his soul be without any application to sin.—St. Augustine.

I ask not, Lord, to attain to Thy heights, of which my understanding is not capable; but I desire to understand in some measure Thy truth, which my heart believes and loves.—St. Anselm.

The form of God is a living form, a truly moulding form, and it fashions everything which receives it into the image of God.—St. Basil.

Charity is the bond of brotherhood, the foundation of peace, the link and strength of unity: it is greater than both hope and faith.—St. Cyprian.

Blessed are those whom the Day of Judgment introduces to endless rest.—St. Hugh.

If we walk before God in truth, uprightness, and purity of heart we have no reason to fear.—Life of St. Teresa.

The Storyteller

Knocknagow

OR

The Homes of Tipperary

(By C. J. KICKHAM.)

CHAPTER XL.—(Continued).

Mary ran to the window with quite an excited look. Was there some one who, to her mind, was a handsomer man than her remarkably handsome brother? She smiled at what she mentally called her foolishness, and the flush faded from her cheek. But her eyes sparkled, too, when she saw the person to whom Bessy alluded.

"Why," exclaimed Grace in astonishment, "'tis Fionn Macool!"

"Who is that, Miss?" Bessy asked.

"Oh, that's what I call *him*," she replied, pointing to Hugh, who had just come into the garden.

"You couldn't call him a grander name," returned Bessy. "Ho was the great chief of the Fenians long ago. The top of Slievenamon is called Shee-Feen after him. My grandfather would keep telling you stories about him for a month."

"What way does he tell the story of the Beauty Race? Is it that he had all the beautiful women in Ireland assembled in the Valley of Compsey, to run a race to the top of the mountain, and the first up would be his wife?"

"Yes, that was the way, Miss," replied Bessy.

"The longest-legged or the longest-winded was to have him. Do you call him a hero? The man was a savage, and the poor girls that came to grief in the race were most fortunate."

"Yes, Miss, but several great kings wanted him to marry their daughters, and it was all a plan to keep them from falling out with him. And there was one little girl he would rather have than the whole box-and-dice of them. So he told her to go fair and easy round by the Clodagh, and take her time, and not run with the rest at all. They all took to pulling and dragging one another the minute they started, and Fionn had Grauna in his arms on the top of Shee-Feen before one of them was half-way up the first hill."

"The moral of which is," said Grace, as she swung her pretty little cloak over her shoulders, "in running for a husband, 'take your time,' and 'go fair and easy,' and don't take to 'pulling and dragging' your rivals and get yourself pulled and dragged in return, besides losing the prize into the bargain. What's that you called the 'little girl he'd rather than any of them'?"

"She was called the Fair-haired Grauna—she was a namesake of your own—for Grauna is the Irish of Grace."

"Oh, I am quite proud to be the namesake of a lady so distinguished. And who knows but it may be an omen, and I may, like her, be clasped in a warrior's arms. Oh, those brave days of old, when one might win the love of some noble knight *sans peur et sans reproche*. When I think of it I am sick of your Apollos and your Adonises. In fact, Bessy, I could almost envy you your 'sergeant in the army.'"

"Whether you joke or no, Miss," replied Bessy, laughing, "'twas something like that was in my mind when I met him first."

"I wonder at you, who are such a patriot, Grace," said Mary, "to talk in that way."

"Oh, I was only thinking of the soldier in the abstract," replied Grace, with a frown. "And will not Mr. Lowe be an English soldier one of these days?"

"So I understand," returned Mary. "And how would you like," she added, turning to Bessy, "to have your husband with those soldiers who passed this way the other day to shoot down the poor people whose houses were going to be levelled if they offered any resistance to the crowbar brigade?"

"That's true," Bessy answered thoughtfully. "And I thought, too, how my grandfather was flogged in '98."

"But, Bessy," said Grace, as she drew on her gloves near the window, "how can you say such a black-looking fellow as that is handsome? I always set him down as the ugliest fellow I ever saw. And though I have modified that opinion somewhat latterly—particularly since I saw Mr. Beresford Pender—still it does make me wonder to hear him called a handsome man. Where, in the name of goodness, is the beauty?"

"Well, I don't know, Miss," she answered, laying down her work and looking earnestly at Hugh Kearney, "but see how strong, and manly, and honest, he looks. If a lion was rushing to devour you, or a ship sinking under you, wouldn't you feel safe if his arm was around you?"

"There is really something in what she says," Grace observed seriously. "If a lion leaped over that hedge and were about seizing you, Fionn would have him by the throat instantly. Apollo, too, would stand his ground in his cool way. But I strongly suspect Adonis would cut and run. Not out of cowardice exactly, but he always thinks first of his precious self, and would only remember poor me when I was already gobbled up."

"Are ye going to keep us waiting all day?" the subject of this not very flattering criticism called out.

"He is not inclined to go 'fair and easy,'" Grace observed. "Are you ready, Mary?"

"I'll be ready in a moment. I merely have to direct this letter to Father Carroll."

"By the way," returned Grace, "you did not show me that note Barney threw up to you the other evening. It has just occurred to me that Barney put Bessy's letter in his hat, too, and forgot it; and as hers was a love-letter, perhaps so was yours."—"That's all nonsense," said Mary.

"Did you ever see my brother Edmund, Bessy," Grace continued, "and what did you think of him?"

"He's a fine pleasant fellow, Miss," returned Bessy. "He used to be fishing with Mr. Hugh at the river, and they sometimes called in to have a chat with my grandfather."

"I thought he would come home at Christmas," said Grace, "but something turned up to prevent him. I wrote to him to say that he has no business here any more." And she nodded her head towards Mary, and then looked out at Mr. Lowe, in a way that made both Mary and Bessy Morris laugh.

"And did you tell him that Anne sent her love to him?"

"Yes, but that's nothing. I am quite sure Anne will end her days in a convent."

"I thought Edmund would be sure to win that prize for which so many are contending."

"You mean Minnie Delany? No, it will never come to anything. He has something in his head that I cannot make out. I heard Father Carroll and Arthur O'Connor jesting about it. Edmund says that he and Arthur always fell in love with the same lady by some fatality; and only that Arthur is to be a priest they would be sure to run foul of each other. Only think of a duel between two such bosom friends, about some beauty that didn't care a pin about either of them."

"Come away," exclaimed Mary, "unless you want to have Richard vowing vengeance against us." And she ran so precipitately out of the room, that Grace shook her head and knit her brows, as if she thought that between her brother and Arthur O'Connor and Mary Kearney there was most certainly a mystery, which, as yet, she could make nothing of. She followed Mary to the garden, leaving Bessy Morris in the little room alone.

CHAPTER XLI.—MISS KATHLEEN HANLY THINKS IT ADVISABLE TO BE "DOING SOMETHING."

"Ask Hugh to come." And Mary's somewhat anxious look brightened as she saw Hugh submitting to be led on with them by Grace, who seemed to take his compliance as a matter of course. Mary was a little afraid of being left alone with Mr. Lowe. His admiration had risen to such a height that it was really no vanity in her to consider a downright declaration of love within the bounds of possibility. Her good sense enabled her to see the folly of such a proceeding, and her good nature—to say nothing of the real liking she had for him—made her shrink from

wounding his feelings in any way. She said to herself that he would soon forget her in the bustle and excitement of the gay world. And if he passed on with nothing more definite than a bow and a smile—or she might have no great objection to a sigh—it would be better for both. So that Hugh's docility was a great relief to her, and she talked cheerfully, and even gaily, as they passed on through the hamlet, stopping occasionally to say a kind or pleasant word to the women and children, who always greeted her with smiles and sometimes with blessings. Nelly Donovan was examining one of her beehives, which had barely escaped being overturned by Kit Cummins's cat in endeavoring to escape from its deadly enemy, "Friskey Lahy" (in Knocknagow the patronymic of the owner was invariably bestowed upon his dog)—and Nelly became so eloquent in detailing the injuries and vexations brought upon her by Kit Cummins's cat, that Mr. Lowe forgot his own woes, and stopped to listen to Nelly Donovan's harangue with a more cheerful expression of countenance than he had been seen to wear for several days before. Then old Mrs. Donovan appeared, smoothing her white hair over her temples, after removing her spectacles, and had a word to say in private to Miss Kearney; so that a quarter of an hour was lost before the party came up with the doctor, who was waiting at the corner of the elipt hedge, and gazing pensively towards the old castle. Catching a glimpse of the redoubtable Kit Cummins herself, with arms akimbo inside the threshold of her own door, evidently prepared with a defence of her persecuted cat, the doctor thought at this rate they'd never reach the house on the hill; and, to avoid further interruptions, he proposed to turn in by the short-cut through Tom Hogan's farm. Whereupon Kit Cummins thrust her hair under her cap, and tried to bottle up her wrath for a more favorable opportunity; but finding the effort too much for her, she relieved her feelings by a long and well-sustained invective upon her next-door neighbor and all belonging to her. And the never-varying response on such occasions—"Gir-r-r-r out, you bla'guard!" fell with such piercing distinctness upon Mr. Lowe's ear, that he stood still in the middle of Tom Hogan's field, and gazed around in amazement—though the partition between Kit Cummins and her next-door neighbor was so thin that the purring of the vagabond cat could easily be heard through it.

Attorney Hanly laid down the newspaper and left the room so abruptly that his wife stared after him for a minute, and commenced rubbing her eyebrow. Mrs. Hanly had dropped an occasional hint during the morning, intending to lead up gradually and naturally to a certain subject with which her mind was occupied. But the abrupt and unexpected exit of Mr. Hanly seemed to have hopelessly disarranged her plans. Looking through the window she saw Mr. Isaac Pender shuffling up the avenue; and the attorney soon appeared wrapped in his great-coat, and met the old agent half-way between the gate and the house.

"Run, Lory!" exclaimed Mrs. Hanly, as if she saw there was but one chance left her, "and tell him I want some money."

Lory started off without his cap, and quite terrified old Isaac by simply pronouncing the word "money," and holding out his hand. It seemed to have a stand-and-deliver effect upon Lory's father too; for he at once thrust his hands into his trousers pockets, and then into his waistcoat pockets, and then into the pockets of his great-coat. The result appeared in the shape of two or three pound notes, two or three shillings in silver, and two or three pence in copper. Rolling all these into one bundle, Mr. Hanly thrust them into his son's hand, who ran back to the house rejoicing.

"Well, it is better than nothing," said Mrs. Hanly, after counting the notes.

"But I wonder why did he mind giving me the odd coppers?" Lory asked, dropping them into his pocket, and resolving to have a game of pitch-and-toss with Barney Brodherick and Jack Delany's apprentice, the first convenient opportunity.

"Ah, you don't know all the plans he has," observed his mother. "Don't you see I am now to suppose that he has given me all the money he has, and left himself penniless?"

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Lory uttered that startling two-fold sound he intended for a laugh, and evidently looked upon his father as a clever fellow. "I mdy as well keep this for myself," he remarked, looking at the silver in his open hand.

Scarcely had he uttered the words, when his hand was struck, and the money sent rolling about the floor.

"You must *not* keep it, sir. I don't know what you want of money. Come here and hold him, Kathleen."

There was a tremendous struggle between Rose and Lory for the money; but Kathleen, who was reclining with her lap-dog on the sofa, contented herself with holding the little animal fast, and trying to stop its barking. Mrs. Hanly quietly picked up one shilling which rolled against her foot. Rose seized another. But in spite of all she could do, Lory caught hold of the third and thrust it into his pocket. In vain did Rose exert herself, till she seemed in danger of bursting a blood-vessel, to pull Lory's hand out of his pocket. And finding the hand and arm quite immovable, she paused to parley and take breath.

"Now, what do you want that money for?" Rose asked, as she twisted up her hair.

"For the novelty of it," added Lory, jingling the coppers, which were all safe in the other pocket.

"No, sir; it is not for the novelty of it. I have found you out. Miss Lloyd, who hates you, because she thinks 'tis purposely to frighten her you talk loud, told me that she saw you call for three pints of beer at Bourke's; and that you drank one yourself, and gave one to Joe Russel and another to Brummagem; and that you talked and swaggered in a most awful manner. She could not understand half what ye said; but it was plain to her ye were steeped to the lips in iniquity, she said."

"And where was she?" Lory asked.

"She went in through the yard gate when she saw you in the shop, and remained behind the door while ye were there."

"I'm sorry I didn't know she was there," returned Lory; "I'd put Brummagem up to kiss her, and pretend he thought it was Kitty, the servant girl."

"O mercy!" exclaimed Rose. "What am I to do with him?"

"Who is this person you call 'Brummagem'?" her mother inquired.

"That horrid fellow with the black face," Rose answered. "They call him 'Lovely Delany,' too. I suppose because he is such a monster of ugliness."

"Don't mind her," said Lory. "He's Jack Delany's nephew. His face is black because he's a blacksmith; and they call him 'Brummagem,' because he was born in Birmingham, in England. I suppose they call him 'Lovely' on the same principle that you are called 'Rose,'" said Lory, with a laugh that would have been the death of his enemy, Miss Lloyd, if she were within reach of it.

"Don't be impertinent, sir," retorted Rose. "And didn't I see you playing pitch-and-toss at the end of the grove with this person and Joe Russel, and your other interesting friend, Barney Brodherick *alias* Wattletoes?"

"I suppose it was he gave poor Joe the black eye," Mrs. Hanly observed.

"Oh, no," said Rose, "that happened the last day he drove us into town. Grace Kiely can tell you all about it."

"The Kearneys are coming up through the fields," Lory observed—reminded of the fact by his sister's last remark.

"How do you know?" Rose asked.

"Because I'm after seeing them," returned Lory.

"I suppose Richard is with them?" Kathleen inquired with a yawn.

"Yes, he was on before the rest. He was looking back at them, or I would have spoken to him."

"Is Grace with them?"

"She and Hugh were talking to Tom Hogan, who is making drains in the field next the grove."

"Kathleen!" exclaimed Mrs. Hanly, bustling about the room to put everything in its proper place, "throw away that wretched little dog, and be doing something."

Kathleen started up, and flung her favorite from her—whose doleful whine was suddenly changed into a yelp. Lory having accelerated its exit with the toe of his heavy boot, as he hurried out to meet the visitors. Kathleen

looked about her, at a loss as to the "something" she ought to "be doing." She had a vague idea that her sleeves should be tucked up above her elbows; but as there was not a moment to be lost, she snatched a bunch of keys from the table and ran up stairs; with a view to coming down when called, with the keys at her girdle, and looking greatly surprised on finding her friends in the parlor.

The doctor's devotion was always looked upon by Mrs. Hanly as a means to an end; and we very much fear the fair Kathleen herself had come round to that way of thinking also. A lecture from her father—illustrated by divers examples within his own personal knowledge, of what the worthy attorney called "genteel beggary"—made a deep impression upon his charming daughter. And a question casually put by her mother, apropos of Dr. Richard Kearney, to the effect, "was it in his pocket he'd put her," helped also to give Kathleen's thoughts a practical turn. So that she only yawned and went on pulling her dog's ears as she asked "was Richard with them." But the moment she heard that Hugh was coming, Kathleen started up to "be doing something."

But it must not by any means be inferred that Hugh Kearney had won the heart of the beauty of Castleview; except in a general way. She had come to connect the very opposite of that dreaded "genteel beggary" with the idea of an extensive farmer, and lost no opportunity of recommending herself to that class of wooers. She had on one occasion all but made sure of a wealthy young farmer from the county Limerick, who had purchased some cattle from the attorney, and spent the evening at Castleview. The knowledge she displayed of everything connected with farming—and particularly the wisdom of her views as to the making of butter—made such an impression upon the gentleman from Limerick, that, over and over again (as he afterwards confessed), he found himself repeating the words, "This is the girl for me." And as Kathleen talked and talked in her bewitching way, the only question that troubled the young man's mind was, whether he would then and there ask the attorney off-hand to give him his treasure of a daughter, or put it off to the first Wednesday in the ensuing month, which was the fair-day of Kilthubber. But in the very moment of her triumph, Kathleen asked, with a look of the profoundest wisdom—"How many *hundreds* of butter do you put in a firkin in your part of the country?"

The young man stared; but Kathleen repeated her question with a look of self-satisfied experience that absolutely appalled him. In vain her mother made signs to signify that she had blundered; in vain her father's sarcastic laugh; Kathleen *would* know how many hundred-weight of butter went to a firkin in his part of the country. And she smacked her lips and sighed, and looked as if she had thought of nothing but filling firkins for the best part of her life, as she paused for a reply. To her astonishment, however, the young county Limerick farmer suddenly rose and took his leave; looking as if he found himself in a place where his pockets might be picked if he delayed another instant.

"O Lord!" exclaimed the young farmer, looking back at the house on the hill when he had gone some distance from it—as if to assure himself that he was safe—"O Lord, there's no depending on any of them. I was d—d near being taken in. I wonder did she ever see a firkin in her life? 'How many *HUNDRED* of butter do you put in a firkin?' 'Tis my opinion she don't know a firkin from a herrin-stand. Oh, and the way she talked! I thought she was the best manager in Munster. The fact is," he added, as if he had quite made up his mind upon the point, "they're *not* to be depended on."

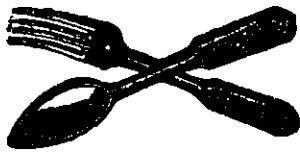
For nearly a year after, the young county Limerick farmer lived in perpetual dread of being "taken in"—the sight of a delicate white hand affecting him like a snake in the grass—and to put an end to his misery, by effectually guarding against the apprehended danger, one fine morning married his dairy-maid; the dairy-maid, in the innocence of her heart, attributing her good fortune to her blooming cheeks and a pair of soft brown eyes—never dreaming that she owed it all to Miss Kathleen Hanly's Brobdignagian ideas of firkins of butter.

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And now Kathleen tripped down stairs with the keys at her girdle, and, stopping in the middle of her song, looked so surprised to find that Rose was not all alone. She recovered herself sufficiently to welcome her visitors in the prescribed fashion. But as she looked around, and caught something like a malicious smile in Rose's eyes, Kathleen bit her lip, and immediately became intensely amiable.

The keys were a mistake; for Hugh did not come in at all. The lap-dog on the sofa would have done much better under the circumstances.

But that unhappy little lap-dog! How dearly he paid for these little mistakes and disappointments! The Brobdignagian firkin had well-nigh proved the death of him. For when his mistress flung herself on the sofa, after being informed that a firkin was never known to contain even one hundred of butter, she squeezed the poor creature's windpipe till its eyes seemed starting out of its head. And—as if the application of Lory's "blucher" were not enough punishment for one day—the fair Kathleen, on resuming her place on the sofa after seeing her visitors part of the way home, commenced knocking the persecuted little animal upon his skull with the bunch of keys; as if she were determined to practically test the truth of the proverb, "There's many a way of killing a dog besides choking him with butter."

(To be continued.)

Evening Memories

(By WILLIAM O'BRIEN.)

POSTSCRIPTA.

FROM DISCORD TO A WIDER NATIONAL UNITY—(Continued.)

A more impudent performance still, it was all effected to the war cries of "Unity!" and "Majority Rule!" These cries were raised against the men who were carrying out the policy solemnly ratified again and again by a United Party and a United Country. And they were raised by three or four disappointed politicians who had themselves trampled upon every principle of "Unity" and "Majority Rule" when they began the revolt against their leader, their Party and the policy the country had all but unanimously adopted as its own.

John Redmond's tame submission to the threats of "the determined campaigners" must, I am afraid, be debited with the principal responsibility for the catastrophe. All his countrymen honor the name of Redmond as a high-minded Irish gentleman, of sober judgment and respectable ability, but few except the uninformed English of the War years are likely to mistake him for a resolute Irish leader. Those worthy English Parliamentary men actually took it into their wise heads that Mr. Dillon's revolt which overthrew the policy of Conciliation in 1904 was really a revolt by myself against the leadership of Redmond, and have never taken the pains to unlearn their grotesque mistake! As it happens, Redmond could never have been elected to the Chairmanship of the Party had not Mr. Dillon's opposition to the choice been counteracted by my own active exertions in his favor. As a matter of fact, Redmond declared to his Party with the utmost frankness again and again that he and I were in perfect agreement in policy until my withdrawal from Parliament at the end of 1903, and that withdrawal would never have taken place had he been able to make up his mind to take a firm stand against the threats of one malcontent member of the Party to "take the field," and to "rend the Nationalist ranks asunder," if the policy Redmond believed in as profoundly as I were persisted in.* Redmond chose to retain the leadership by abandoning the lead. In the words of his own too famous apophthegm, he practised the doctrine: "Better

* Redmond's timidity about taking action at the time when action would have averted all the subsequent troubles may best be illustrated by a letter of his own, published now for the first time, after the *Freeman* had begun its revolt against the authorised National policy, but before Mr. Dillon had publicly committed himself. I proposed to Mr. Redmond to submit the following resolution to the National Directory:—

"That as the National Directory is the body authorised

to be united in a foolish and short-sighted policy, than divided in a far-seeing and wise one." He *did* keep the Party united, but upon a policy which ruined the country, and eventually ruined the Party itself as well. He followed his followers in treating as "a prisoner in a condemned cell" a Chief Secretary fresh from the abolition of landlordism, and quite notoriously ingeminating a similar Home Rule Settlement, and he and they combined with Mr. William Moore's small Orange group in the same voting lobby in the House of Commons in order to execute the capital sentence. Nobody who knew Redmond can be in any doubt with what a secret pang he put an end to Wyndham's Irish policy and to his career, at the bidding of the authors of "the shortsighted and foolish policy," who after some more years of short-sightedness and folly, put an end to his own career no less treacherously at Mr. Lloyd George's "Irish Convention," and expiated their follies at the General Election a few months later by undergoing an ignoble extinction themselves. The proofs of every statement here made are set forth in full in *An Olive Branch in Ireland and its History*, and no attempt was ever made to refute them.

by the Constitution of the United Irish League to decide upon all matters of National policy within the country, we invite those newspapers which claim to represent the Irish Party and the United Irish League and the interests of National Unity to give a loyal and cordial support to the above resolutions which the National Directory have adopted with the object of giving effect to the policy of conciliation which has been solemnly endorsed by the National Convention, by the Irish Parliamentary Party, and by the almost unanimous voice of the elective Nationalist bodies of the country."

Redmond's decision (or rather indecision) was conveyed in the following letter:—

Gresham Hotel, Dublin,

"7th Sept., 1903.

"PRIVATE.

"My Dear O'Brien,

"I have been turning over the enclosed again in my mind and the more I think of it the more I am inclined to disagree with the policy of openly attacking *at this moment*.

"I feel quite certain from what Dillon has more than once said to me that he would feel bound in honor to come out openly to defend Sexton and would, I am sure, say he approved of all the *Freeman* had said and done. This I would regard as a most disastrous thing. It would be taken by the whole country—friends and foes alike—as an end of Unity in the Party, as it would really be. If such a calamity be forced upon us we must face it, but I am dead against our issuing a direct challenge such as this would be, nor do I see any need for it at this moment. When the Directory speaks and when we take the platform, all misunderstanding of the situation will speedily disappear in the country, and if the *Freeman* attacks us—a most unlikely thing—we can deal with it then. *If we had a daily paper we could rely on, the situation would be different*, though even then I would be against this resolution. I hope you will think this over again. My view is quite clear and I am dead against it.

"JACK—J.E.R."

While Redmond hesitated (and it is only too certain, because he hesitated) Mr. Dillon acted, and before another month placed himself openly at the head of the "determined campaign" against the policy of his Party.

(To be continued.)

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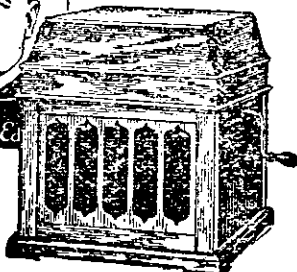
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The Dove of Peace

After the murky skies of England it seemed to Kate and Trevor that they were in an anteroom of Paradise when they reached San Remo. Neither brother nor sister had been in Italy before, and the dress, customs, and language of the people were as novel and attractive to them as the brilliant landscapes and cloudless weather. From Milan to Genoa they lived already in their surroundings, letting their eyes wander from snow-capped peaks to verdant slopes, groves of orange and lemon trees, stately palms, and then forests of live trees till finally the enchanted road between flowering camelias on one side and waves softly kissing the coast on the other, brought them to their destination.

"The religion, too, is in keeping with it all," remarked Kate, who though a Presbyterian, inclined to ritualism. "The statues and crosses that peep from among the leaves are the final note of harmony in the picture. Such buoyant temperaments, under such a wealth of natural loveliness, could not relish the harsh tenets of our cold Protestantism. Their ardent nature demands expansion in religious processions, flowers, incense and vociferous hymns."

"How about the Irish, then?" asked Trevor. "They are what, I suppose, we call fanatic in a land where it rains two days in every three of the whole year! So I cannot agree that climate affects religion. Besides, Catholics are found everywhere."

"Perfectly true," she assented, delighted to have aroused his interest. "How fascinating it will be, when we have acquired a better knowledge of their language, to go among the people and compare their views with those of their class we know at home! I don't feel as if I ever wanted to get away from this joy and splendor. Just listen to that ravishing orchestra! Half the charm is to guess that behind the screen of plants the good souls are playing in their shirt-sleeves. They all belong to the poorer class. Trevor! Let us settle here."

"I have no objection," he said vaguely, his mind already elsewhere, for the cloud she feared had again closed in upon him.

"Canst thou not minister to a mind diseased?" she quoted to herself in the solitude of her room, to answer, with discontent, that she evidently could not, for Trevor's fits of depression came and went as if he had not left Shropshire with its sorrowful memories. If only her own cheerfulness did not desert her! How ungrateful he was for the many blessings that remained to them! He was growing selfish. She, too, had lost a brother, and in such—

"No, no." She broke off her thoughts hastily. Never must she forget the greater burden of poor Trevor. How pathetic was his care for her! How gentle, how loving he was! She would devote her life to him.

"Is there anything in the world to compare with this?" she exclaimed as they were walking on the magnificent "promenade des Anglais," after viewing the little town and the vast sweep of sea.

She pointed out the Villa Zirio, with its Imperial souvenirs. Here it was that Frederick III. of Germany learned that his throat disease was incurable, and, nevertheless, hastened home to take up the sceptre of government for as many weeks as were still allotted to him. A noble and inspiring example.

"He felt he had a duty to perform, no doubt," said Trevor, when Kate recalled the episodes. "Perhaps he, too, was not loth to die. Is it a bright visia, the possibility of interminable years? Why do you think you can change me, Kate? I am what I am."

"You are not for a moment what you think you are!" she retorted. "But I am afraid you will spoil my enjoyment of this lovely spot. Do you really wish that we stay on here, Trevor?"

"Most certainly, Kate. We could find nothing better."

"You must agree in a heartier tone than that, or I'll

start you off again. Just tell me the flaw here, if flaw there be."

"The table d'hôte," he said abruptly. "I don't want to make acquaintances. If anybody addresses me I shall be rude."

"No, dear, you won't! You could never be rude, we know. But there will be no occasion to try. It is recognised by now that we wish to keep to ourselves, though I am persuaded it would be so much better for you, Trevor, to mix with your fellow-creatures and divert your mind from yourself. To get away among strangers was our goal. But where is the use if we cannot get away from our own thoughts? Dear boy, do not shun conversation? These people have also griefs and preoccupations, and hearing of them may do us both good. Who, in this life, is without trouble?"

"When I am back at work," he said drearily, "perhaps I shall feel better, and behave better. I am sorry for you, Kate; but, if you only followed your own inclination and paid less heed to me it would make me—less guilty towards you."

She took him at his word, and that evening chatted pleasantly with the white-haired French woman and her pretty niece at an adjoining table. In spite of himself Trevor could not help being interested; and, when he perceived that the young girl avoided further intercourse with them, or with the rest of the hotel inmates, his sympathy was aroused and he showed her that he respected her wishes. The aunt was garrulous, and supplied most of the conversation, frequently dropping into French, which delighted Kate, who found herself developing linguistic knowledge that had lain dormant since the schoolroom.

The hazards of a long excursion in which the parties met and kept together revealed to Trevor that Mdlle. Bou-treux courted solitude in order to study for an examination at the Sorbonne. The holiday, on which her family had insisted, was a drag on her work, and she stole as much from it as her aunt's vigilance allowed. The serious bent of her mind appealed to him just then when distractions and amusements were loathsome, and he ventured to offer assistance with her studies in English literature. Soon he grew accustomed to watch for her in the narrow not over-clean alleys of the old San Remo whither few visitors found their way, and which the French girl threaded daily in her passage to the little church that crowns the hill.

Thus they came to talk of religion, and to discuss the idea of different natures demanding different ways of expressing religious feelings. He discovered that she was better acquainted with some aspects of English literature than himself, and she grew quite animated in developing her theory that it was a question of individual character, and not of national and climatic, with regard to forms of worship.

"You must read Martindale's *Life of Benson*. After reading the set, well-ordered life of an English clergyman of your Established Church, he goes to Rome and let his big heart and rich intellect run riot in chaunts, pageants, incense, and even, as he phrases it exultantly, defiantly—'among idols!' He cannot have his fill of pomp and imagery to satisfy his soul-longings to adore his Maker with all his senses, and all the created objects within his ken. Yet he was resigned to do without much of what had so appealed to him in his own country where conditions imposed restraint, and opinions as well as circumstances are not conducive to exuberance of display. The Church knows variety and that is why she is all things to all men—"

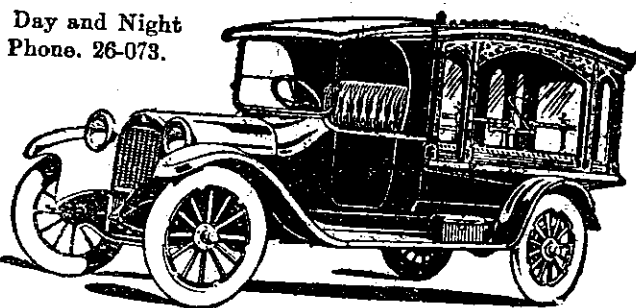
She broke off suddenly, noting the bitter, doubtful expression of his face. The soured and melancholy youth had excited her compassion from the first day she saw his sister's efforts to dissipate his thoughts and awaken his interest in his surroundings. His silence at the present moment caused her to avoid allusion to religious subjects in their future conversations. She became aware, however, of his frequent presence in the little church. He followed her in her morning climb to Mass, and knelt behind her, timidly offering his company on the homeward descent from "old San Remo" to "San Remo by the sea."

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finding her pensive, and strangely sad, Trevor's heart overflowed and the inevitable burst of confidence came. Her soul and brain were so well poised, her judgment so sound in all things, he felt that he owed it to himself to bring his secret burden of sorrow to her knowledge.

"Your society has meant snatches of peace and comfort to me," he began, as they sat together on a bench overlooking the sea. "But you would shrink away if you knew all about the criminal beside you!"

She glanced at him, startled; but then said gently:

"I do not think so. God alone is our Judge, and which of us on this wide earth has not sinned?"

"Few, however, as I have," he answered in a low voice, "I am cursed for ever. Like Cain, I have slain my brother!"

"Oh, how sad!" was her exclamation. "Poor boy! Poor boy! How sad for you! I am sure you never meant to hurt him!"

She laid her hand impulsively on his sleeve. Her spontaneous sympathy overcame him, and it was some time before he could continue.

"Of course it was an accident; but remorse pursues me. We were fencing. Both got heated, I think. There were some savage lunges, and then suddenly he was on the floor, pierced through the side. 'Hold me up, Trevor!' he said, and that was all. There was an inquest."

"How you must have suffered," she said after a while. "But God knows it all. He will send you comfort in His own time."

"Are you not shocked, horrified?"

"Who could be anything but full of pity for you both? It might have been you, as it was he. Surely no reproach attaches to you. Even if you were guilty of carelessness—it is all blotted out. You have confessed it, and done penance?"

"You forget I am not a Catholic. I have never been to confession."

Then, indeed, her compassion was great. She reflected and wondered whether he might, nevertheless, unburden his soul to a priest, and get a blessing.

"I have often longed for such a confidant," he admitted. "I am obsessed by the remembrance of all the unkind things I ever said or did to him since we were boys together. I look on myself as a monster for whom there is no hope, here or hereafter. It is so terrible to be cut off from him, to be unable to let him hear—to go on living unable to reach him—" He broke down.

"Oh, but there is a way," she said with exaltation. "You must become a Catholic and have communication with the supernatural world. Then you can confess all that you reproach yourself with in the past; and you can help him, too, by praying for him. Do not be miserable any more. It was the Will of God that all this should happen, so that you might find Him. Don't you believe that He is watching over us, and that He loves us, and wants us to serve Him in weal or woe?"

Trevor was staring straight in front of him. Her voice was music in his ears. This modest, laborious French girl, whose aim was to earn a livelihood for herself and her aunt, had shown him the first real ray of comfort that soothed his soul since the tragedy. She had the remedy for all his pains. She showed the way to forgiveness and atonement.

"I will apply where you advise," he said resolutely, "and when I feel indeed shriven may I come to France and tell you so?"

"Assuredly!" she replied, blushing, but committing her future with less hesitation than she would have felt had she known the rank, wealth, and title that awaited her in England.—Ben Hurst, in *The Catholic Fireside*.

◆◆◆ The Good Press

The Pope is anxious for the diffusion of Catholic papers among the faithful. If there is a neighbor of yours too poor in purse or spirit to subscribe to the *Tablet*, begin the new year by having it sent to him for twelve months.

◆◆◆ GOITRE.

A lady at Lower Hutt, Wellington, reports that she has been cured of Goitre of many years' standing, by using Q-tol on flannel bandage for three weeks.

"Australia's Wild North-West"

M. P. Adams, the well-known Australian traveller and writer, writes:—

A small band of Salesian Fathers of Ven. Don Bosco, whose Mother House is in Turin, Italy, are going to the Wild North-West of West Australia to take over the Missions already established in the Kimberley Division of that Territory.

They are to work in one of the least known parts of the great Australian continent which covers a greater area than the 48 States of the United States of America.

Fifty odd years ago there was no European settlement whatever within this vast tract of country of which I write, while the latest census returns indicate that there is even now only a white population of somewhat less than 7000 souls, exclusive of aborigines, in the whole of the North and North-West Australia. In the Kimberley Division alone there are under 2000 whites.

From the year 1628 onwards the North-West Coast was visited by many hardy and intrepid mariners, including Dewitt and William Dampier, but it was not until 1837 that the first definite attempt at exploration was undertaken on behalf of the British Government by Captain (afterwards Sir George) Grey. The expedition did not accomplish its object, which was to penetrate through the Kimberleys to Perth on the Swan River, but was successful in discovering several of the principal Northern Rivers, and leaving a valuable record which constitutes even to-day a work of frequent reference. The discovery of gold at Hall's Creek helped towards the definite settlement of the country.

A wild coast dotted with innumerable small islands and coral reefs, where treacherous tides play all manner of tricks, its inlets, bays, and rivers teeming with strange, beautiful, and edible fish, turtles, sea-cows, giant stingrays, enormous sharks and alligators, and for hundreds of miles inhabited only by tribes of wild blacks (Australian aborigines) with here and there a small township or Mission station, such is the rugged and broken seaboard of the North-West where the Salesian Fathers are to take up their splendid missionary work.

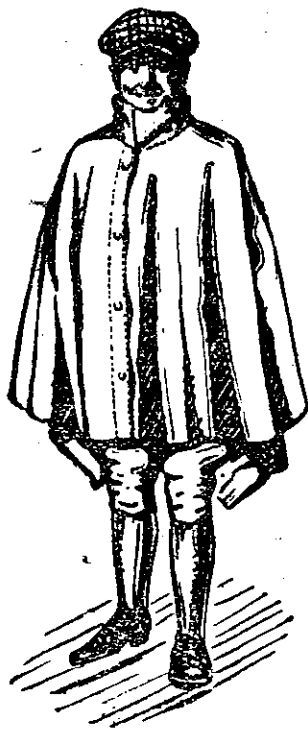
When they reach Perth, the capital of Western Australia, they will have yet to travel over 1200 miles by steamer up the coast to reach Broome, which is the headquarters of their Mission. Broome is the centre of the great pearling industry in West Australia, and here there is a very mixed Asiatic population engaged in this industry. The township is very scattered and consists of about 4000 souls, including Japanese, Malays, Manilla-men, Cingalese, Aborigines and about 500 whites. There are several hotels, two hospitals, a number of pretty bungalows, stores and a few churches.

The climate is very severe on the population, and the death rate is very high, especially from fever. It is best only to drink water that has been boiled. The mean temperature at Broome is 79 degrees, while in the sun the heat often touches nearer 160 than 150 degrees. The only way of travelling from one end of this scattered little town to the other is either by auto, which costs a "quarter," or per boot, and to do much walking when the sun is at its full strength is to look for trouble—many strong men have been knocked out by the sun in these parts.

About 100 miles north of Broome is the old Mission Station at Beagle Bay, established over 30 years ago, and run for many years by a German Order of the Church.

The Mission itself makes quite a little village with its sixty buildings scattered picturesquely over some thirty acres amidst grass plots and palm trees. Water is obtained by sinking wells, which form the source of the irrigation system of this Mission and numbers of other settlements in Australia. Strange to say, many of the rivers and sources of water supply are under the ground, and by sinking wells or putting down an artesian bore a wonderful supply of water may be secured in the most unexpected spots in almost any part of the Australian continent. The Fathers find it hard to grow vegetables, except a few melons and pumpkins. White ants are prevalent, which prevent the growing of fruit trees. There are some fine date and cocoanut palms.

About 250 aborigines live permanently at the Mission,



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and others from the surrounding district make an occasional visit. Beagle Bay Mission takes in 2000 acres freehold and 8000 leasehold over which the Fathers run 3500 head of cattle, 400 goats and 100 pigs. There are about 30 horses on the place, but these are difficult to keep owing to the Kimberley Disease. Mules are being tried here. There are 40 splendid working bullocks.

Apart from the Fathers and Brothers who are at present at Beagle Bay Mission, six Sisters are also laboring there. The place offers great possibilities for further development.

So far Missions have only been established on the coast of this vast territory as they are much more accessible by water than overland. In the Kimberley Division alone it is claimed that there are 40,000 aborigines, numbers of the men standing 7 feet tall and most of these tribes resent the intrusion of the white man.

Several remarkable characters live on this coast. At Tyra Island, King Sound, which is reached through wild and bubbling tides, M. d'Antoine, a very stout Frenchman, has lived for nearly forty years. He owns a lugger, and his residence consists of a paper bark hut. At his little settlement there are about 40 aborigines—men and women, and a few children, mostly clad in garments that would disgrace the shops of the lowest class of second-hand clothes dealers to be found in any city in the world. M. d'Antoine is a class of beachcomber not unknown in the South Seas. Four and a half miles from Tyra Island is Sunday Island, or Ewenu (native name), where Mr. Sydney Hadley is in charge of a Mission Station. The passage between Sunday Island and the mainland—the western side of King Sound—known as Escape Passage, is used by steamers plying along the coast when calling at Derby, the little port at the head of the sound. The water in this passage eddies and swirls in such a fierce current that it is very dangerous to small craft. The speed of the current is caused by the rapid rise and fall of the tide, and the water rushing through such a narrow space. Sydney Hadley supports his Mission by obtaining trocus shell which is done by the blacks. It is from trocus shell that pearl buttons are made—an industry which keeps a whole town engaged in France, and also many factories in Japan.

North from the Sound a section of the coast is known as the Graveyard, tiny islands and reefs dotting this area to such an extent that it requires most careful navigation to get a schooner through safely. However, it is in Whirlpool Pass where the power and peculiarity of the currents are very apparent. When Capt. Johnson took the *Cullulla*—the little schooner which carried the North-West Expedition, under the leadership of E. J. Stuart, of Perth, and with cameraman William Jackson, through this pass, the vessel made three complete turns as the tide took charge of her and simply did what it liked with this man-made work.

Unless a vessel is taken through this pass at a most advantageous time, the Pass is unnavigable. It is four miles long, half a mile wide, shaped like a boomerang, the sides of the pass being formed by rocky hills which often run up to a height of 400 feet. The rise and fall of the tide is 35 feet. In Collier Bay there is a small inlet known as Dugong Bay, so called because it is a great feeding ground for the Dugong or Australian seacow. This is a mammal, and is said to be the origin of the mermaid legends, because it suckles its young by holding it to its breast in the same manner as a mother suckles her babe. The Dugong is hunted on similar lines to the whale, but owing to the tremendous thickness of its hide, which offers a stout resistance even to a steel harpoon or steel-capped spear, the hunting of it is not always carried out with success. In Queensland the Dugong hide is treated and turned into leather, and use is made of the flesh and the oil. In the North-West the flesh forms the only fresh meat supply to be had on the coast. The meat has a flavor somewhere between that of beef and pork. The oil has splendid medicinal qualities, and its powers of penetration are astounding. Quite a lot of this oil is in general use in Eastern Australia to-day.

Round the coast there are beautiful coral formations, islands inhabited by wild tribes, other islands which are merely the home of thousands of great turtles and wild birds, such as sea-hawks, while the hinterland stretches

away for a thousand miles to central Australia. These great spaces of territory are splendidly grassed and there are cattle-ranches covering 600 square miles, where supplies are carried from the coast to the homesteads of these enormous ranches by the aid of camel trains. Camels were brought to Australia in the first place for the use of the early explorers and surveyors. They have proved invaluable to the people "out back" (in the wild country) and also to prospectors. On the Montgomery Islands a tribe of blacks live whose tribal markings and body ornamentation is said to be the most unique in Australia. This is a custom that the Salesian Fathers will encounter with surprise. These cicatrices are brought about by opening up the skin with a sharp shell or a piece of stone, and by rubbing in mud obtained from the roots of the mangrove shrub, which flourishes in the stale water. When fully developed they are quite soft and velvety to the touch. This peculiar work of ornamentation is usually carried out by the wife of the man; she is known as a *lubra*.

The writer also refers to the Drysdale Mission on the Drysdale River—Napier Broome Bay—in a section of North-West Australia which is about the least frequented by white people. The Benedictine Fathers there are very seldom visited. Their only communication with the outside world is by means of the schooner *Saladore*, which arrives once a year from Broome with supplies. Occasionally a lugger or vessel may drop anchor in the bay, and some people come ashore, but the Mission is so far away out of the world that very few people even in Australia know of its existence.

The Mission covers about three acres, and here rice, bananas, tobacco, sugar-cane, rubber, cocconut and date palms grow splendidly. Water is obtained from wells. There is also a splendid supply of melons, pumpkins, beans, tomatoes, onions, and peanuts, and some splendid grazing country is to be found all around this pretty bay.

In Napier Broome Bay, close to the Mission, some tremendous stingray fish and big sharks are to be caught. There is also an abundance of fish in these waters. The climate is, of course, tropical, and the mean temperament would be about 80 degrees. East of Napier Broome Bay is the Cambridge Gulf, and at the head of this great body of water is Wyndham, the little port for the cattle country of the North-West. The Government of West Australia has erected a fine freezing works at this township, and there is every prospect that the township, which till a few years ago held a population of 250 souls, will forge ahead. There is no doubt about the possibilities of North-West Australia for those in a position to go forth into virgin country and build up a cattle-ranch, a plantation; or engage in fishing on a large scale. It certainly provides an astounding field for one who seeks adventure, because, unlike the South Seas and Africa, the North-West has not been over-run by explorers and seekers after excitement. For the man who thirsts for adventure let him venture into the wilds of North-West Australia and he will get his fill.

Lewisham Public Hospital, Christchurch

In a marquee erected in the grounds at Lewisham Hospital a large and very representative meeting was held yesterday afternoon (says the *Christchurch Press* for November 26) to consider ways and means of raising money to further the scheme of building the Lewisham Public Hospital, in which the sick poor of all denominations will be nursed free of charge.

In the unavoidable absence of Mr. Walter Clifford, who was out of town, Mr. William Hayward presided, and, after briefly welcoming the visitors, on behalf of the Reverend Mother, he called on Mr. Thomas Cahill to explain the business of the meeting.

It was the earnest desire of the Sisters of Lewisham, Mr. Cahill said, to open an up-to-date hospital to provide efficient medical and surgical treatment for the poor. They were appealing for funds to build and equip the Hospital, which, when erected, they would staff and manage gratuitously. Thirty-four years ago, in accordance with the precepts of their Order, which enjoins on them the work of caring for the sick and needy, they had established a public hospital in Sydney. In 1890, the year in which the Hospital was opened, 78 in-patients were treated there.

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The institution which it was hoped would soon be opened in Christchurch, would be worked on similar lines to the Sydney Hospital. The committee had in hand approximately £6000, the result of a bazaar, trotting meeting, and garden party held last year. When £10,000 was in hand, the foundation stone would be laid on ground owned by the Lewisham Hospital, adjacent to the grounds of the Private Hospital in Bealey Avenue. Mr. Cahill asked the meeting to decide on the most practicable means of raising the money to enable the Sisters to begin this altruistic work.

It was unanimously decided to hold a monster garden party in the Lewisham Grounds on the first Saturday in March and seven stalls were allotted to volunteer stallholders, including representatives from Sumner, Brighton, Halswell, and Addington, and a capable committee will have charge of the various side-shows. Official sanction is being sought for an art union, in which the prizes will be £400 worth of gold nuggets from the West Coast.

Before the meeting adjourned, those present were entertained to afternoon tea by the Reverend Mother and Sisters of Lewisham and a meeting of stallholders followed.

Mention was made at the meeting of the new X-ray department and the Pathological department, which have recently been opened at Lewisham, and for which a special staff has been brought from Sydney. These two important departments are the first step towards the equipment of the proposed Public Hospital, for the inmates of which their apparatus and staff will be available.

The Most Revered Ruler in Europe

At the zenith of his pride, a certain Emperor William the Second of Germany, clad in resplendent uniform and decked with flashing emblazonry, called one day on a demure little Dutch lady. Neither taller nor prettier than Queen Victoria, she was like Queen Victoria, a sovereign in her own right and fully aware of the fact. Plain in dress and dignified in demeanor, Queen Wilhelmina, as she entertained her formidable neighbor, was every inch a monarch. "My Potsdam guards," remarked the Emperor significantly, "stand seven feet high." "Indeed," said the Queen calmly, "and when I order my dykes to be thrown open, the water is ten feet deep." It was a bold repartee. The House of Orange, which withstood the might of Spain, which for a time governed England, which humbled King Louis XIV., of France, was unafraid of the House of Hohenzollern. Belgium might be invaded, but Holland was not to be cowed into surrender and annexation.

To-day, Queen Wilhelmina still sits calmly on her unshaken throne, and again is William of Germany her guest. But under circumstances how different! His Potsdam guards, seven feet high, are all disbanded. His gorgeous uniform survives only as an empty memory of a greatness that has gone. He can neither threaten, swagger nor boast, but can only beseech. And the little lady, who so bravely defied him in his power, has become at once his protector against an avenging justice and his jailer. Her dykes are still intact. Her land is still inviolate.

And to political offenders, that land offers the right of asylum. By the Allies, William of Hohenzollern is branded as a criminal; but with stubborn nonchalance Holland dares a score of nations to remove a guest over whom she has thrown the shield of her hospitality. William is reprieved; a widower, he marries again in haste and repents at leisure.

Queen Victoria ruled England without being English. But Wilhelmina personifies her people. In face, in figure, in faith, she is the typical Hollander, with the Hollander's solid reserve of practical wisdom. The Dutch are to-day the best behaved, the most sagaciously governed and—per head of population—the richest nation in the world. And it is Wilhelmina who has saved them from ruin. She accomplished this triumph not by doing anything in particular, but simply by being herself. The fact that she was born and lived was enough to preserve the independence of her country during a period of unexampled danger.

Germany had two reasons for coveting Holland. With Belgium, this little land lies athwart the mouths of the Rhine, which the Germans wished to make wholly their river. And the Dutch, while crowded at home into a few sand-dunes, have a large empire abroad. Her colonies cover 783,000 square miles. Borneo, Java, Sumatra, New

Guinea—with Dutch Guiana in South America—contain rich and immense resources of every kind. To attach these possessions to Germany, and with them the Belgian Congo, was William's ambition. And if there had been no Wilhelmina, the conquest would have been comparatively easy. On the chessboard of a troubled planet, Holland was thus a pawn, covered by the Queen, who alone prevented the capture of the pawn by the knights on the other side.

The trouble with the House of Orange has been, more than once, a threatened failure of the succession. In the seventeenth century, King William and Queen Mary governed England, but they left no heir. And in the nineteenth century William III. ruled Holland for forty-one years, but when he died in 1890 his only child was a girl of ten—Wilhelmina—and she was the child of his second marriage. Until she came of age, her mother, Queen Emma, acted as regent, and the sole thing that mattered was Wilhelmina's life. Statesmen speculated on her health as they speculated on the terms of a secret treaty. But the throne, though only occupied by this girl in her 'teens, did not actually fall vacant, and when she was twenty-one years old, Wilhelmina was married to Prince Henry of Mecklenburg-Schwerin. The prayer of her people was that the union might be blessed with a numerous offspring. But there were repeated disappointments, each of which was a political as much as a domestic event. In 1909, there was born, however, one child, again a girl, in whose precious person the hopes of Holland are vested. On her head have been showered the names Juliana Louise Emma Marie Wilhelmina, but they all belong to one princess—by so slender a thread does a dynasty survive.

With Germany a republic, Holland is for the moment safe. But if the succession had lapsed, say, ten years ago, Germany would have been the power to propose a new sovereign, who, by the laws of heredity, would have been a German prince. Holland would have been reduced to a subject kingdom, like Bavaria, Wurtemberg and Saxony.

It is thus no wonder that Queen Wilhelmina stands stiffly by her etiquette. It was this same etiquette that held back the aggressor. Depending himself on the hereditary principle, the Kaiser dared not openly flout the hereditary principle in a family related to himself. Hence, Queen Wilhelmina's firm insistence on her position as head of a state. She is the last person in this world to say, like Prince Louis Mountbatten, that she doesn't care "a hoot for royalty," nor will Juliana be brought up, flapper-wise, to smoke cigarettes. Neither Juliana nor her illustrious mamma will risk their necks, whether on the hunting-field or in a flying-machine. The basis of their philosophy is solid sense, on mother earth, and no needless risks. Princesses of the House of Orange are too rare to be thrown away.

Queen Wilhelmina thus upholds the old and serious conception of royalty. King Albert cuts the red tape and takes a holiday in the United States. But his staunch little neighbor says, "No; if the President of the United States cannot call upon me, I cannot call upon him." The Queen who lined up Holland against Germany claims an absolute equality with the great republic of the new world. The meaning of her remark is to be found probably in the fact that she has received an invitation to the Huguenot-Walloon Tercentenary, to be arranged for the year 1924, by the Federal Council of the Churches of Christ in America. This occasion will celebrate the founding of New York and the Middle States by Walloons under the Dutch West Indies Company in 1624. On this most interesting festival, might not there be some adjustment of procedure which would meet the Queen's scruples and so enable her to be present?

The Dutch are democratic. They do not conceal their opinions, even from their Queen. In 1921, she opened her Parliament, as they do in England, driving there in a gilded coach and reading her speech from the throne. But this did not prevent pacifists interrupting her with a demand for the release of a conscientious objector called Groenendaal and, at times, the unemployed in Holland, as in Britain, have been vocal. Although the Dutch have close affiliations with Germany, it is with the British that they are nearest akin in temper and thought. They are taught to speak English as their second language and their life is on the ocean. And it was their Constitution, as much as anything in Britain or France, which suggested the Constitution of the United States. Queen Wilhelmina is well aware that, under the form of a monarchy, she is really the head of a republic.—*Current Opinion.*

Current Topics

Dr. Plate of Jena

Another corroboration of Bacon's well-known saying is afforded by the attitude of Dr. Plate, of Jena University, one of the most eminent of German scientists in our day. This gentleman, the successor, of Haeckel, was at one time an ardent champion of Monism. That, with increase of knowledge, he has changed his views is clear from a recent pronouncement in which he says (according to the *Ave Maria*):

The Natural Sciences confront all ultimate problems hopelessly. They can do no more than register facts and phenomena in their mutual dependencies, and are powerless to reveal the first cause of being and becoming. There is profound wisdom in the old dictum that religion must be preserved among a people. A nation without religion will, sooner or later, inevitably succumb to inward corruption; no merely ethical training is sufficient. I trust I have shown how the battle so long waged by materialists against the fundamental principles of Christianity gains no support from the findings of Natural Science.

"A nation without religion will, sooner or later, inevitably succumb to inward corruption; no merely ethical training is sufficient." We recommend Mr. Parr and his merry men to sit up and take notice of this grave warning. In this, Dr. Plate but repeats what experts all the world over have long been saying about the fruits of a system of education which banishes God from the schools of a nation. Whether it be soon or late that she will succumb, there is no doubt about the fact that, owing to the loss of religion in this country, New Zealand is visibly a prey to inward corruption at the present time. For that we may thank people like Sir Robert Stout and our Ministers of Education.

Church Statistics

Some time ago a correspondent asked us how many bishops were likely to be present at the next session of the Vatican Council. Presuming that whenever the session is held all bishops who are not detained in their dioceses owing to some good reason will be present, we thought it likely that the attendance might be in the neighborhood of two thousand. We find we were slightly above the mark, as according to the official data of the *Anuario Pontificio*, for 1923, the Catholic Hierarchy consists of 65 Cardinals, 8 Patriarchs, 335 Archbishops, of whom 119 are titular, 1354 Bishops, of whom 480 are titular, 18 Delegates Apostolic, 191 Vicars Apostolic, 68 Apostolic Prefects—all of the Latin Rite. The Oriental Rites have 6 Patriarchs, 22 Archbishops, 49 Bishops, 6 Vicars Apostolic. Eight countries—Argentina, Belgium, Brazil, Chile, France, Germany, Peru, and Spain—have ambassadors at the Vatican. Twenty-five nations are now diplomatically represented, as against thirteen in 1913. As the number of Bishops present at the sessions of the Council in 1870 was about 700, it will be seen at a glance what marvellous progress the Catholic Church has made in half a century. Cardinal Gibbons was the last Bishop who was present at the Council. Bishop Moran also assisted at it. Archbishop Redwood, whose jubilee New Zealand will be celebrating in three months time, is the oldest living Bishop, and was consecrated only a year or two after the close of the sessions. His long and fruitful episcopate has ex-

tended through the reigns of five different Popes, and he is hale in body and active in mind still on the threshold of 1924, which will be the fiftieth anniversary of his consecration by Cardinal Manning. The statistics given above, remind one of what wonderful development he has seen take place, notably in America and Australasia.

Bible-in-Schools

The number of earnest people who recognise that, owing to the action of an atheistic Government in driving God from the schools of New Zealand, the country is being eaten, and not slowly, by the cancer of inward corruption, is steadily increasing. What is more to the point is that among thinking Protestants, to whom religion is not a mere habit to be put on or off like Sunday garments, the conviction is becoming stronger that the only remedy for the evil is the widespread foundation of schools like ours. The Sunday School is an admirable thing, but it is not effective, as results prove. No matter how earnest the teachers may be, no matter how able they be, they cannot struggle against the obstinate fact that they have only one half hour in the week, while all the other days and hours, the children are practically taught that religion does not matter much, that as compared with singing God Save the King or saluting a flag on a pole, it is unimportant. Equally impotent and more futile is the Bible-in-Schools remedy, especially if the Sacred Scriptures be regarded as a colorless book to be taken as the basis of colorless ethical generalisations. The following criticism, by Father Blakely, in *America*, puts the case clearly and forcibly:

Generally, the practice is championed by well-meaning men and women who understand the dreadful results of schools from which all religion is excluded. But if the teacher, the living guide, is sternly forbidden all "note or comment," it is somewhat difficult to understand why his place could not be taken by a phonograph. Surely, it cannot be maintained that the Sacred Scriptures, viewed as a fount of ethical and moral teachings, are self-interpreting. Many texts of first importance are capable of varying and, often, of mutually exclusive meanings. If Sunday observance is desirable, what help can be gained from the Bible which, very plainly, tells the child to keep holy the Sabbath? But if the Bible is not regarded as an aid to good morals or correct ethical standards, why read it at all? To propose it merely as a model translation, is to degrade it in the eyes of all who believe that it is God's Word.

Again, there is something incongruous in a plan which permits the New Testament to be read to the children by a Jew, the Old by an atheist, or either by a teacher quite indifferent to all religious belief. It may rightly be asked whether such a teacher is capable of reading the text "without note or comment," since his very attitude, his approach, his tone of voice, can form a very telling comment. There is an instance, apparently well authenticated, of a young woman fresh from a training school in which she had lost all religious belief, who read the story of St. Peter walking upon the waters, and after a pause, said brightly to the children, "Well, can anyone tell us a story this morning?" As no one answered, she proceeded to relate a tale of the wonderful feats performed by Indian faquirs. Technically, she had read the Bible "without comment"; practically, she had endeavored to destroy in the minds of the children the effect of the great-hearted Peter's "Lord, bid me come

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to thee upon the waters." It is possible that a carefully selected list of readings from the Bible might be found a literary aid to the children. But considered as a substitute for definite moral and ethical instruction in the public schools, bible-reading is practically worthless.

A Round Trip

A certain traveller started from Dunedin recently, and made his way to the Ferry boat, described officially as the Union Company's T.S. Maori. He landed in Wellington on a Wednesday morning, a fact which is in no way remarkable, and is mentioned here only as a date on which the round trip began which ended in Wellington on another Wednesday afternoon, two weeks later. Nothing remarkable about that either, of course! But as our traveller claims to have put up somewhat of a record in the fortnight, these trifling preliminary observations will be forgiven him by all right-minded persons. The evening after landing at Wellington was the time of his arrival at distant Napier. Next day, he visited an old friend among the green pasture lands of Meancee, and thence went up the gentle vineclad hill on which is built that seat of wisdom and sanctity, Greenmeadows Ecclesiastical Seminary. Beautiful country everywhere around, but well known to us all, and only visited this time to forgather with old friends whose lines are cast in these pleasant places. A brief stay at Napier terminated when the zealous pastor drove the tourist to the wharf to board the Arahura on Thursday night, but brief as it was it was long enough to profit by the kind offices of J.K.L. as a chaffeur, and to note that he is as nippy around corners in a car as he probably was in younger years on the Curragh of Kildare—long enough, too, to have a korero with the silver-tongued B.D., and to hear of his adventures with the Black-and-Tans in Ireland.

On Friday morning early, the Arahura was standing in for her moorings off Gisborne. A tender came out and by performing certain gymnastic feats the passengers got safely on to her swaying deck, and were landed in the town in short time. The sunshine was in the streets, and as a mission was just about to close there was sunshine in the hearts of the Catholics who had made their peace with God, through the help of their Reverences, Fathers Eccleton and O'Leary. And let us not forget to mention likewise that there was sunshine on the face of the parish priest who was delighted at the success of their preachers. A man from Ormond suggested that it would be advisable to go up the hill on which the Hospital is built, in order to get a good view of the town. Barkis was very willing, and very pleased when he got to the hill-top. The panorama beneath was indeed beautiful. Gisborne lay right under us, a goodly, thriving town, clustering under the hill, divided by the river, and looking out to the eastern sea over which in days to come many a great ship is destined to come to the harbor that is to be. There behind the town was the point where Captain Cook landed, and to the south and west were broad acres of lush green grass in which lazy cattle stood knee-deep, awaiting the milking hour, or perhaps the visit of the butcher. Under a cloudless sky, and with a calm blue sea in the background, the picture was charming, and of its kind unrivalled in New Zealand.

That was Friday. Saturday morning found the traveller on a train that brought him some fifty miles inland, through a district that at first resembled the Taranaki landscape and later become covered with native bush. The train stopped somewhere in the bush, because there was no longer a railway to run on. The travellers got out and

transferred themselves and their impedimenta to waiting motor cars, which very soon moved away, only to pull up after a few miles at a place called Motu, where lunch was obtainable in a good hotel. Lunch eaten, the cars were speedily en route once more. They turned out of the township and up a long, steep hill, covered with dense bush. The plunge into the virgin forest was the end of civilisation for several hours during which the sturdy motors toiled over hill and valley, amid scenery that for natural beauty could hardly be surpassed anywhere. Here was the lovely New Zealand bush all around, as far as the eye could reach. And when one horizon was reached there were once more miles and miles of mountains and trees on every side. Only one road could compare with it—the long highway between Glenhope and the Franz Joseph in the South Island, which is so well known to the comparatively few New Zealanders, who love their country enough to take the trouble to see it. And, if the southern route could boast of greater variety, in its rivers and lakes, the run from Motu to Opotiki could claim superiority for sheer rugged grandeur. As for the bush itself, it is as wonderful in the north as in the south. Along both roads there is the same charming scale of greens, the same magnificence of native ferns, the same enchanting notes of tui and bell-bird, the same silver splash of hidden streams in the depths of the forest, the same ineffable appeal of beautiful Nature, to which only the soul that is dead could be indifferent.

Finally, after a long descent into a lovely gorge, the road left the bush behind and debouched on a level plain, bounded on the north by lines of sandhills beyond which could be heard the voice of the invisible breakers booming on the beach. A few miles more and Opotiki was in sight, where the journey ended as the twilight gathered on the Saturday afternoon.

There was a cead mile failte from an Irish sagart in this quiet backwater of the great world, and there were old friends to be seen after Mass early next morning. However, a tooting horn announced that the journey was again to be resumed, and Opotiki was left behind before many of its inhabitants were out of bed on that Sunday morning. The road as far as Whakatane was good but uninteresting. Ten minutes rest there were availed of to visit a Dunedinite and to find him absent. Then came another glorious run through bush-covered mountains, until at last, from a hill, one caught sight of the sunny bosom of Lake Rotoma, sleeping amid the encircling arms of its wooded slopes. Now the nature of the scenery was changed, for the road wound along a succession of lakes, passing from Rotoma to Rototi, and from Rotoiti to Rotorua, and affording changing views of each of them that made the ride delightful beyond description. The afternoon was well on when on turning into rather barren country, a cloud of steam bursting from the side of a hill announced the vicinity of Rotorua. Then some bumping over an execrable road preceded the entrance to the capital of the natural wonderland, and the journey's end arrived as the evening bells were pealing through the Sabbath calmness of the air.

Leaving Rotorua on Monday morning the prosaic train conveyed our traveller to Te Aroha, where one had leisure to admire the town and the flourishing buildings that marked Rome's fortress in the district. Tuesday and to Hamilton, the growth of which strikes one at each new visit. Wednesday, to Auckland, via Pukekohe. Thursday afternoon, on board the boat for New Plymouth, and destined to face a stormy bar, a broken steering-gear, and a trip that most of the passengers looked as if they did not enjoy. Friday night saw the lights of the wharf at Motoroa loom through the mist. Saturday night brought

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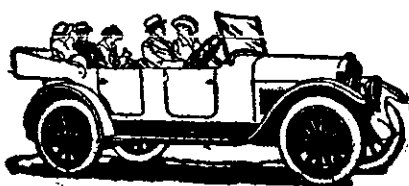
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the lights of Eltham and the music of the voice from the wilderness. Sunday and a Ford car, the hero of a hundred battles, brought a glimpse of old friends along the coast of the Opunake parish. The same evening saw a meeting at the church gates with many more who came in for the Quarant 'Ore devotions. Monday, the order was Manaia, and thence to Eltham again. Tuesday, a prosaic journey by the express to Palmerston North, then in the throes of tug-of-war and bazaarieties—all in aid of the new church which is rapidly growing in size and beauty. Wednesday afternoon, Wellington and the Maori T. S. once more, completing the round in record time, and perhaps more weary than any man in the world on the same day.

It was done by the ordinary means of train, steamer, motor car, and Ford. There was no useless expenditure on airplanes and none of the suicidal risks therein involved. Deponent sayeth that the trip was well-worth while, but he advises those who undertake to follow his example to take at least five weeks to do it; for it took him more than a week to get the tired feeling out of his bones after coming home. However, the Gisborne territory is no longer unknown land, and here is one ready to bear ample witness to its natural beauty.

“The Root of All Difference”

(By REV. W. A. SPENCE, in the *London Catholic Times*.)

Among the utterances of the recent “Anglo-Catholic Congress” one of the most noteworthy, and the most interesting to Catholics, was the paper of Dr. F. J. Hall, Professor of Dogmatic Theology in the General Theological Seminary, New York, on “The Future of the Church.” It is interesting and useful, because it shows so clearly that (as the late Dr. Adrian Fortescue has put it) “the root of all difference between us and Anglicans” is the visible unity of the Church—not, as is sometimes said, the infallibility of the Pope. That this should be recognised is a matter of prime importance, because when it is recognised it will be clearly seen that the High Anglican and Catholic positions are irreconcilable. The difference is fundamental, and no compromise is possible.

High Anglican Position.

The High Anglican position is based upon the theory of a visibly divided Church. All “Anglo-Catholics” hold that though the Church is one, and though unity is a mark of the Church, yet the one Church is divisible, as regards its outward unity, and as a matter of fact is divided, into three (at least) communions. A “Catholic” they consider to be one who holds the doctrines common to these three parts, or, as they sometimes put it, one who holds and follows “the whole faith and practice of the Church, East and West.” Catholics, therefore, need not be, and in fact are not always, in communion with one another. They assume this, and, of course, to find this “Catholic consent” they have to make many other assumptions, but all depend on the primary supposition that the Church is outwardly divisible, and as a matter of fact is divided. Otherwise they could not, of course, hold the Church of England to be a part of the Catholic Church, since it is obviously not in communion with Rome, nor—as yet, at any rate—with the Orthodox Eastern Churches.

Important to Bear in Mind When Dealing With Anglicans.

It is this idea of the Church—for one who has never had it a difficult one to conceive—that we have to bear in mind whenever we consider what Anglicans say or write about “reunion”; for instance, when Dr. Hall speaks of “Catholic reunion,” “reunion with the Papal See,” “formal reunion,” “the conditions, both Roman and Anglican, which now prevent reunion.” “The reunion in which we are interested,” he says, “is the ending of denominations by the united allegiance of all Christians to the ancient Catholic Church; a common acceptance of its primitive faith, ministry, Eucharistic worship, and sacramental discipline.” This sounds well; but remember his theory of the Church, and note how he continues: “and a renewal

between Catholic bodies of full intercommunion and ordination in Ecumenical concerns.” (Italics mine.) What Dr. Hall and his fellow-Anglicans mean by “Catholic reunion” is the restoration of intercommunion among the divided parts of the one Catholic Church (so they would put it), and, if possible, the bringing into this reunited Church of other Christian bodies at present separated from all the parts. What, therefore, they are really looking for is the acceptance of the High Anglican position by “all who profess and call themselves Christians.”

Anglicans' Inability to Understand Catholic Claims.

That position depends on the theory of a divisible and divided Church. That theory accounts for Anglicans' inability to understand Catholic claims; it invalidates all their arguments against them; it vitiates all their concessions, and renders vain all their appeals. It is that theory which accounts for their vague notion of jurisdiction and their unreal idea of authority; it underlies their hostility to “Vaticanism.” If they repudiate it they must either claim that “the Anglican Communion” is itself the one true Church; or acknowledge themselves outside that Church. Yet so long as they adhere to it their hopes of union with the Catholic, Apostolic, and Roman Church are vain, and their seeming advances delusive. (It is necessary to remember this when considering pronouncements bearing on the subject of “reunion,” whether from Lambeth, Fulham, or the Albert Hall.)

Unreasonable and Heretical.

For no faithful Catholic can possibly admit, and no prudent Catholic would use language which seems to imply, that the theory of a divided Church is tenable. To the Catholic that theory is unreasonable and heretical. It is unreasonable, because it stultifies the very *raison d'être* of the Church, which is meant to be a teaching Church, and renders it unrecognisable. Dr. Adrian Fortescue, in his most valuable pamphlet entitled *The Early Papacy*—a pamphlet which, it is to be feared, is not so widely read as it should be—wrote with his usual clearness: “The visible unity of the Church of Christ is the root of all our belief, after the existence of God, the claim of Christ as our teacher, the fact that Christ did found a Church. All else (including the Papacy) we believe because the Church of Christ teaches it, relying on His promises to her. But we cannot get any further towards knowing what the Church teaches till we know what the Church is. The whole principle of believing the teaching of the Church goes, if we admit the possibility that the Church may consist of a group of separate communions, all teaching something different. In this case you have to take the greatest common measure of various churches picked out arbitrarily.” (Pp. 44, 45.)

An Article of Faith.

But more: to admit the theory of a divided Church would be to allow that Christ's purpose for His Church has been frustrated, that His prayer for her has been in vain, and that His promise has failed—that the gates of Hell have prevailed. The visible and indefectible unity of the Church is an article of faith, and when Anglicans assert that as a matter of fact they do share the one Faith with us they are mistaken: they do not hold what we believe as to the unity of the Church; they do not mean what we mean by the words “I believe One Holy Catholic and Apostolic Church.”

In a letter from the Holy Office—an answer to the English Bishops—dated September 16, 1864, the following principles were laid down:

1. That the theory that Christendom or the Christian Church consists of three parts, the Roman, the Greek, and the Anglican, is a heresy overthrowing the nature of unity and the Divine constitution of the Church.

2. That to unite in an association of prayer with those who hold this theory is unlawful, inasmuch as it is an implicit adhesion to heresy, and to an intention stained with heresy. (Quoted from *England and Christendom*, Cardinal Manning, pp. 140, 141.)

And, again, in November, 1865, in an answer by the Holy Office to an address from 198 clergymen of the Church of England, it was declared:

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and that the Church has never lost its unity, nor for so much as a moment of time ever can. There is, therefore, both *de jure* and *de facto*, only one Church; one by a numerical and exclusive unity. (Op. cit., p. 143.)

Cardinal Manning's Affirmation.

In the course of his comments on these answers the great Cardinal affirmed: "It is a dogma of faith that 'there is no other name under Heaven given among men whereby we must be saved.' Salvation through the Name of Jesus is an absolute and exclusive condition. . . . In like manner, that there is 'one fold under one Shepherd,' and that the one fold is undivided and indivisible, is a dogma as divine and as inflexible as the unity of the Saving Name and the necessity of Baptism. . . . In the Old Law it was written, 'Cursed be he that removeth his neighbor's landmarks.' And what is the visible unity of the Church but the landmark which God has set up to bound the Fold of Salvation? They who deny its numerical and indivisible unity remove the landmark of God. They who teach that the Anglican separation and the Greek schism are parts of the Catholic Church violate a dogma of faith, destroy the boundaries of truth and falsehood, and make the blind to wander out of the way." (Op. cit., pp. 162, 163.)

Recognition of the Anglican Theory Impossible.

It is, therefore, quite impossible that "Rome" should ever make any concessions which would imply, or even seem to imply, a recognition of the Anglican theory of the Church. "We cannot predict," says Dr. Hall, "by what specific arrangements the requirements of safe and wholesome reunion will be met. Presumably the measures taken will consist largely of adjustments of existing institutions." It may quite safely be predicted that "Rome" will never have any share in any arrangements, nor consent to any measures, which would imply the admission of the divisibility of the Church. Yet without such admission the present Anglican idea of "reunion" cannot be realised. And, of course, it never can be realised. At present many sincere Anglicans, men with Catholic sympathies, who earnestly desire union with the Catholic Church and see the urgent necessity of it, if any portion of the Anglican separation is to be saved from Modernism and Humanism, are seeking it in the wrong way, and are expecting impossibilities, because they do not perceive "the root of all difference" between themselves and true Catholics, and do not recognise the heretical nature of their theory of the Church, which falsifies their position and blinds them to the only road to Catholicity. To that goal the "Anglo-Catholic" way can never lead its followers, but there are those now treading it with growing discomfort who, we cannot but hope, are willing to reckon with the truth at all costs, when it is brought home to them. The "Anglo-Catholic" effort will not justify the fears of many Anglicans who are not of it, nor fulfil the hopes of those Catholics who still expect it to lead to "corporate reunion"; but that is not to say that many of those who are now held by it will not perceive its delusiveness and escape from it.

Need of Dwelling on the Plain Truth.

It is, therefore, for us to keep the plain truth steadily before their eyes (and, indeed, before our own) and to beseech insistently for them the grace which alone will enable them to see it. We can all make our own, in the spirit in which they were written, and reaffirm with conviction, Dr. Hall's last words: "We must constantly resort to prayer."

HAWKE'S BAY NOTES

(From our travelling correspondent.)

A new convent school at Port Ahuriri, Napier, is at present in the course of construction. The building, which is of brick, contains two large class-rooms, corridor, and teachers' private rooms. The interior is plastered, and the frames and sashes are of steel and were manufactured in Dunedin. The contract, which amounts to £1600, is being carried out by Mr. J. J. Mullaney, of Carlyle Street, Napier, who hopes to have the building completed and ready for opening by the end of December.

Mr. J. P. Sheehan, of Port, has on hand a beautiful gold Celtic cross, which he is offering for this year's dux

of the school. It is a beautiful weighty cross embellished with raised harp and shamrocks. It should be much prized by the winner, and Mr. Sheehan deserves credit for the interest he has displayed in the school children.

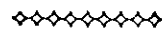
The members of the Napier Choir, under the conductorship of Mr. Frank O'Shannassey, are putting in a lot of overtime at present in preparation for the Christmas Mass. Several non-Catholic friends have offered their services, and are keenly attending all practices. All lovers of beautiful Mass music are, I am informed, in for a rare treat on Christmas day. Mr. O'Shannassey has several boys under his charge, and their beautiful voices will be heard to advantage in the "Adeste Fidelis."

Trinity College Results

REMARKABLE SUCCESSES AT NAPIER CONVENT.

(Contributed.)

Mr. A. Mallinson, F.T.C.L. (Examiner for Trinity College, London), expressed himself as delighted with the work presented to him by the pupils of the Napier Convent. And the range was wide. There were timid little candidates for the first steps examination. There were candidates for the coveted Fellowship grade. The two Fellowship candidates played brilliantly, but as the reports have to be forwarded to London, they will not see their reports published for four months. On their performances success is predicted for Miss Daphne Bargrove and Miss Veronica Keany. We have the following successes to record:—Licentiate (diploma), L.T.C.L.—Iris Lette 73 marks. Licentiate (practical)—Mary Berry 70. Associate (practical)—Levia Briasco 79. Higher Local (honors)—Linda Goddard 83, Miriam Parker 83, Nora Stead 81. Senior (violin)—Honors, Evelyn Holder 80. Senior (honors)—Marjorie Wellwood 80. Senior—Keni Brooks 74, Airini Turetahi 71. Intermediate (honors)—Mavis Penton 85. Intermediate—Norah Beachem 73, Ola Wilson 70. Junior (honors)—Kathleen Griffen 80, Betty Renouf 70, Mairi Saunders 69. Preparatory—Lyla Bethune 76, Dorothy Holder 68, Noline Luke 66. First Steps (distinction)—Elsie Fortune 81, Winnie Murphy 80. First Steps—Margaret Austin 74. These results must be highly gratifying to both teachers and pupils.



AHAURA NOTES

(From our own correspondent.)

Mr. W. Millner, who has been to Hokitika to attend the obsequies of his mother, is back again at his post of duty as postmaster.

The painting and renovating of St. Munchin's Church is well in hand. The result of much walking and talking and thinking; will, we hope, soon bring a smile to St. Munchin's countenance.

It is the general opinion that the concert held in aid of St. Munchin's Church, at Totara Flat, was one of the greatest local events yet recorded. The death-like stillness during each item and the hearty applause at the end spoke volumes and told how intensely interested all present were in the grand programme. The great hall was packed to its utmost capacity. The concert opened with an overture played by Misses L. Higgins and E. O'Reilly. The "Shannon Rovers" from Greymouth acquitted themselves with distinction, and displayed a high state of efficiency in the arts of music, song, and elocutionary items. In addition to several other items they sang, "We'd Fly the Green Above Us If We Had Old Ireland Here," "Yaddie Kaddie Kiddie Kaddie Koo," "An Old Fashioned Town," "Music and Her Sister Song," and "Who Did" by the "We Dids." Mrs. Heppell gave a sympathetic rendering of "I'm Sitting on the Stile Mary" and "Ever of Thee I'm Fondly Dreaming." Mr. Hadlund gave a grand account of his beautiful tenor voice in his rendering of the "Minstrel Boy." In response to several encores he sang "The Stoker," "When Apples Grow on a Lilac Tree," "Parted." Miss Doreen Daly played a pianoforte solo, a beautiful selection of Irish airs. Master Bobby Williams recited "Happy Little Sam." Master Jack McBrearty gave a surprisingly good account of himself in "Freckles"; he held his audience spellbound all the time and all the way. Elocutionary items by the Rev. Father J. S. Herbert were thoroughly enjoyed. Miss K. Bernhardt gave a pleasant rendering of "Roses" and "Dear Homeland." Misses P. and N. Morrissey danced the Irish

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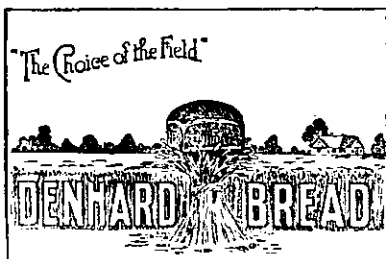
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and Highland dances with wonderful agility and gracefulness. Miss E. O'Riely and Mr. Hadlund sang a duet, "Rose of My Heart," with glorious balance of tone. The singing of "I Want Some Money," by the "Shannon Rovers," met with a "jingling response." All standing and singing in unison—"God Defend New Zealand"—nobly terminated a concert nobly rendered. Rev. Father Fogarty, on behalf of the people of the Flat, thanked the performers for their very successful efforts and the people for their grand attendance. To the accompanists—Misses Maureen Griffin, L. Higgins, and Mr. Heppell—we are truly grateful, as well as to Messrs. Kim Williams, E. McDonnell, James, and Kennedy who gave such valuable assistance. The dance which followed was taken part in by over one hundred couples, and was a great success. Many thanks are due to the musicians—Misses Burke, K. O'Brien, D. Daly, and Mr. Haybittle. Great credit is due to Messrs. J. O'Meara and J. Doolan who organised the concert and dance and helped to crown the big programme with success. A sumptuous supper was supplied by the ladies of the parish. The concert and dance are over, but aged men will in days to come speak with happy memories of a great night in Heppell's Hall a long, long time ago.

Answers to Correspondents

- L.M. (Sydenham).—No. The fast is not broken and there need be no scruple about receiving Holy Communion under the circumstances you mention.
- JOHN CARNEY.—Daniel O'Connell died a natural, peaceful death at Genoa. He was attended by the Archbishop in his last illness, and, by his special request, his heart was brought to Rome and buried in the chapel of the Irish College.
- JUSTICE.—Pay no attention to idle denunciations of racing. Only people of narrow minds and unsound judgment would argue that things liable to abuse are wrong in themselves. If their principles were carried to logical conclusions where would the world be?
- E.G. McNABB further supplements our information regarding Queen Scotia, who, he tells us, died about 3000 years ago, and was buried in a royal cairn at Glen Scohene in Kerry.
- READER.—The *Sun* put it from an outsider's point of view. Most insiders would support that view. However much we appreciate your letter we think it as well not to publish it. Your friend forgot to tell you that a large proportion of the *Tablet's* profits goes to Catholic education. But there are a lot of things forgotten nowadays.
- SS.G.E.M, etc.—Thanks for acknowledgments of prizes. We are pleased to know that you find the teaching of the Irish History has such an inspiring effect on the children. It *does* make their religion a real thing to them, and that is exactly what is wanted out here. We would that all teachers could see the importance of it. We regret to say that there are some who do not. Having recently asked a priest why his teachers did nothing for us, he replied: "Teach Irish History!!! Why they are so engrossed in the material subjects of the programme that I am in fear and trembling when I go into school to teach catechism." And we know no stronger condemnation of any Catholic teachers than these words

The "Dick Whittington" Pantomime Company

After delighting large audiences in the chief southern centres, the "Dick Whittington" Pantomime Company, under the capable management of Mr. Tano Pama, will appear at Timaru on the 6th and 7th, and at Geraldine on the 8th inst. This very fine entertainment will be afterwards given at Fairlie on December 10, Waimate on the 11th, Temuka on the 12th, Ashburton on the 13th, and Rangiora on the 14th. The company will then tour the West Coast, and opening on Boxing Night at the New Caledonian Hall, Christchurch, will show there for a season extending over January 1.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 30.

There was great excitement at the drawing of the Kilbirnie Art Union. Mrs. Monteith was chosen to draw the numbers. Congratulations to Mrs. Cashman, the lucky winner!

A well-known Wellington Catholic, Mr. M. J. Reardon, is at present being congratulated by his friends. He has been appointed as one of the Information Officers at the British Empire Exhibition. He was chosen for the position because of his experience in industrial matters. The city considers him well fitted for it.

On Sunday, Buckle Street had its Forty Hours'. This old church is very dear to the parishioners. An outsider, writing casually, told me that in all his travels, he'd never seen such a flocking of a whole congregation to the altar rails. There's for you, Buckle Street! The sermons were preached by Father Mitchell, C.S.S.R., and Father Gilbert, of St. Patrick's College. They were all that sermons should be.

The Cumann na nGaedheal was excited on Sunday night when Father Connolly went down to give it his blessing and the prize for ticket-selling at his bazaar. Everybody is wondering how the club came to win it—perhaps Mr. T. J. Bourke's last donation is the key to the riddle. Father Connolly, in a graceful speech, thanked the club for its efforts and for the good work it does in the city. The president, Mr. Nolan, responded on behalf of the club.

An enjoyable concert was given on Thursday evening, the 22nd inst., to the patients of the Ewart Hospital by the St. Joseph's Concert Party. The following contributed to the evening's entertainment:—Mrs. Logan, Misses Q. Whiteford, P. McMillan, "Billie" Murphy, Una Smith, Messrs. R. Taylor, E. B. Reade, W. Boffa, M. Campbell, and R. S. Dwyer. Miss D. Carroll made an efficient accompanist. At the conclusion of the concert, expressions of appreciation and thanks were extended to the concert party by one of the parties, supper then being handed round by the matron and nurses.

Recently a concert was given under the auspices of the St. Vincent de Paul Society to a number of Catholic sailors from H.M.S. Chatham and Laburnum. Items were given by Messrs. P. Fitzgerald, E. B. L. Reade, L. Loftus, R. Taylor, J. Elliott, A. J. Fogarty, L. Hanlon, F. Whittaker, J. Hackett, Sergeant Scott, and Master D. Scott, and a boxing exhibition by the Broomfield brothers. The accompaniments were played by Mr. J. F. Skedden. At the conclusion of the concert, the Rev. Father O'Donnell spoke a few words of appreciation of those who contributed items and those responsible for the enjoyable function, namely, Messrs. J. Hyland, W. B. Gamble, and R. S. Dwyer. Mr. A. Blakeney, on behalf of the sailors, accorded a hearty vote of thanks for the enjoyable evening spent.

St. Joseph's Concert Party recently journeyed out to Porirua Mental Hospital and entertained the inmates to an excellent concert. An orchestra, comprised of Misses D. Carroll, Q. Whiteford, Messrs. R. Taylor, Dickenson, W. Conroy, W. Boffa, R. Dwyer, W. and B. Haines, played several selections. A varied programme of items was contributed by Misses P. McMillan, Q. Whiteford, A. Flan, J. Moran, W. Whiteford, Messrs. R. Taylor, W. Conroy, W. Boffa, and F. Whittaker. Great applause was given by the audience at a very interesting boxing exhibition given by the Broomfield brothers. Among popular items was the Irish jig and novelty step dances by Billie Murphy. Miss D. Carroll and Piper Campbell made excellent accompanists, and the concert was under the direction of Mr. R. Dwyer, who was responsible for the arrangements. After the concert dancing was indulged in, the music being supplied by a jazz orchestra under the direction of Mr. R. Taylor. Expressions of appreciation and thanks were extended to the concert party, on behalf of the institution, by Mr. Quill, head attendant, who invited them out on some future occasion.

The Marist Old Boys were not forgetful of those who helped them in their bazaar. They hired St. Francis's Hall and showed their gratitude in a practical manner. The committee invited and entertained all the stallholders who did such yeoman service. It is almost incredible how much work a bazaar entails, and the Old Boys set a graceful example in gratitude. The green and white and black of their colors made an effective setting for the vivid frocking of the dancers. Mr. Sievers (president of the association) was present. He was accompanied by Mrs. Sievers who wore grey velvet georgette with steel beading. The candidates for the queen carnival were also present. Miss Brennan wore royal blue charmeuse, Miss Morley, heliotrope georgette, Miss Berry, mauve satin, Miss McParland, lavender brocaded marocain. There were other beautiful frocks but only royalty may have its dress recorded as this isn't a fashion journal. The committee responsible were: Messrs. J. Hickmott, D. Donovan, W. Hannifin, M. McElligot, A. Costello, T. Brennan, and F. Gamble.



Palmerston North

(From our own correspondent.)

November 30.

The second Sunday of December will find the Archbishop here administering Confirmation—another important event.

On Sunday next the devotion of the Forty Hours' Adoration will commence, and we are looking forward to this annual spiritual treat. In the afternoon the Convent High School will be blessed and re-opened; so Sunday will be a very important day.

Mr. James Gleeson, a former well-known resident of this town, died at Wanganui on November 19, at the age of 75 years. The deceased was formerly a member of the police force, in which he served for many years, and was at one time watchhouse-keeper in this town. For a lengthy period Mr. Gleeson was the officer in charge at Bulls; and for some considerable time he was stationed at Wanganui. He finally retired from the force in April, 1917. The interment took place at the Palmerston North cemetery.—R.I.P.

The sixth standard proficiency examinations are being held at present, and the youthful candidates wear looks of grave concern. "I wonder if I am going to pass?" is the constant question. The matriculation, public service and intermediate exams have taken place, and the results are being awaited with interest. Each morning lately a number of children have been attending Holy Mass; an action which convinces one that there is "something in the air." To attend Mass during exams is almost a test of Catholicity to the minds of the school-children. It is certainly very touching to see the children taking their cares to the tabernacle; and what a splendid start in life!

Mr. and Mrs. E. J. Leydon returned from Melbourne recently, both greatly benefited in health. They had a splendid time seeing all the sights; and a good holiday into the bargain. From accounts, Palmerston is a real "holy" place compared with Melbourne. Well, it's nice to see the travellers home again, and to hear they are feeling so well. Mrs. Leydon gave convincing proof of the benefit of the trip, but dare a scribe tell? Just a hint though: it's something to do with putting a penny in a slot, stepping on a platform, and watching a hand move around. When Mrs. Leydon invested a penny in this way after returning home, the hand moved much further round than it did before she went away. Which proves of course that the penny has increased in value, that it goes further(?)

The bazaar is a thing of the past now; just a memory of hard work, and gratifying results. We had our "wind-up" social on November 20, to which all non-Catholic helpers at the bazaar were specially invited. They are always very kind, and ready to help at bazaars; and it certainly does them good, as they are relieved of a lot of their prejudices; aye, and of a lot of their money, too. The bazaar expenses were very light and we made a clear profit of £2080—splendid when money is so "tight." The amounts raised by the individual stalls were:—Children of Mary, £364; flower, £297; Awapuni, £290; St. Vincent de Paul

(ladies), £218; jumble, £213; tobacco, £191; produce, £145; meat, £140; tea-rooms, £114; Tertriaries, £85. At a suitable interval during the social the balance-sheet was read by Mr. Cope, and Father Mac thanked one and all, Catholic and non-Catholic, for their very generous assistance. A special word of praise and thanks was given to the secretary, to which all the stallholders said: Hear! hear! Mr. Cope said he did not think he should get the credit for the success of the bazaar; but that the credit was due to the stallholders. Mr. Cope spoke so sincerely and looked so earnest about it that the stallholders said: "Well, we're not such a bad lot after all," but, they persisted obstinately, "Mr. Cope is a 'beaut' as a bazaar secretary; and let us give credit where credit is due." A presentation was made to the Chapman Brothers for their efforts during the bazaar. These two brothers are outsiders but during the bazaar, they worked as hard, if not harder, than most of the "insiders"; they were the life and soul of the bazaar, and too much cannot be said of their extraordinary help. Mr. W. Devine lent the Empire Hall free for the social, and his kindly action was much appreciated; as the fact of not having any hall-rent to pay added much to the pleasantness of the function. Everyone enjoyed themselves, and it was a good finish up to the bazaar; and it will leave a nice taste in our mouths until the next. Next what? Oh! nothing: next Christmas!

DIocese OF AUCKLAND

(From our own correspondent.)

November 29.

The bazaar in connection with the St. Hellier's Bay parish will be held on Saturday next.

The Rev. Father McGrath, S.M., is at present conducting a mission at the new St. Vincent's Church at Mount Albert. He has just returned from a series of missions in North Auckland.

The All Souls' parish bazaar concluded on last Saturday evening when brisk business was reported, and, though the final result is not yet to hand, a reduction of the parish debt should be assured.

A generous parishioner has recently defrayed the expense of re-painting St. John's Church, at Parnell. The parishioners will hold a garden party and sale of work on Saturday, December 8, in the hope of liquidating the small debt on the parish school.

A most successful garden party was held at Mount Carmel, Takapuna, last Saturday afternoon, and a large attendance took advantage of the pleasant weather conditions to journey across the harbor, where they spent a happy afternoon in the most pleasant of surroundings.

On last Sunday morning in the presence of a very large congregation, including many members of the St. Vincent de Paul Society who were present by invitation, his Lordship Dr. Liston solemnly blessed and dedicated the new Church of St. Vincent de Paul, at Mount Albert. Solemn High Mass was sung by Monsignor Ormond, assisted by Fathers Skinner and Shore, the music of the Mass being very tastefully rendered by the members of St. Benedict's Choir. Dr. Liston preached the occasional sermon. The new church provides ample accommodation for the needs of the present congregation and it can be easily enlarged; with the presbytery and its well cared for grounds it completes a very useful parish asset.

His Lordship the Bishop (Dr. Cleary) journeyed to Onehunga last Sunday afternoon to lay the foundation stone of the new Catholic school there. Monsignor Mahoney, the parish priest, in introducing his Lordship to the large gathering, said the school would supply the wants of the people of Onehunga for some time to come. Although there were only 261 children on the roll they had looked ahead and made provision for 500. The contract price for the building is £5811, and nearly £1400 was already in hand. In welcoming the Bishop to Onehunga, Mr. J. E. Cowell, the Mayor, emphasised the importance of education which, he said, should not only prepare the young for the responsibilities of citizenship but should also be the foundation of national character. He congratulated his Catholic friends on the evidence of their desire to achieve this two-

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fold object as shown in the handsome structure they proposed to erect in Onehunga. Bishop Cleary, in the course of an eloquent and interesting address, said that the building in course of erection would be a monument to the whole-heartedness of the Catholic parishioners of Onehunga in the interests of their children. It would also be a fitting finish to the excellent parish buildings already possessed by them—firstly, the beautiful Church of the Assumption, erected and consecrated during the long period in which the late revered Monsignor James Paul was their pastor, and secondly, the splendid presbytery erected by their present devoted parish priest. His Lordship expressed his pleasure at seeing so many citizens of other faiths present at the afternoon's ceremony and showing their sympathy with the cause of their Catholic neighbors—"the Glory of God." At the conclusion of the ceremony a collection was taken up and the debt on the proposed buildings was thereby substantially decreased. The Onehunga Brass Band rendered several selections during the afternoon.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

December 3.

The devotion of the Forty Hours' Adoration which commenced at the Cathedral on Sunday morning, the 30th ult., concluded on Tuesday evening. The sermon on Sunday evening was preached by Rev. Father Murphy (Hawarden), on Monday evening by Rev. Father O'Hare (Lincoln), and on the closing evening by Rev. Father J. Hanrahan (Darfield).

Rev. Father Skinner, who was attached to the Cathedral parish for some time, and now of St. Patrick's Cathedral, Auckland, was the guest of his Lordship the Bishop during the week.

Tenders are now being called for an additional tennis court at St. Mary's, Manchester Street. When completed this club will be even more popular than it is at present.

It is proposed to build a brick fence in keeping with the new church on the North Road, Papanui. Plans have been prepared and the contract let. This work, when completed, will add greatly to the attractiveness of the church property.

After the ordinary meeting of the St. Patrick's branch of the Hibernian Society, on Monday evening, a card match between the past-presidents and the members took place, the result being a draw.

His Lordship the Bishop will give a Retreat to the Children of Mary of the Cathedral parish next week.

The Cathedral Tennis Club is taking part in the suburban tennis competitions, and although not meeting with a great measure of success their play will improve by the experience they gain through meeting with other players, and also giving them a greater amount of practise.

The annual distribution of prizes at St. Bede's College, Papanui, will take place in the Memorial Hall, Papanui, on Wednesday, December 12, at 8 p.m.

A social was held recently at Mr. J. Foley's residence, in aid of the variety stall in the forthcoming Woolston garden fete, a very pleasant evening resulting.



Timaru

(From our own correspondent.)

December 3.

The monthly procession of the Blessed Sacrament was held in the Church of the Sacred Heart last night, the various sodalities participating. Rev. Father Hurley preached and Rev. Father Barra gave Benediction of the Blessed Sacrament.

The Very Rev. Dean Tubman celebrated the 7.30 Mass yesterday and also preached. The Dean is renewing acquaintance with his numerous friends in South Canterbury.

Dr. Loughnan and family, who have been resident in Timaru for sixteen years, have removed to Fairlie.

The annual fair at the Convent of the Sacred Heart was held last Thursday. The gardens were looking their best and the day was an ideal one. Though the attendance was not very great, those present were most generous in helping to make the day a success. Among the stalls

were the piety, fancy, produce, sweets, and jumble. A most original "plum pudding dip" proved very attractive to grown-ups and children alike. Later in the afternoon the cantata "Ruth" was staged before an appreciative audience. The proceeds of the fair are to be devoted to charitable purposes, especially to help to rebuild the convent and schools in Tokio which were practically ruined in the recent earthquake. Altogether the fair was very successful.



Ashburton

(From our own correspondent.)

November 22.

The adjourned annual meeting of the St. Mary's Tennis Club took place on Monday evening last, there being a fair attendance presided over by the vice-captain (Mr. H. Lennon). Considerable discussion took place on correspondence received from the Sports Association in regard to courts, it being stated by them that courts were not available for another 12 months. After various speakers had suggested ways and means of carrying on, a motion to the effect that St. Mary's disband in the meantime was carried almost unanimously. The funds in hand are to be handed over to the society's trustee (Mr. M. J. Burgess). Thus passes out of existence a club which, only two years back, was considered a flourishing one.

Mr. E. J. O'Brien was, at Monday evening's meeting of the Ashburton Advance Association, presented with an easy chair, in recognition of his splendid work in connection with the recent Labor Day gala, when over £1000 was netted for town improvements.

The weekly meeting of the Catholic Club, held on Wednesday evening last, was exceptionally well attended. Mr. T. M. Brophy presided. The programme took the form of 10 minute speeches on men of note in history. Two handsome trophies donated by members of the club were awarded for the best senior and junior speech. Very Rev. Dean O'Donnell officiated as judge. A large number of members took part, and the speeches were of a high order. The judge awarded the trophy for the best senior speech to Mr. L. T. J. Ryan, and the junior trophy to Mr. T. Gorman. Votes of thanks to the judge and chair concluded the meeting.

Mr. J. Hannigan, Allenton, was accorded a social evening on Thursday last, at which a presentation was made to him upon his leaving Ashburton for the North Island. Mr. Val Cullen, on behalf of those present, presented Mr. Hannigan with a handsome suit case, and in so doing referred to the recipient's many excellent qualities as a citizen and his ability in his profession. Various other speakers also testified to Mr. Hannigan's many good traits, and after the singing of "He's a Jolly Good Fellow," Mr. Hannigan very feelingly thanked those present on behalf of himself, his wife and his family. Mr. Hannigan is an old resident of the Ashburton County, having settled here 25 years ago. For many years he was secretary of the local branch of the Hibernian Society.

On Wednesday evening last a most unfortunate accident befel a well-known Catholic young man, in the person of Mr. Jack Brophy. While diving from the spring-board in the Domain, the swimmer struck the neck of a broken bottle with his knee, severely gashing it. He was rendered first aid immediately, and removed to the County Hospital, where the sufferer is reported as doing well. Hopes are entertained that no permanent injury will result.



Irish Society, Dunedin

Quite extensive preparations have been made by the members of the Dunedin Irish Society for a fair, which opened at St. Joseph's Hall on Wednesday, and is to be continued till Saturday evening. The fair offers an excellent opportunity to the many friends of the society to make their Christmas purchases, while the object—providing of means to extend the society's activities—is one which will doubtless be very generously supported. Attractive entertainments each evening will form a special feature of the fair.

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Obituary

MR. THOMAS McCORMACK, ST. LEONARDS, DUNEDIN.

The death occurred at his residence, St. Leonards, Dunedin, on November 30, at the age of 82 years, of a well-known and much-respected Catholic citizen, in the person of Mr. Thomas McCormack. Born in Dublin in 1841, he left his native land at the age of seven years, and landed at Hobart, Tasmania. Three years later he, at the age of ten, left for Melbourne. Shortly after arrival there he was apprenticed to Messrs. Phillips, Chambers, and McWalters, at that time a well-known and prosperous firm. At the age of twenty-one he entered into business on his own account. Shortly after Victoria passed through a period of depression which induced him to leave and try his fortune in New Zealand, arriving in Dunedin 46 years ago by the Ringarooma. In conjunction with Messrs. E. T. O'Connell (now of Melbourne) and the late S. Barningham, he established the firm of Barningham and Co., ironfounders, on a site in King Street, opposite the Public Hospital. After five years they removed to the present premises in George Street, opposite Knox Church. Deceased, Mr. (now Sir) Robert Stout, Messrs. O'Connell, Shelton, and Fitchett founded the first Protection League in New Zealand, and was a frequent contributor to the press on various topics affecting this question. A man of fine intellect and remarkable literary attainments, he, having at different times won various open essay competitions on such subjects as "Protection v. Free-trade," "The Colonial Youth," etc. He won the prize essay on Irish literature some years ago, a competition promoted by the *N.Z. Tablet* Company. He was a frequent contributor to the *Tablet* columns on subjects connected with Ireland. The late Mr. McCormack was one of the original members of the St. Joseph's Literary Society during the administration of Father P. M. Lynch, and was a member of the committee of the 1798 centenary celebrations. Quiet, unassuming, and of a most lovable disposition, he endeared himself to all. His wife predeceased him some four years ago. He leaves a family of seven sons and two daughters to mourn their loss—namely, Messrs. R., E., L. F., A. P., and Miss H. McCormack, of Dunedin; W. H. McCormack and Mrs. M. O. Morgan, of Auckland; E. J. McCormack, of Lower Hutt; and G. J. McCormack, of Hastings; also twenty-nine grandchildren and 5 great grandchildren.—R.I.P.

St. Catherine's College of Music, Invercargill

The following are the results of the Trinity College examinations conducted by G. F. Vincent, F.T.C.L.:—Associate (practical), maximum 100, pass 70, honors 80—Mary Deegan 83. Senior, pass 60, honors 80—Rhoda Lynch 88, Mary Fitzgerald 84, Monica Barrell 83, Margaret Barrell 76, Teresa Lavelle 67. Intermediate—Isa Gerrard 87, Dorothy Crosbie 86, Eileen O'Byrne 81, Margaret McGearty 64. Junior—Margaret Fraser 77, Gemma Lister 75. Preparatory—Cecilia Connolly 93, Muriel Grace 90, Leo Smith 84, Kathleen Leonard 81, Jean Gillespie 80, Dorothy Stone 76, Maisie Kilkelly 75. First Steps—Elvia Stewart 88, Olive Robinson 80.

THEORY, TRINITY COLLEGE.

Art of Teaching—Thelma Paton, Isobel Quilter. Junior—Kassy Beatty 89, Nellie Crowe 86, Monica Barrell 80. Preparatory—Gretta Rillstone 91, Rita Thomson 90, Dorothy Stone 89.

ASSOCIATED BOARD.

Rudiments—Rhoda Lynch 98, Mary Fitzgerald 97, Mary Henely 97, Kathleen Martin 94. Division III.—Ellen Crowe 89, Madeline Spencer 88, Catherine Beatty 76, Monica Barrell 66. Division II.—Margaret Fraser 94, Isa Gerrard 90, Mina Hardy 83, Elena Robertson 81.

Reading of books may make men learned, but it is converse and business that make men wise.

Save your hands from long immersion in strong soap suds. "NO-RUBBING Laundry Help contains no caustic at all, and so cannot harm you."

ST. PATRICK'S GIRLS' COLLEGE, TESCHEMAKERS.

Quite two hundred children from the Dominican schools in Oamaru participated in the annual sports held at the Girls' College, Teschemakers, on Thursday, November 14.

Many alterations have been made in this fine college—a new wing has been added to the main building and a school with the latest devices and a spacious hall have been erected for the comfort and recreation of the pupils. These improvements have taken place within the past two years, and a finer and more picturesque group of buildings set in beautiful and well-ordered grounds fully 25 acres in extent, it would be difficult to find in the Dominion.

The small boys from St. Thomas's and the day scholars from St. Joseph's arrived by motor bus at 11 a.m. and the rest of the forenoon was spent in cricket and rounders. Fathers Kelly, Smyth, and Fenelon accompanied the visitors and directed and took part in the sports.

Luncheon was partaken of on the grounds under the shade of the magnificent and wide spreading trees, and after all the pupils had been photographed a long programme of sports filled up a most pleasant and enjoyable afternoon. There were races, games and competitions for all. The relay races for both boys and girls were won by St. Joseph's, and a very keenly contested rounders match between the Oamaru boys and St. Patrick's girls was lost to the latter at the last innings.

Benediction of the Blessed Sacrament in the convent chapel brought to a close a very happy day, and about 7 p.m. the visitors left for Oamaru amidst hearty cheers. All had enjoyed themselves thoroughly and are already looking forward to the sports of 1924 when they hope to have as many spectators as participants.

ST. PATRICK'S SWIMMING CLUB, TIMARU.

(From our own correspondent.)

The annual meeting of the St. Patrick's Swimming Club was held in St. Patrick's Hall on Tuesday evening. There was a large attendance of members and supporters.

The annual report and balance sheet showed that after a successful first season the club had a credit balance of £3 0s 6d. The number of financial members was 25, and during the coming season it is expected that the number will be doubled. Club races were held on Thursday evenings during the season at the Century Baths, and were all keenly contested. The club thanked those who so kindly donated trophies—namely, Rev. Fathers Hurley and O'Ferrall, Messrs. J. P. Murphy, M. O'Meegan, and C. Dwan—and the starter, handicappers, and timekeeper for the zealous way they carried out their duties; also the press.

Mr. Harding, in moving that the report be adopted, said that the club had come through its first year very satisfactorily, and he asked members to do their utmost to secure new members.

Mr. Dwan seconded the motion, which was carried unanimously.

The election of office-bearers resulted as follows:—Patron, Rev. Father O'Ferrall; president, Mr. J. Collins; secretary, Mr. C. Clarke; treasurer, Mr. J. Crowley; executive, Messrs. C. Dwan, C. Harding, J. Joyce; auditor, P. Dickel; vice-presidents—Rev. Father Hurley, Rev. Father Barra, Rev. Brothers Palladius and Eusebius, Messrs M. Houlihan, J. O'Leary, J. Baxter, R. Marshall, J. P. Murphy, and F. Delargy; handicappers, Mr. J. Collins and Brother Eusebius; starter, Mr. M. Angland; timekeeper, Mr. J. Joyce; race stewards, Messrs. J. Kane and M. Angland.

Father Hurley donated a trophy and one of the members donated a cup for most points in club races.

The opening of the season was arranged for January 10, when a dual relay race will be held.

Ten new members were elected.

The meeting closed with a vote of thanks to the chair.

There is no holier way to prove our gratitude for what we have received than to share it with a needier brother, and the measure of our merit before Our Father in heaven will be the stinting of ourselves that others may not want.

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FEATURES OF THIS WEEK'S ISSUE

Leader—The Church and Progress, p. 29. Notes—A Great Bishop; A Great Australian, p. 30. Topics—Dr. Plate, of Jena; Church Statistics; Bible-in-Schools; A Round Trip, pp. 18, 19. Short Story, p. 11; Australia's Wild North-West, p. 13; Queen Wilhelmina, p. 17; The Root of All Difference, p. 21; Belloc on the World Awry, p. 33.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.
Die 4 Aprilis, 1900. LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, DECEMBER 6, 1923.

THE CHURCH AND PROGRESS

PARSONS of the sort that would bring "Protestant literature"—or books that "only a black-guard would allow into his home"—into free circulation, often tell their dupes that the Catholic Church is and was and always will be the enemy of learning and progress. We have all had thrust on our notice ill-printed, dirty scraps of paper full of abuse of the Church, of ignorant ravings about the "Dark Ages," the persecution of learned men and the general deplorable policy of Rome. The contrary of all this is so evident to any man of even rudimentary scholarship that it were difficult to account for the blind, persecuting, dishonest bigotry of such parsons and their financial supporters if we had not always before us the warning given the Church by her Founder: "And ye shall be hated by all men for My name's sake." The Catholic Church has not bowed in submission to tyrants; she has not apostatised to please a Frederick, a Henry, or an Elizabeth; she has not eagerly embraced the teachings of rationalists and atheists; she has not kept silent when it was her duty to speak; she has not danced to the piping of kings and princes, but kept on her way undisturbed by the tempests that her independence and her fidelity to Christ have aroused in all ages and especially since Martin Luther founded Churches whose spiritual heads were representatives not of Christ but of Caesar.

*

The Church feels bitterly the false and unjust charge that she has been the enemy of learning. "Far from opposing the fostering of human arts," says the Vatican Council, "the Church is supporting and promoting them in various ways." Such a charge is completely at variance with the testimony of history, so much so that only deplorable ignorance or deplorable dishonesty can enable any man to make such a statement. True, the first task of the Church is not to promote human learning and culture, but history tells us that she was the mother of Western civilisation, that she fostered the arts and sciences, and delighted in gathering round her scholars and poets and

painters whose names are the brightest in the records of human progress and culture. It is a historical fact that public education began to thrive only with the free development of the Church. The first elementary schools were those of the monasteries; and later, on their models, were founded cathedral and chapter schools—and later again, town and village schools—all under the direction of the Church or in close connection with her. As early as 774 we find an ecclesiastical school law to the effect that each Bishop should found an ecclesiastical school in his episcopal town and appoint a competent teacher to instruct the pupils. In 826 Pope Eugene, ordered that efficient teachers should be provided to lecture on the sciences and liberal arts wherever needed. Resolutions and decrees in favor of schools were passed by the Councils of Rome (1079) and the Lateran (1179), and under the fostering care of the Church education flourished in the thirteenth century which was the greatest century of progress the world has known. More important was the active aid and the cordial patronage extended by the Church to the universities of Europe. In the twelfth and thirteenth centuries these great homes of learning and science sprang up all over the civilised world. They were not (as they became after the reformation) State institutions, but free, independent corporations, complete in themselves, enjoying their own jurisdiction and many privileges that have been lost since the dawn of the movement heralded by that wholly "unmixed evil" known as the Reformation. "No king, no chancellor," said the Leipzig professor, Johann Krone, "has any right to interfere with our privileges and exemptions; the university rules itself and improves its statutes at need." Princes fostered those great centres of learning, but it was beyond doubt to the benevolence and support of the Church they owed most. The majority of them were founded by Papal Charters: of forty-four called into being before the year 1400, thirty-one were founded by Charters from the Pope. Substantial material aid was also freely given by Rome to many Universities. The Pope maintained two in the Eternal City, besides endowing professors in other parts of Italy and the Continent. The historians, Deiniffe and Janssens, testify to the financial aid given to many German universities, such as Prague, Erfurt, Heidelberg, and Ingolstadt. Funds were provided for the assistance of poor students, and even special hostels were erected for them. As an example may be mentioned the fact that in 1359, Innocent VI. devoted his own home at Toulouse with all its possessions and its entire income to twenty poor students, ten of whom were to study Canon Law and ten Civil Law. For their further maintenance he ordered that they should receive 25,000 florins in gold. Finally, almost without exception, the universities, whether founded by the Pope or by princes, owed their far-reaching privileges to the patronage of the Church. The Pope defended them and protected them and upheld their rights against all aggression. As an instance we may refer to the free guilds of Bologna University. The municipal authorities began to restrict the students' privileges, and the professors sided with the city authorities. Pope Honorius III. was appealed to and he decided in favor of the students. The municipality still continued to encroach, and only desisted when threatened with excommunication. Similarly, the Pope defended the students of Orleans against the aggression of Philip the Fair, restoring with full freedom the rights and privileges which had been taken away by the king. In brief, we may sum up by quoting Deiniffe: "So far as the foundation of the universities can be spoken of, its merit belongs to the Pope, to secular rulers, clergy

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and laity. But that the lion's share belongs to the Pope everyone must admit who has followed my presentment, which is exclusively based on documents."

The universities, according to Jansen, "attained their greatest prosperity as long as the unity of the Church and faith remained unimpaired, and, at the time of the Reformation, they all sided with the Church, with the exception of two, Wittenburg and Erfurt. Torn away from their ecclesiastical and established basis only by violent means, they were led to the new doctrine, but really succumbed to it only when their freedom had been curtailed and they had been reduced to state institutions." In a word, the universities, learning, culture, flourished under the Popes; the Reformation set Europe back at least five hundred years.

NOTES

A Great Bishop

From July, 1846, to November, 1923, ran the span of John Gallagher's mortal life, seven good years above the allotted three score and ten. When the black shadow of the Famine was on the land of his birth he was born; when the clouds were breaking after her long night and Eire was coming into her own, he went to his reward, a great churchman, a great Irishman, a great scholar, a great Christian gentleman. Goulburn will mourn him long, and his shoes will not easily be filled in our time. He was of the passing generation of churchmen and statesmen, of the old tradition, of the old school, which, even those of us who are not by any means *laudatores temporis acti* salute with reverent admiration. His learning sat lightly on him. He was as humble and as timid as a child, where his own achievements were concerned; he was lion-hearted where the cause of religion was in question. Though his long years of labor for Christ were spent afar from the little waves that lisped on the shores of Lough Derg, he retained to the end his rich Ulster brogue, and surely no Irishman who ever lifted his voice for great causes on the far-foreign shores upon which our race is cast all over the world made more music of that strong northern Doric than the golden-tongued John Gallagher. Perhaps he was not an orator; but when he began to speak you soon forgot his mannerisms and his accent. He had the *vis viva*, the *perferendum ingenium Scotorum*, which compelled interest, while his scholarship and his familiarity with classical lore made his discourses so brilliant that to hear or to read them was a pleasure. One who has heard the greatest orators of the Church, in many lands and in many tongues, here bears witness that of them all there have been very few who made on his mind such a lasting impression as did Bishop Gallagher.

The Student

From one who knew him well we quote the following pen-picture of his early years:

He had the usual simple, happy childhood of an Irish child, blessed with sisters and brothers, and a mother who lavished her tender care upon them all. If it is to our mothers we owe our best impressions, impressions that sink deepest and last longest, then what must have been the mother in that home of Castlederg! As for Castlederg itself, "the light that never was on sea or land" is the medium through

which his Lordship looks back on the scenes of his childhood, and he would probably describe it as one of those villages

Where smiling spring its earliest visit paid,
And parting summer's lingering blooms delayed.

Anyone who has seen him travelling through the bush with a copy of Virgil or Demosthenes for companion and sole recreation need not be told that his taste for languages dates back to his childhood—

As yet a child, nor yet a fool to fame,
He lisped in numbers, for the numbers came.

But they were Greek and Latin numbers surely, for he began the classics at a very early age. . . He was only seventeen when he entered Maynooth. In the examination the supreme test was a Greek oral examination, and he astounded the examiners with the solidity of his knowledge. During his course at Maynooth an essay in Greek was set. The young Castlederg student won the prize easily.

And to the end he retained his love of Greek, being probably the best classical scholar under the Southern Cross. He loved classical allusions, and they came into his ordinary conversation with wonderful grace.

A Great Australian

Like many another Irish churchman who never ceased to love the land of his birth, Dr. Gallagher was a good Australian, and what he did for the country of his adoption during his long labors there will compare very favorably with the achievements of many a blatant and lip-serving patriot. His work was of the kind that bears fruit in time and in eternity. His devotion to his early calling as a teacher in a Catholic college, his zeal for all the phases of his office as a bishop, his shining example of Christian charity, his love for all that was noblest and best in the learning of past and present, have left on his contemporaries a mark that time will not soon efface. Not only in his own diocese, not only to his brothers in the Hierarchy, but to a wide public of thoughtful and scholarly men in Australia, he was in every sense a guide, philosopher, and friend. As an illustration of this truth, let us recall how, during the Dante celebrations, at St. John's College, Sydney, a couple of years ago, Mr. Piddington referred to Dr. Gallagher as his old friend whom he had never before had the happiness of meeting. To Mr. Piddington, and to many like him who cherished the things of the spirit, the fame of the Bishop of Goulburn brought an intimacy which was from soul to soul, as between the lovers of Truth, transcending conventions and material signs. It was a graceful reference, and one that awoke a burst of enthusiastic applause from that cultured audience. In his love for Australia, Dr. Gallagher never ceased to insist on the crying need for education on right lines, pleading for the formation of character on a basis of religion, and deprecating efforts to mould a healthy race on platitudes and fine phrases:

Carve the granite rock with razors, moor the vessel with a silken thread, then you may hope with such delicate and frail instruments as human science and human learning to fight those giants—the passions and pride of men.

Let us end on a word of his own, which is eloquent of the heart of the man himself. When, on the occasion of his consecration, his clergy gave him a large cheque for his personal use, he said:

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When the gallant Urias, wearied with journeying and worn with the fatigues of war, was asked by David to go down to his house and wash his feet and refresh his soul, it was a noble answer the grand old warrior made. "Shall I," said he, "go down to my house, and eat and partake of the joys of domestic felicity while the Ark of God and Juda and Israel dwell in tents and my lord Joab and the servants of my lord abide upon the face of the earth? By thy welfare, and by the welfare of my soul, I will not do this thing." While the temple of God is still in many places unbuilt and hardly anywhere adequately furnished for the worthy celebration of His Awful Sacrifice, while the children of Catholic parents literally grow up in darkness and the shadow of death, through want of a Catholic school; while the foundling and the orphan cry for bread and have no one to break it to them; while our pitiful people dwell in tents earning scanty subsistence by unceasing toil; while you, brave soldiers of Christ, bear the heat and the day, shall I spend this donation, spared from your personal wants, in eating and drinking, or the adornment of my person or my house? By the welfare of my soul I will not do this thing!

That was his spirit; and now, his reward has come to him. His bones rest in his cathedral city of Goulburn. His memory will be kept green by his priests and people. And, far beyond the confines of his diocese, we will pray for his faithful soul. *Go ndeinidh Dia trocaire ar!*

DIOCESE OF DUNEDIN

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the eleven o'clock Mass on Sunday. In the evening after Compline, there was the customary procession, followed by Solemn Benediction of the Blessed Sacrament, also the usual monthly meeting of the Men's Confraternity of the Sacred Heart.

The mission at North-east Valley, in which the Very Rev. Father Whelan, C.S.S.R., has been engaged during the past and present week; also the mission at Kaikorai, now being conducted by Rev. Father Duffy, C.S.S.R., will close on next Sunday.

On Saturday, Feast of the Immaculate Conception, Mass will be celebrated at 7 and 8 o'clock at St. Joseph's Cathedral. There will be special devotions in the evening.

On Friday morning, after Solemn Mass for the Dead, Sister Mary Patrick, O.S.D., was laid to rest in the Southern Cemetery, where already a number of her sisters in religion are awaiting a glorious resurrection. Sister Patrick was a dear old Irish lay-sister who, through a long, prayerful and laborious life, was a shining example of the virtues of the cloister to the various Dominican communities in which her life was passed since she became a nun. When such a death occurs we inevitably think of Goethe going forth into the "dark portals," with a cry for light on his lips—into darkness at the end of all his worldly glory! What a contrast there is, and what a moral to be learned in an old-time account of the death of a lay-sister whose last wish was to have the candle put out, as the brightness of the Mother of God, coming to welcome her devoted child, filled the room. It is the end that counts; and often death reveals to onlookers how noble and how blessed was the retired life and the humble perseverance of such a servant of God as was Sister Mary Patrick.—R.I.P.

The garden fete, organised by the Children of Mary, of St. Joseph's Cathedral, was blessed with glorious weather on Saturday. While a large number of Dunedinites were watching the fiery steeds and the chariots raising the dust at Forbury Park, the elect climbed the hill to swell the festive throng in the Priory gardens. The Children of Mary deserved success, and secured it, too, by their untiring efforts to make the fete brilliant and attractive.

But Dunedin is a wonderful place, and visitors marvel, with reason, at the unbroken records of such successes in this sadly miscalled "dour" city. To our loyal and generous Catholic people the lion's share of the credit is certainly due, but it would be ungraceful not to acknowledge that here, where we are so few, we are often helped by our non-Catholic friends in a way that is a practical proof of their broadmindedness. Did it ever strike you that there is less real bigotry in those districts in which the old *Tablet* is strongest? Of course the reason is that all fair-minded people prefer a fight to a palaver.

December, and summer weather! Our long winter has passed and we are rewarded with genial warm days of just that right degree of heat which only Dunedin can provide. The long year is drawing to a close, and the teachers and pupils in all our schools are looking forward to the final ceremonies of the term. A few days more of strenuous preparation. Then the singing and the music and the prizes, to be followed by a search for almost forgotten trunks and portmanteaux, by a busy hour or two of packing, and by the usual sad, sad tears shed by pupils who are always so sorry to give up schooldays for idle holidays! In other places, it is said, pupils go home joyfully, but Dunedin is an exception. Alas, even here, stern necessity drives them out, for the devoted teachers want a rest and relaxation even if the youthful students do not. And, as they must go, before our next issue, the *Tablet* wishes them, one and all, a holy and a happy Christmas. *Nollaig maith agibh, a chairde!*

Forget the Caledonian Sports? No chance! They come off next Saturday and our boys will be there. Eaten bread is soon forgotten by some people, but the Catholic lads of Dunedin are not among the ingrates. When the Public Schools' teachers tried to boycott the Brothers' boys the Caledonians stuck to the lads manfully and nobly, and it were a shame to let the memory of their chivalry grow dim with time. Our boys will be there, and surely our people too. We have a reputation for gratitude and for loyalty to our friends. The Sports' meeting on Saturday will be a chance of proving that we deserve it. Like good Irishmen let us all go and shout for the winners. Scotland for ever!

Following are the awards to pupils of St. Dominic's College, Dunedin, for essay writing in connection with the Navy League. Senior Essay—Form VI.: Josephine O'Neill 1; Form V.: Helen M. O'Neill 1. Junior Essay—Form Vb.: Noreen Jones 1; Form IV.: Nancy Rice 1; Form III.: Doris Roche 1, Veronica Miles 2; Standards V. and VI.: Kathleen C. Kennedy 1, Rose Vallis 2.

The following pupils of St. Philomena's College were successful in the recent Navy League examination essay:—Senior Essay—Monica Delany. Junior Essay—Kathleen Whelan and Annie McGregor.

The Christian Brothers 4th grade cricket team on Saturday piled up the runs against McGlashan College team by scoring 233 runs, and gave the latter plenty of opportunities for training for the coming sports. McGlashan College scored only 18 runs. The highest scorers for the Brothers were: J. O'Connor (84 not out), B. Williams (42), R. Cusack (35), T. Toomey (44). The bowling averages for the Brothers were: B. Lynskey 5 wickets for 6 runs, B. Burrell 3 for 3, J. Williams 1 for 3, and E. McKewen 1 for 3. In the Boys' League the Christian Brothers' seniors scored 110, and 1 for 26. Jack Ryan 40, P. McDonald 11, J. Gonley 11, against Carisbrook (80 and 54), the Brothers thus winning by 9 wickets and 2 runs. The Brothers' junior team again easily defeated McGlashan College by an innings and 10 runs. Scores: Christian Brothers 63—N. Windle 18, P. Drumm 13. McGlashan College 23 and 30. The bowling averages for the Brothers were: R. Sutherland 11 wickets for 11 runs, J. Faulks 6 wickets for 10 runs, P. Drumm 2 wickets for 11 runs.

The Sisters in charge of St. Joseph's Boys' Home, Waverley, desire to thank all those who kindly contributed, through Mesdames Clarke and Cantwell, a donation of jam to the Home. They also tender their thanks to the ladies of the Kaikorai branch of St. Vincent de Paul's Society, for two parcels of useful clothing. The boys gratefully appreciate any kindness shown them, and pray daily for their benefactors.

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DEATHS

COLLINS.—Of your charity pray for the repose of the soul of Sister Mary Patrick Collins, who died at the Dominican Convent, Milton, on November 29, 1923; in the 69th year of her age and the 43rd year of her religious profession.—R.I.P.

HOCQUARD.—Of your charity pray for the repose of the soul of Lawrence Egbert, dearly beloved husband of Cecilia Marguerita Hocquard, of Saratoga, Pelorus Sound, who died at the Wairau Hospital on November 21, 1923; aged 29 years.—May he rest in peace.

McCORMACK.—Of your charity pray for the repose of the soul of Thomas McCormack, who died at his residence, St. Leonards, Dunedin, on November 30, 1923; aged 82 years.—R.I.P.

O'GRADY.—Of your charity pray for the repose of the soul of Agnes, only daughter of the late Thomas O'Grady (Kumara) and Mrs. T. Browne (now of Napier), who died on October 24, 1923; aged 21 years.—Sweet Jesus, have mercy on her soul.

RIGBY.—Of your charity pray for the repose of the soul of Bridget Lucy, beloved wife of Harry Leonard Rigby, who died at 42 Princes Street, Musselburgh, Dunedin, on October 28, 1923.—R.I.P.

IN MEMORIAM

CROSSEN.—Of your charity pray for the repose of the soul of Robert Joseph, dearly loved sixth son of Ellen and the late Thomas Crossen (Rolleston), who was killed in action in France on December 3, 1917.—Sacred Heart of Jesus, have mercy on his soul.—R.I.P.—Inserted by his loving mother, sisters, and brothers.

PERWICK.—Of your charity pray for the repose of the soul of Catherine Perwick, who died at Dunedin on November 28, 1918.—Sacred Heart of Jesus, have mercy on her soul.

PERWICK.—Of your charity pray for the repose of the soul of John Perwick, who died at Invercargill on December 14, 1914.—Sacred Heart of Jesus, have mercy on his soul.

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2nd—G. Duggan, Reefton (£40 a year, three years).
3rd—Joseph Dwyer, Waimate (£40 a year, three years).

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The World Awry in Belloc's Eye

Is newspaper power passing? This is not the same thing as the power of the press, because the man who asserts that the power of the daily press is passing, also predicts the increase in "the small, honest, independent paper, usually a weekly." It is our present English visitor, Mr. Hilaire Belloc (says the *Literary Digest*, U.S.A.) who makes these statements, observing at the same time that these weekly papers have already "a power that is out of all proportion to their size at present." Mr. Belloc, though addressing an American audience while making these strictures, does not claim to go beyond the British and continental press in their application. His full speech is not reported, and the *New York World*, where we find the following, admits that he both criticised and defended the papers on many counts. After affirming his belief that the power of the daily press is passing, he is reported as saying:

"If this humble speech, made to a few hundred people, should reach the ears of the great newspaper men, I am afraid that statement will offend them more than any criticism I have made. The power of the press has reached its peak and is beginning to decline.

"A great change came over the newspapers in the early '90's. Before that they had been conducted by editors who were not the servants of the owners; also, their circulation contained a much larger proportion of educated people and did not reach so far down to the poorer social level.

"The editors were men of a professional type, with certain standards of integrity, culture, and decency, which maintained a level of which we were proud. We still have papers of that type; for instance, the *Manchester Guardian*.

"But early in the '90's it was discovered that if you owned and successfully managed a great paper you could influence the politics of the country, and men began to play that game. The editor became the mouthpiece of the owner and did not write what he believed.

"The new journalism began with Alfred Harmsworth and grew with mushroom rapidity. Up to that moment no man could get into the House of Lords unless he had some sort of solid position. The first of these new, speculative, gutterbird owners of newspapers demanded a peerage. It was refused with indignation by both political parties. Within three weeks he was a peer. After that there was a cataract, and the institution was shaken and never will be the same again."

Mr. Belloc has been here some weeks but has made no such stir as did Chesterton a year ago. "In England," says S. K. Ratcliffe in the *New Republic*, "we commonly think of Belloc and Chesterton as the halves of one rather stupendous whole," and New York, he thinks, "has effectually separated them." Chesterton was run after and reported; Belloc lifts his voice almost in a vacuum. But Belloc tells us that "our civilisation is in the gravest peril, a peril accelerated but not created by the war." As Mr. Ratcliffe reports him:

"What we have to preserve is nothing less than the most precious, the most miraculous achievement of mankind, especially in the arts of self-expression; and, characteristically, the lecturer named the Winged Victory of Samothrace and a statuette on Trèves Cathedral, together with 'the whole range of European verse from the Homeric hymns to John Keats, or perhaps Verlaine.' As the basis and condition of this wondrous product he sees the phenomenon of Nationalism: essential and eternal, its high differentiation an ultimate value and strength. 'You could not have Keats without England; you could not have Yeats without Ireland.' And yet there are some among us who devise schemes of a unified non-national Europe. That is the position of H. G. Wells. 'But if Wells had seen Paris a little earlier in his lifetime, or had ever learned the Greek alphabet—not a very difficult thing to do—he would not talk such nonsense.' Here came the first laugh and handclap, which encouraged Belloc toward his first proposition—namely, that among these contending national units, 'peace, which is an urgent necessity, must be absolutely imposed: it can never be reached by agreement.'"

Belloc went on to an exposition of the threefold menace to civilisation: (1) the general revolt against government;

(2) the war between capital and labor; (3) the conflict of faith and moral ideal. Mr. Ratcliffe takes them in turn:

"As to the first, the revolt is strongest, said he, in those countries which possess the most developed forms of what is called representative government. Parliaments are infinitely more hated than any dynasty that ever existed, and he foreshadowed a tempest of popular wrath amid which our houses of palaver will be swept away. As to the second menace: our capitalist system was sick before the war. Now it is dying; the old forms are gone—a statement sharply agreed to by a large section of Mr. Belloc's markedly conservative audience. When, as now, he explained, capitalism has accepted the expedient of doles, that it, the obligation to keep alive the serfs whom it can not employ, 'the mainspring of capitalism has gone.' But war and revolution, in hastening this end, have achieved a mighty and beneficent change. In all healthy and stable societies the peasant is master. And to-day, in Russia and South-eastern Europe, in Poland, Ireland, and Catholic Germany, the peasant has come into his own. Depreciated currencies, ruinous to the industrial cities, have enriched the peasant. 'He has paid off the usurer, or as we now say, the banker. And the only country of which this good news is not true is my own country, England, where there is no peasantry, because we killed it.'

"From this triumphant Bellocian point we were led on to a consideration of the third peril—the conflict of faiths, the spiritual disharmony of Europe. Three religions, that is three cultures, divide the continent: the Greek Orthodox, heavily weakened by the fall of the Tsardom; the Protestant, shot through with doctrinal dissent and every form of scepticism; the Catholic, enhanced in power, we were told, by the war. But there is scepticism in the Catholic lands? Not a bit of it! In the last century the Church had met and overcome every imaginable doubt and challenge. Europe therefore must achieve spiritual unity: of course, and under the faith. That might be the saving of our civilisation, that and nothing else. Without it, the European tradition was doomed, perhaps to survival in a small area by the Mediterranean. Mr. Belloc closed with a brief statement of the problem of revived Islam. The Moslem world is once more a vast unity, stretching from the Atlantic to the China Sea and rapidly conquering black Africa. History seems to show that it can not be overthrown by arms, or interpenetrated by Christianity. What, then, is the inference? That the Power which shows itself capable of making and maintaining peace and friendship with Islam will be the master of Europe."

Speaking of Chesterton and Belloc, Mr. Arthur Colton, in *The Literary Review* of the *New York Evening Post*, remarks that their likenesses are interesting while their differences are considerable.

"Mr. Belloc and Mr. Chesterton are often mentioned together, and the coupling is probably not disagreeable to either. Under the stimulus of the periodical they both write innumerable short essays on miscellaneous subjects. Both have reacted fiercely against recent or 'modern' tendencies. Against most of the nineteenth century ideas; against the ascendancy of the scientists; against industrialism, both *laissez-faire* and socialistic; against Protestantism, as well as scepticism and philosophic doubt, and that attitude of wan and dissipated decadence once supposed to be *fin de siècle*; against almost anything characteristic of to-day, except perhaps our warlike nationalism—to all these they oppose a robustness, medievalism, a combination of devout Catholicism with beer and skittles, of gusto in living with imperious dogma on all subjects religious or secular. It is a combination whose values are both obvious and remote. The medieval renaissance or romantic movement is now a long story. Mr. Belloc and Mr. Chesterton are late paragraphs, perhaps even chapters, in that story. . . . One sometimes feels a kind of personal liking for Mr. Chesterton which Mr. Belloc does not inspire, but for every-day purposes Belloc is the better writer."

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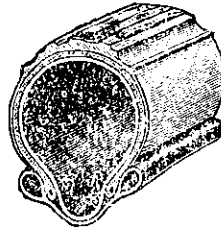
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Commonwealth Notes

NEW SOUTH WALES.

Rev. H. J. O'Neill, D.D., of the diocese of Dunedin, arrived by the Sonoma on Tuesday (says the *Freeman's Journal* for November 22). Ordained at Mosgiel in 1921, he has for the last two years been at the Irish College, Rome. Having obtained his Doctorate in Theology, he is returning to his native diocese, Dunedin. During his stay in Sydney he is a guest at St. Mary's Cathedral Presbytery.

A Sydney cable message under date November 27, announces the death of the Right Rev. Dr. Gallagher, Bishop of Goulburn. The late Bishop of Goulburn was born at Castledearg, Co. Tyrone, Ireland, in 1846. He was educated at Maynooth College, ordained in 1869, and arrived in Goulburn in 1870. He was president of St. Patrick's College at Goulburn from 1874 to 1887; rector of Wagga Wagga from 1887, and became Bishop of Goulburn in 1900.

Last month his Excellency the Apostolic Delegate (the Most Rev. Archbishop Cattaneo), accompanied by his Grace Archbishop Duhig, his private secretary (Rev. Dr. Farrelly), Monsignor King, Rev. E. McAuliffe (Sydney), Rev. J. Leonard, P.P., and Rev. J. Bartley (Yass), visited Canberra, the Federal Capital. Members of the Federal Government arranged the visit. At Canberra his Excellency was greeted by some 50 Catholic residents, who were introduced by Mr. Oscar J. Collidge, who, on behalf of the Catholic residents read an address of welcome to his Excellency. Mgr. Cattaneo, in replying, expressed pleasure at being able to pay so early a visit to the infant capital. He thanked Mr. Collidge and his fellow Catholics sincerely for having so gracefully and enthusiastically received the representative of the Holy Father, on behalf of whom he blessed every one of them, and wished the Territory and the Federal Capital a great and prosperous future. Archbishop Duhig, Mgr. King, and Father McAuliffe also replied, each of them calling attention to the historic significance of the occasion. The Archbishop said that the coming of a Delegate to a capital city and a seat of Parliament so young as Canberra was probably unparalleled in history. The occasion would never be forgotten by those who participated in it, and it would live in the annals of the Church in Australia long after they had all passed away. Father Haydon, of Queanbeyan, in whose parish the Federal Territory is comprised, was indefatigable in his efforts to make the party happy on this occasion.



VICTORIA.

A reunion of surviving members of the C.Y.M.S., who formed the original society from its inauguration from the year 1875 to 1900, was held on Monday night in St. Patrick's Hall, when many old-time friendships were renewed, and interesting reminiscences were exchanged between the veterans (says the *Catholic Press* for November 22). The first magazine of the pioneer society was written in manuscript, later merging into the *Austral Light*. Mimic parliaments had been the training ground for many of their members, who, in the course of time, became real members of Parliament. Elocution was one of the chief studies of the society, by means of which many enjoyable entertainments were given for the benefit of Catholic charities. Their singing class was conducted by Mr. W. R. Furlong, and provided many promising singers for St. Francis's Choir, when it was in the zenith of its power. Nellie Armstrong, who afterwards became world-famous as Dame Melba, being soprano soloist. Reviewing the past, the president urged those coming on to take an active part in the affairs of the nation, and emulate those who had gone before by putting their best efforts into the C.Y.M.S.

His Grace the Archbishop opened a fete at Camberwell on a recent date, the proceeds of which are to reduce the debt of £5040 on the recently-erected parish school. In declaring the fair open, his Grace said that the heroic labors and the wonderful personality of their late pastor, Father George Robinson, had been a rich asset for Camberwell, and Father O'Brien had been zealously and successfully working out the plan of his predecessor. Commenting on the police strike, his Grace said that the rioting, the destruction of property, and the bloodshed were deplored by every right-thinking person, and not the least he was sure by the police, who were on strike. He hoped that

in the end the conclusion would be reached that the men could be taken back, that the number of the police force should be increased, that they should be better paid, and have the right to a pension. For his part, he would say that if two or three sensible men had got round a table at the right moment, with a real desire to find a solution for the misunderstandings and difficulties which had brought such disastrous consequences upon the city, the strike need never have occurred, and if he had the power he would have tried to silence some of the Melbourne papers. He did not know anything more likely to cause or increase trouble than the exaggerations and the vulgar and inflammatory language of the press during the recent days of unrest and anxiety.

WEST AUSTRALIA.

By the death, on November 8, of Father Langley, the Archdiocese of Perth has lost a striking personality, and the Redemptorist Community a much-beloved and greatly esteemed member. Father Langley was born in Dublin sixty-three years ago, but by the transfer of his father to a Government position in Scotland, that country became the home of his youth and early manhood. Feeling himself called to the priesthood, the future Redemptorist began his ecclesiastical studies at Thurles, proceeding later to the Sulpician College at Issy, France, where he completed his theological course. In 1886 he entered the Redemptorist Novitiate at Bishop Eton, Liverpool, having as fellow-novices the Rev. Father Hunt and the late Fathers Bingham and McDonnell, all well known in Australia. Ordained priest in 1888 by Archbishop (later Cardinal) Persico, at St. Joseph's, Teignmouth, Devon, Father Langley's first appointment was to a professorship in the Juvenate, Limerick. Little did they who knew Father Langley in those early days as a young professor, and who listened to his quiet, but instructive discourses in St. Alphonsus' Church, anticipate that before many years he would be known throughout Ireland as a powerful and impressive Mission preacher. Indeed few could compare with the deceased priest either for lucidity on the exposition of Catholic truth, or for the truly Apostolic energy with which he denounced every wilful violation of the Law of God. To a nature singularly honest and straightforward and incapable of the least dissimulation, there was added a gift of faith exceptionally strong and lively, so that both nature and grace combined to make Father Langley the uncompromising opponent of heresy and dishonest pretence of every kind. On the other hand, like his Divine Master, Father Langley loved little children for their guilelessness and simplicity; and like Him he was always most at home with children, and with those who by their unworldliness had "become as little children." Although generally more or less an invalid himself (says the *W.A. Record*), Father Langley was noted for his sympathy with the sick and suffering, who were on this account almost invariably entrusted to his care in the different communities in which he lived. Allusion to this trait in the character will not be considered out of place when it is considered that it was in the exercise of charity, well nigh heroic, towards one who was painfully afflicted that Father Langley came to Australia ten years ago. Most of his life as a missionary was spent in Ireland, but as a member of the Redemptorist Community at Clapham, London, Father Langley labored also with characteristic zeal in different parts of England. Since his arrival in Australia he was attached in turn to the Redemptorist Communities at Waratah, N.S.W.; Wellington, N.Z.; Galong, N.S.W., until May, 1922, when he joined the Community at North Perth.

At the Council of Trent the Church enumerated the books of the Bible which must be considered as sacred and canonical. They are the seventy-two books found in Catholic Editions, forty-five in the Old Testament and twenty-seven in the New.



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Here and There

Four Marks of Education.—Mr. Hilaire Belloc is one of several authorities whose opinion has been asked by the *Teachers' World* upon "What is an educated man." In Mr. Belloc's judgment, the marks of an educated man are four:—Power to appreciate irony; the intelligence to admit mystery, both as a general principle and in particular, especially religious and academic examples; clear thinking, and sufficient instruction, especially in Latin and Greek and history, to enable him to support argument and conclusion by illustration. "Educated men are rare in these days," adds Mr. Belloc.

Mr. W. B. Yeats, the Irish Poet.—A cable message from Stockholm announces that the Nobel Prize for literature has been awarded to Mr. William Butler Yeats. Mr. Yeats, who was an art student before he began seriously as a writer, is a native of Dublin. He is aged 58 years. In the last 30 years he has published many volumes of poems, and also a number of stirring stories modelled, like his poems, on the old Gaelic literature. With Dr. Douglas Hyde, Arthur Griffith, William Rooney, and others, Mr. Yeats was among the moving spirits in the establishment of the Gaelic League. He is a Senator in the Free State, but it cannot be said that he has ever claimed to be a politician.

Famous Slovak Prelate Dies.—Amongst all the Slovak people there is mourning for Mgr. Stojan, Archbishop of Olmutz, who has died after a long and painful illness. Born 73 years ago, Mgr. Stojan's consecration as successor to Cardinal Skrbensky in the See of Olmutz in 1921, was hailed by the Slovaks as a triumph for their long struggle for national existence. Under the Austrian domination, and before his elevation to the episcopate, Mgr. Stojan sat in the Reichsrat as member for Northern Moravia, and during his parliamentary career won the highest respect even of his bitterest political opponents. As a churchman and patriot Mgr. Stojan was beloved of all his compatriots in the Republic.

A Felicitous Centenary.—The Gregorian University in Rome will celebrate the hundredth anniversary on May 17 next of its restoration to the Society of Jesus. With the approval of the Holy Father, who was himself an alumnus of this institution, the present rector, Father Miccinelli, is inviting all former students to come to Rome for the event. The centenary celebrations will begin with a Solemn High Mass at the Church of St. Ignatius. An audience with the Holy Father and a Triduum in honor of Blessed Robert Bellarmine (at one time professor at the Gregoriana) are in the programme, as also the formal inauguration of an association of ex-alumni with the most distinguished of these, Pope Pius XI., as president.

Bologna's Memorial to Benedict XV.—Mgr. Nasalli Roca, the Archbishop of Bologna, from which See Cardinal della Chiesa was elected to the Papal Throne as Benedict XV., has sent out a circular letter to all his clergy and people, commending to them a subscription list that has been opened for defraying the cost of decorating in a fitting manner the tomb of Benedict XV. A very fair sum has already been received, but it has been decided to extend the scope of the original plan. This is to institute a chantry or foundation in memory of the late Pope, whereby a priest of Bologna will offer a Mass in perpetuity at the tomb of the late Pope. No difficulty is expected in raising sufficient funds to endow the chantry, and it is hoped to inaugurate it on January 22 next, the second anniversary of the death of Benedict XV., when a large pilgrimage from Bologna will go to Rome to take part in the inauguration.

A Maynooth Centenary.—The centenary of the foundation of the Presentation Convent at Maynooth was celebrated on a recent Sunday. In the convent chapel the Most Rev. Dr. Byrne presided at High Mass, and Pontifical Benediction was given afterwards by the Most Rev. Dr. Harty. His Eminence Cardinal Logue imparted the blessing, and an appropriate sermon was delivered by the Very Rev. Dr. Beecher, Professor, Maynooth. Many mem-

bers of the Hierarchy and priests from every part of the archdiocese of Dublin travelled to Maynooth to take part in the centenary celebrations. The chapel and the convent grounds were decorated, under the supervision of the Mother Superioress, Sister Margaret Mary, in a most tasteful way for the occasion, and after the religious ceremonies the guests were entertained by the community, musical items being rendered later by present and past pupils of the nuns and several artistes from the capital. The good wishes of the Irish people attend the Presentation Sisters, who for a hundred years have worked with unchanging energy for the spiritual and temporal improvement of the nation.

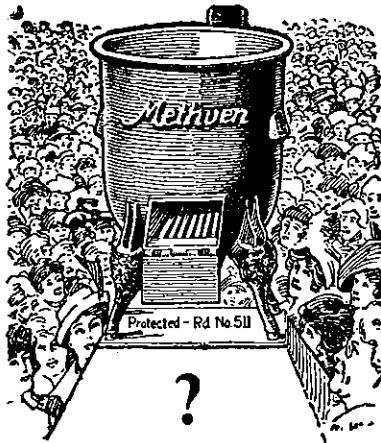
The Return of Perosi.—The restoration to health of Mgr. Perosi, the famous composer of music, and his return to work have been learned in music circles with keen pleasure, for during his mental troubles the Church as well as lovers of music had lost the services of a master. (writes the Rome correspondent to an exchange). Not one of the big cities like Rome or Milan that have witnessed his greatest triumphs will be the scene of his return. But the little town of Fabrino, and this only to please an old school-fellow, will see the great Perosi directing at an early date his oratorio "The Passion of Christ." Besides this, Perosi will execute for the first time the psalm "*Quare fremuerunt gentes,*" which is dedicated to his mother and not yet quite complete. It is said the best voices of the Italian theatre will participate in the execution at Fabrino. Mgr. Perosi, it is worth recalling, has not ceased these years of his illness to be Director of the Sistine Choir. Mgr. Rella acted as his substitute and at the same time acted as Director of the Irish, the North American and other college choirs in the city. We may expect Mgr. Perosi to now redouble his activity in view of the document addressed recently by Pius XI. strongly inculcating the study of Church music on the lines laid down by Pius X.

An Elizabethan Composer.—Lecturing to the Wakefield City Branch of the British Music Society recently, Sir Henry Hadow took for his subject William Byrd, the great sixteenth century Catholic composer. Sir Henry spoke of the restricted knowledge of Byrd's music, even among people who call themselves musical, and to the wider interest stimulated by the British Music Society and the tercentenary celebrations. What was now known of his works, he said, placed him on the highest plane. He was comparable with Bach, Beethoven, and Schumann, and, as a product of the Elizabethan age, was worthy to sit on the steps of the throne occupied by Shakspeare. The known compositions exceeded five hundred. A larger number could be attributed to him than to probably any other composer except Bach and Mozart. He was one of the composers most uniform in loftiness of standard. Sketching his career, Sir Henry remarked that Byrd was almost certainly a native of North Lincolnshire, probably of Epworth. All his great work was written during the time he was an organist in the service of Queen Elizabeth. Hardly any of our modern instruments then existed, but the great thing about Elizabeth's reign was that everybody could sing. In the barbers' shops when a person had to wait his turn, instead of getting the comic papers, he had a lute, and solaced himself by playing it. All through his life there seemed to have been no doubt that Byrd was a convinced Catholic. The Tudor Sovereigns were themselves extremely good musicians, and provided their musicians did not interfere in politics, they were allowed a good deal of latitude. Among Byrd's 500 compositions were three Masses and 120 Motets for the Catholic service, and between 80 and 90 anthems for the English form of service. Of Byrd's madrigal writing, the lecturer remarked that his madrigals were the first that challenged the Italian pre-eminence. He wrote a great deal of harpsichord music, and was a pioneer in his writing for strings. His place was on the highest peaks, and he was a great musician in the sense that Bach, Beethoven, and Mozart were great.

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What are the Housewives Saying?

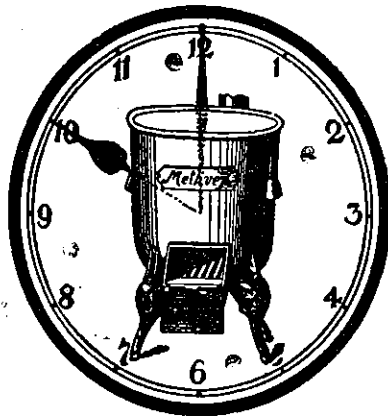
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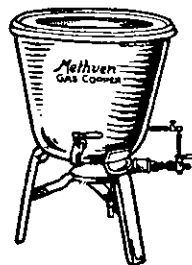
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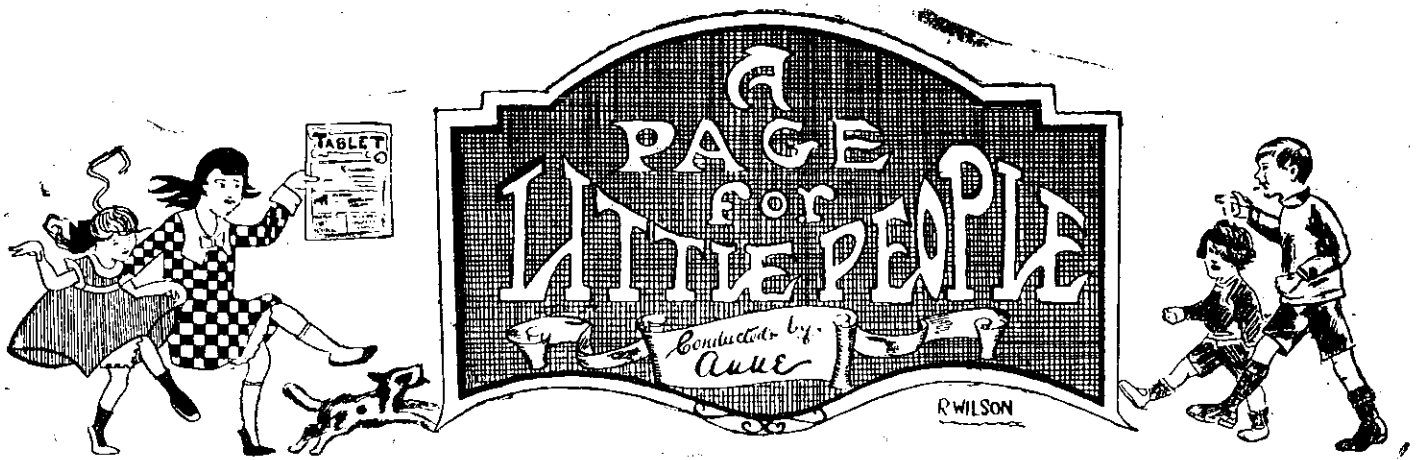
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My dear Little People,

Quite a number of new friends have written to me this week so, we'll see if we can manage another short trip before Christmas. I know it's a very busy time for everybody because there's always so much to be done at the end of the year. All the same, I would be half-surprised if the grown-ups are glad to be rid of us for the next few days, so, instead of going home after school in the afternoons, we'll try to make the acquaintance of our new friends, and the first place we'll hurry to is Appleby, where Sheila O'Connor lives. Sheila and her cousin Reen have been white-baiting, and one day they caught six gallons. Sheila has a baby brother who smiles nicely, and a pet lamb for which she wants a name. Suppose we call it "Happy" because the Wool Sales have been so good everywhere. Then we go on to Barrytown, to Maggie Ryall. What do you think Maggie has? A pony which used to be in a circus and can still do some tricks! Think of that, and just imagine the fun we'll have. Besides that, Maggie's aunt is the teacher at Maggie's school, so, we'll go there as well. Would you like "Tiny" for your lamb's name, Maggie? Cronadun is next. Tessie McMahon lives there, and she writes giving me a message for Hannah Buckley who wanted Mollie Punch's address. If Hannah comes along with us Tessie can tell her that she has been writing to Mollie for some weeks. If, however, Hannah cannot join us, she has only to write to Tessie, get Mollie's address, and they will all be friends. Quite a number of the Little People want to write to each other, how is it for a Letter Club next year? Let me know and I'll try to arrange it. Now then, on to Dunedin, and we'll spend a little time with Paddy Hussey. What a country this is for kittens! There's Paddy has three little new ones, black with blue eyes. I sure would love one Paddy dear, and it is really a good idea of yours to leave one at the *Tablet* Office for me. The good people there will give it a saucer of milk every day until I can call for it. Thank you also for the pretty pictures you sent me, and the kisses. Now we go up north, to Hastings where we have a heap of friends to call on. They are all at the Convent so, if Sister will let them out with us, we'll go off to some nice little nook and talk to each other. First on the list is Florence Balcombe, and would you believe it, she too wants a name for a new kitten? Would you like "Smut" for his name, Florence? I think it will do quite well as he is black. Does anyone know Florence's riddle: "When is a door a jar?" Next is Colin Brimer who writes for the first time, and who wishes us a Happy Christmas. Next is Maurice Brooker who tells me he is very fond of school and of his teacher. He has a little brother too. Next is Ethel Barrett, who wants to get in another letter before Christmas. Perhaps by the time we get to Hastings, the mite boxes will have been opened and the coins counted, Ethel? I wonder who will get most? Next is Margaret Downing who has some riddles for us: "I sent forty white horses up a red hill, there they go, there they go, there they stand still." Yes, Margaret I know that, and one of my white horses has a gold crown. "A man rode up a hill and yet he walked"; "What is it that has a mouth but not a tongue?" Next is John Hallaghan, who also has some riddles he wants answered: "How can you make a thin man fat?" feed him well John, I should say. "A kitchen full a house full and I could not catch a spoonful." Is that air, I wonder? Next is Cecilia Koorey, who wants to know my address. Will some of my Little People tell

Cecilia when we meet her. Next is Joe Martin, who tells me he has five sisters and one brother, also six bantams. Joe has to take the milk somewhere every night and morning, so, he's quite a busy boy, isn't he? Next is Esme Morgan and she is asking riddles too. I am beginning to think there must be a riddle factory in Hastings. See if anyone knows this: "A man went up a hill for a year and yet he came down on the same Friday as he went up." "The ragged rascals ran round the rock, how many R's in that?" Next is Martin Nihill who had such a good time during carnival week that he wishes it could have lasted for ever. Martin tells me that the whole town was decorated and there was a procession of decorated cars and lorries. What a pity we missed that. Next is Patty Pimley, who has a big orchard at her place. Won't it be fun looking at the baby apples, pears, peaches, nectarines, and quinces we can't even taste because they won't be ripe? More riddles: "How many sides are there to a tree?" "Where did the Witch of Endor live?" Next is Garrett Ryan who tells me that Sister read some of the Little People's letters to them, so, Garrett wrote to wish me a Happy Christmas. Thank you son, I hope you too will have a jolly time. Next is Walker Rangī who thinks I will not forget my little friends after the holidays. Certainly I will not, Walker, and we hope to have a better page next year. Next is Barbara Smith who asks us: "What is black and white and read all over?" That's a paper, Barbara isn't it? Next is Gwen Williams, and she wants to know "If I dropped a stone in the sea what would it be?" Barbara is trying to get the regular attendance prize this year, so, we wish her luck. Next is Eileen Wright, who lives out of Hastings, at Tomoana. Perhaps we'll go out there to see her. Next is Anthony Winstone, and he has a hatful of riddles to answer. "What word of eight letters is there from which you can subtract five and leave ten?" "What did Adam first set in the Garden of Eden?" His foot, I think Anthony. Cheerio to you too. Now, down to Invercargill, to meet Delia Bennett, who tells me they have moved into their nice new school. Have you got your new blinds up yet, Delia. Do you think they'll let us have a party in the new school? And the very last visit this week, will be to Owenga, Chatham Islands, but, as we will have to go across in a boat, I will read the whole of Edward John Prendeville's letter to you, so that you will know something about the brand new place we're going to:—Dear Anne, I am glad you liked my letters. Last month two launches went to a rock called "Forty-Fours" and got three hundred albatrosses. The Maoris call them "Teroas." They are very fat and will keep good for months if boiled and left in their own fat. Every year men go to get them. They are easy to catch as they are too fat to fly and men kill them with sticks. Another rock where they hatch is called the "Sisters." Last Sunday we all went on a cart for a picnic to the lake where the swans are. It is seven miles away and a sandy beach nearly all the way. One day at school a boy found a pen (?) in the playground. It bit his foot when he was teasing it. Pattie will be able to write to you soon as he knows all his letters now, and can read from a book. Your little friend, Edward John Prendeville. Now, look and see where Chathams is. See what a long way away some of our friends are.

Goodbye for this week, another short trip next week, but we must not get too far away or we will find ourselves in some strange land for Christmas.—ANNE.

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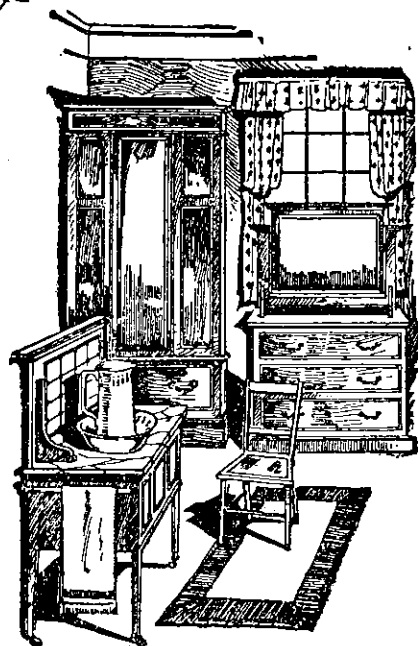
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[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

OF OUR HAPPINESS IN THIS LIFE, IF WE KEEP THE COMMANDMENTS.

Q. 11. What, then, is the result of all these truths?

A. From all these truths it manifestly appears, that such true and real happiness as we are capable of in this world, is only to be found in the service of God, and in keeping His commandments. For (1) Those who serve God are no worse off as to the common miseries of this life, than those who serve Him not; these miseries are common to all—none are exempted from their share of them. (2) The miseries of life are sent upon the wicked by Almighty God in His anger as a punishment for their crimes: but they are inflicted on His servants in His mercy, as a fatherly correction for their real good. (3) Wicked people, setting their hearts upon the enjoyments of the world, and placing their happiness in them, are exceedingly miserable when deprived of them, and when afflicted by their contrary evils. The servants of God making it their daily endeavors to take off their affections from all worldly objects, and seeking their happiness only in God, feel the loss of these worldly objects with much less trouble, and very soon get their minds reconciled to the want of them. (4) Wicked people have no resource to fly to for support under the evils that come upon them, but the vain helps of human philosophy, which can never bear up the soul under severe trials; good men have a never failing source of comfort in God, and in submission to His holy will, which preserves their peace of mind, and their internal content, under the most violent afflictions. (5) Bad men have no grounds to expect any good from their sufferings, which might encourage them under them; good men have so many and so great advantages flowing from their afflictions, that the thought of them fills their heart even with joy amidst their crosses, and makes them love them and desire them, and find real happiness in them. What a vast odds is this between the latter and the former! And hence the word of God, which, as we have seen above, so beautifully describes the happiness of the good, paints out the misery of the wicked in these striking colors: "The wicked man is proud all his days, and the number of the years of his tyranny is uncertain; the sound of dread is always in his ears, and when there is peace, he always suspecteth treason. He believeth not that he may return from darkness to light, looking round about for the sword on every side. When he moveth himself to seek bread, he knoweth that the day of darkness is ready at his hand. Tribulation shall terrify him, and distress shall surround him, as a king that is prepared for a battle. For he hath stretched out his hand against God, and hath strengthened himself against the Almighty" (Job xv. 20). "When they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape" (1 Thess v. 3); "Shall not the light of the wicked be extinguished and the flame of his fire not shine? The light shall be dark in his tabernacle, and the lamp that is over him shall be put out. The step of his strength shall be straitened, and his own counsel shall cast him down headlong. The soles of his feet shall be held in a snare, and thirst shall burn against him. A gin is hid for him in the earth, and his trap upon the path. Fears shall terrify him on every side, and shall entangle his feet" (Job xviii. 5). And no wonder, for "Whoever resisted God and had peace?" (Job ix. 4). "The wicked are like the raging sea, which cannot rest, and the waves thereof cast up dirt and mire. There is no peace to the wicked, saith the Lord God" (Is. lvii. 20). "For whereas wickedness is fearful, it beareth witness of its condemnation; for a troubled conscience always forecasteth grievous things" (Wisd. xvii. 10); and therefore "The wicked man fleeth when no man pursueth; but the just, hold as a lion, shall be without dread" (Prov. xxviii. 1).

Q. 12. Are there any other sources of comfort to the just, in their tribulations, besides those above mentioned?

A. There are many others; such as (1) reading the holy Scriptures which are written for our consolation; "for what things soever were written, were written for our learning, that through patience, and the comfort of the Scriptures,

we might have hope" (Rom. xv. 4). (2) Meditating on the passion of Christ: according to that of St. Paul, "Let us run by patience to the fight that is before us: looking on Jesus the author and finisher of faith, Who having joy set before Him, endured the cross, despising the shame, and sitteth on the right hand of the throne of God. For think diligently upon Him that endured such opposition from sinners against Himself, that you be not wearied, fainting in your minds" (Heb. xii. 1). (3) Reading the lives of the saints of God, from whose glorious examples the soul is greatly animated, and strengthened with great fervor to imitate them. (4) The testimony of a good conscience, which is a continual feast, and a vast support to the soul in all her afflictions, especially in such as come upon her for God's sake: "For this is thanks-worthy, if for conscience' sake a man endures sorrows, suffering wrongfully. For what glory is it, if committing sin, and being buffeted for it, you endure? But if doing well you suffer patiently, this is thanks-worthy before God; for unto this you are called; because Christ also suffered for us, leaving you an example that you should follow His steps; Who did not sin, neither was guile found in His mouth" (1 Pet. ii. 19). Nay, "If you be reproached for the name of Christ, you shall be happy: for that which is of the honor, glory, and power of God, and that which is His Spirit, resteth upon you" (1 Pet. iv. 14). Hence St. Paul makes a good conscience a subject of glory, "For our glory is this," says he, "the testimony of our conscience, that in simplicity of heart, and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world" (2 Cor. i. 12). A good conscience is a source of great confidence in God, that He will hear our prayers, for "If our heart do not reprehend us, we have confidence towards God; and whatever we shall ask we shall receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (1 John i. 21); and therefore St. Paul warmly exhorts us not to lose this ground of confidence: "Let us draw near with a true heart, in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water; let us hold fast the confession of our hope, without wavering, for He is faithful that hath promised" (Heb. x. 22).

DARGAVILLE NOTES

(From our own correspondent.)

The parish of Dargaville and surrounding districts, which is under the care of the Mill Hill Fathers, has made considerable progress during the past year. The grounds have been materially improved, a tennis court is in process of formation for the newly-established Catholic Tennis Club, and a splendid Hibernian hall has been erected at a cost of £1800. The hall is 90ft x 31ft over all, and contains a dancing hall 65ft x 30ft, smoke-room (14ft x 15ft), two dressing-rooms (each 18ft x 10ft), reading-room (24ft x 15ft), and club room (30ft x 24ft). Forty thousand feet of timber and five tons of iron were used in the construction of the hall, which is a very handsome building. It was designed and constructed by Mr. F. A. Jones. The club room, which is furnished with billiard table and all accessories, is let by the Hibernians to the local Catholic Club. The dancing hall is let to the public, and is in good demand, possessing, as it does, the best dancing floor in the town. The Hibernians have a strong and energetic branch of 60 members, with a juvenile contingent of 20 boys. Other flourishing societies are the Children of Mary and St. Michael's Catholic Club, whilst the Knights and Handmaids of the Blessed Sacrament are very much in evidence at the weekly Communions. A very successful bazaar was held on November 4, when the sum of £312 was taken, a net profit of £291 being ultimately realised. A new church is spoken of as being the next big-venture, and judging by the unanimity and spirit of goodwill manifested in the parish this should be an accomplished fact before long. The parish debt of £3000 is being gradually extinguished, and the parishioners, directed by the good priests under the supervision of the Very Rev. Dean Van Dyk, and assisted by the devoted Sisters of St. Joseph, are doing all they possibly can to advance the interests of Catholicity in the district.

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IRISH NEWS



ULSTER CATHOLICS PROTEST—SPEECH BY THE GOVERNOR-GENERAL—CHURCH AND STATE—BY-ELECTIONS.

ULSTER CATHOLICS PROTEST.

Cardinal Logue and the other Catholic bishops whose dioceses are in the Six Counties have issued a public statement, in which they complain of the treatment meted out to the Catholics in the North (says *Catholic News Service*, London, for October 20).

Political jobbery has been rife in the constituencies, they complain, with the result that Catholic candidates practically find it out of the question to secure a seat in the Northern Parliament. Nor are the bishops enamored of the new Education Act, which they declare is detrimental to the Catholic schools, unless they are willing to pass largely under the control of the dominant party. There is also considerable dissatisfaction in the ignoring of the rights of the Catholics in the ministerial attitude towards the boundary question.

Speaking at Ballyhaunis, the Archbishop of Tuam (Most Rev. Dr. Gilmartin) said that they could not have two Governments in the country at the same time. There was a Government now functioning, and until such time as another Government was elected in a constitutional way it was the duty of the people to support the existing one.

As far as possible—Archbishop Gilmartin said—they ought to put an end to all bitterness. The great condition of peace was a government that would be allowed to function and that would be supported by the people in the maintenance of law and order.

The bishops had been misrepresented. They never condemned a Republic. What they did condemn was the use of unlawful means, no matter by whom.

Some irresponsible people were going about saying the bishops were the enemies of the country; but no one took these seriously. The bishops were the successors of the Apostles; they were not sent to teach politics, but to teach the principles of Faith and Morals.

In replying to an address presented to the Archbishop for his efforts on behalf of peace, Dr. Gilmartin said:

"Ireland has now taken her place at the council table of the nations as a Catholic nation. She will be regarded with a jealous and critical eye by others, not of the Faith. It will be her mission to falsify the predictions of her enemies, and to become a shining light in the world."

Last week (writes the *London Catholic Times*' Dublin correspondent in mid-October) the Governor-General, Mr. T. M. Healy, addressed a joint meeting of the Senate and the Dail, outlining briefly the future policy of the Administration. From his speech one gathers that the Government will introduce in the immediate future many measures of considerable importance, some of which have been awaited anxiously since the signing of the Treaty. Apart from the Judiciary Bill, the main items of the Ministerial programme are the reorganisation of our railway system, the encouragement and development of agricultural industries, local Government reform, and the co-ordination of our somewhat disjointed educational systems. The Government's decision that the time has come when elaborate schemes of reconstructive legislation can be safely initiated bears testimony to the splendid progress which has been made in the work of restoring national stability, a work which will be completed when the present industrial crisis has been solved in a manner satisfactory to capital and labor. Such a solution will come, it is generally believed, with dramatic suddenness, and for the present we may console ourselves with the reflection that public order is being kept in every quarter of the land, and that the nation is beginning to forget the horrors of the Civil War. The problem of the internees remains, it is true, to inflame extremist minds, but the Governor-General, in his speech, dealt with the agitation for their unconditional release in a most effective manner. He emphasised the Ministry's determination to set free the prisoners gradually, but stressed at the same

time its responsibility to the people as a whole; no steps could be taken, he declared, which might endanger tranquillity or encourage lawless men to resort again to arms. Quite apart from the purely political dangers which would be occasioned by the unconditional release of the anti-Treaty internees, the Government's present policy is considered wise, since it enables individual prisoners to absorb themselves on their release into our economic system with the minimum of difficulty. If ten thousand internees, many of whom are temperamentally opposed to work, were loosed upon the country at once, the unemployment problem would be aggravated to a dangerous degree; that is a consideration which is overlooked by most of their political admirers.

On the 3rd instant a Solemn Votive Mass, followed by Benediction of the Most Blessed Sacrament, was celebrated at the Dublin pro-Cathedral to obtain the blessing of the Almighty for the work of the Senate and the Dail. The Governor-General, accompanied by General Cullen, nearly all the Ministers, and many Senators and Deputies, were present, and the ceremonies throughout were of a particularly impressive kind. The general public was largely represented, and leading members of the Oireachtas were cheered by enormous crowds as they left the sacred building—though bands of girls—forgetful of the solemnity of the occasion, endeavored, quite unsuccessfully, to create a counter-demonstration. While the Votive Mass was being celebrated non-Catholic members of the Oireachtas attended a special service at St. Patrick's Protestant Cathedral. There Archbishop Gregg presided, and, I am told, the congregation was large and representative. This Protestant service had peculiar interest; it showed that the minority has forgotten those anti-national prejudices which curbed so long its vision and its usefulness. In Dublin, at least, Protestants have come to realise that Catholics bear them no ill-will, that they are anxious, in fact, to conciliate them in every way. Die-Hards living in the Six Counties and Great Britain may still affect to think that Irish Catholics are intolerant, but ex-Unionists who live in the Free State know better.

The Attorney-General, Mr. Hugh Kennedy, K.C., has been selected as the Ministerial candidate for Dublin City South, where a by-election will be held in the immediate future. Mr. Kennedy is one of the most distinguished members of the Irish Bar, and has a long record of important service in the national cause. During the Black-and-Tan régime his advice was often sought by leaders of popular opinion, and since the establishment of the Free State he has been chief legal adviser to the Irish Government. Extremely popular with Dublin citizens of all shades of politics, he should secure a large majority if any rival candidate goes forward. So far, however, no definite opposition has developed, though it is possible that some anti-Treatyite or Independent may enter the arena before the nomination day. At the National University a by-election is pending also, and Mr. McGilligan, who is attached to the staff of the Irish High Commissioner in London, has been chosen to represent the interests of the Government. Mr. McGilligan is an Ulsterman, and contested Derry, his native county, as a Sinn Féiner before the signing of the Treaty. His success at the University is said to be assured, but quite probably a contest will take place. In this connection the name of Miss O'Farrelly is mentioned. Defeated at the general election by the successful Ministerialists, the University is unlikely to return her to Dail Eireann at the coming by-election. Apart from politics, Miss O'Farrelly, who is an Independent supporter of the Anglo-Irish settlement, enjoys wide popularity; for years she has worked hard in the interests of the Gaelic League, and her championship of the Irish-Ireland movement is untiring.

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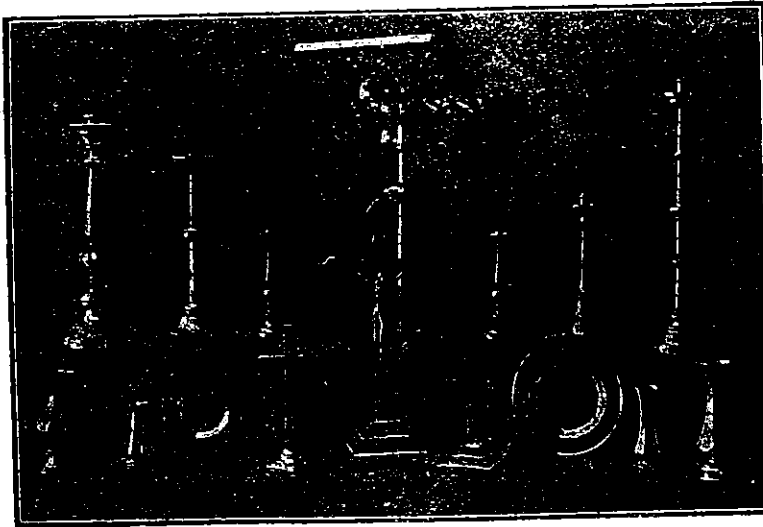
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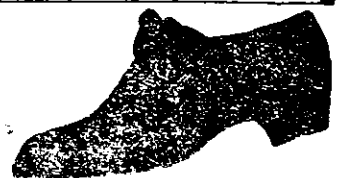
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ON THE LAND

MARKET REPORTS.

There was a medium yarding of 192 head of fat-cattle at Burnside last week, the greater proportion of which consisted of good heavy bullocks. The sale opened firm at the previous week's prices, but eased slightly towards the close of the sale. Extra prime heavy bullocks realised up to £21 2s 6d, prime £13 to £17 10s, medium £8 10s to £10, prime heifers sold to £10, medium £6 to £7 10s. Fat Sheep.—1741 were yarded, including very few woolly sheep. The market opened on a par with the preceding week's prices, but as the sale progressed there was a slight drop, and the closing sales showed a reduction of about 1s per head. Extra prime wethers brought up to 46s, prime 37s to 41s 6d, medium 31s to 34s, light to 30s, extra prime ewes to 37s 9d, prime 32s to 35s, medium 26s to 29s, light to 22s. Fat Lambs.—There was a much larger yarding than had been previously offered this season, 160 head being penned. Owing to the large number forward prices were slightly easier compared with the previous week. Extra prime lambs realised up to 36s, prime 27s to 30s, medium and light 23s to 26s 6d. Fat Pigs.—A small yarding, consisting principally of porkers. Competition was more animated than on the preceding week, and a clearance was effected at advanced rates. Prime baconers sold on a basis of about 7d, and prime porkers about 8½d per lb.

◆◆◆◆◆◆◆◆◆◆ The Utility Fence (Contributed.)

NUMBER OF POSTS PER CHAIN.

The number of posts per chain and the distance they are to be placed apart must be determined by the nature of the ground surface of the line, and also by the purpose for which the fence is to be erected.

When the line crosses a large number of sharp rises, gullies and rifts, or depressions, a larger number will be required than would be necessary when the surface is only gently undulating, whilst on flat ground that slopes with an even plane the number may be reduced to the minimum, that is about four posts to the chain for an ordinary sheep and cattle fence.

Again it is evident that small paddocks in which large mobs of cattle are mustered, and which serve as holding paddocks must necessarily be more strongly fenced than those that serve only for grazing, in order that the fences may withstand the pressure put upon them when the animals crush up against them.

At the gateways and corners of the paddocks crushes are most likely to occur. These points should be strengthened accordingly, and in the case of sheep paddocks it is wise to put on a few extra battens, contracting the space between the battens at such places, for it is here the sheep will try and force themselves between the wires.

Except on lines of an even slope or flat land it is a mistake to specify that posts shall be placed a certain distance apart when erecting a wire fence, as the wire should follow the natural contour of the ground surface, only the very smaller depressions and bumps being filled in or cut off. The general practice should be to bring the fence to the ground rather than to bring the ground to the fence.

Fillings-in on hill-sides have a tendency to wearing away, and if much cutting down on the points or rises is done it becomes expensive, it being necessary to clear each side of fence. No banks should be left from which stock might be tempted to jump from side to side.

From all this it will be readily seen that when putting up a section of fencing—a strain from one straining post to the other—that the practical, effective, and indispensable method is to first put down posts at all depressions and rises in the line, and after this to space out the posts as required.

Wherever an evenly sloping grade between such dips or rises exists it is now almost universally admitted that four posts to the chain are sufficient for the ordinary sheep and cattle fence, two battens or droppers being put up between each post spaced at equal distances from the posts, and from each other.

Some years ago it was the practice of many land-owners to erect about seven posts to the chain and dispense with battens altogether. The posts and batten fence has now universally superseded the old idea in which the wide space permitted the wires to be much more easily forced apart and consequently stock, especially sheep or calves, had less difficulty of passing through them.

BATTENS OR DROPPERS.

The timbers most serviceable for use as fencing battens in this country (New Zealand) are totara, rimu, white pine and tawhero or red birch, where it happens to be plentiful.

Totara on account of its durability makes the best battens, and also because it does not easily split when the batten staples are driven into it. It is now becoming too expensive to use for this purpose except in localities which are inaccessible to sawmills, or where it is found only in isolated trees and not in sufficient quantity to warrant the expense of starting a sawmill. Rimu or red pine has been much used for battens; it is not so durable as totara, but is much more plentiful.

In some trees there is very much of the resinous, flinty-veined variety of this timber, which is rather too hard, and too easily split to hold staples well; and it would be advisable to set portions of the tree aside and use them for other purposes, where practicable, as a batten is useless unless it will hold staples properly.

The resinous, flinty-veined parts are frequently found near the heart of the tree.

Rimu battens if used before they get too dry are less liable to split from staple-driving. They should never be split too small, for the same reason; about three inches by two, is a good size.

Kahakitea or white pine makes a first class batten, being less liable to split than rimu, though the limit of its lasting property is not so long.

These are the timbers more generally used for this purpose, anything in the way of wood, however, which will split easily, hold staples and last long enough to be worth while, will do; indeed in some parts of New Zealand from which timber in the native state has almost entirely disappeared, and on the plains where it never existed, save in a few scattered patches, poplars are being extensively used to take the place of more expensive material.

POPLAR BATTENS.

They are very easily split, and will last about a dozen years; cost little when grown on the holding, and become very light to carry, when allowed to dry thoroughly before using. The wire should be secured to poplar battens by good strong staples, about one and a half (1½) inches in length, and the battens should be dry before using. The staples are very liable to be "jumped out" when the fence meets with any shock, or is subject to any pressure from stock, if the wood is green, or if the smaller and lighter batten-staples are used. Poplar battens are sometimes tarred at top and bottom ends, those extremities having a tendency to decay first. The life of the poplar batten may be set down at twelve years, and as they can be grown on any holding and split at a light cost they bid fair to be very much used in the future.

FIXED OR SWINGING BATTENS.

Where totara or iron battens are used it is preferable to set the battens in the ground a few inches deep, in order to prevent lambs from forcing the fence somewhat sideways at the depressions in the line, as they do with the swinging fence when they struggle to get through at such places. By pushing the fence on the upper side in this way they often succeed in forcing their way through. Again, where the battens are not let into the ground it is necessary to drive the staple home on one of the bottom wires to prevent the battens from being pushed to and fro at all angles to the wires. Now, when the fence needs re-straining it is necessary to draw the home-driven staples, in order to allow the wires to run freely. This labor is not necessary where a free staple has been provided for I know that the swinging battens have their advocates, it being claimed, where they are used, that when struck by a beast the fence will rebound and throw him backwards, teaching him to have more respect for wire fences in future, and it must be confessed that it possesses a certain amount of merit on this account. Still, on the whole, I consider the above considerations of more importance.

(To be continued.)

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Catholic World

GENERAL CONGREGATION OF THE JESUITS.

Some sixty delegates, representing all the provinces of the Society of Jesus, are meeting in Rome for the General Congregation of the Jesuits (says *Catholic News Service*, London for October 20). The Fathers are to consider the modifications that will be necessary in the rules and constitutions of the society, to bring them in line with the prescriptions of the new Code of Canon Law.

The Jesuits are meeting for their business sessions in the Collegio Germanico. Father Tacchi Venturi, the Historian of the Society of Jesus, is acting as secretary of the General Congregation, which expects to be in session until about the end of December.

FIRE DESTROYS POLA CATHEDRAL.

A fire that broke out in Pola Cathedral, some time after the members of the Chapter had recited the night office, is said to have totally destroyed the cathedral.

From reports, the fire originated in the organ, and spreading rapidly, soon engulfed the whole cathedral in its flames, in which many priceless works of art perished.

The See of Pola is one of great antiquity, having been founded during the third century. It is a suffragan See of the metropolitan archbishopric of Gorizia.

CONCORDAT BETWEEN THE HOLY SEE AND JUGO-SLAVIA.

The coming of the new Jugo-Slavia Minister to the Vatican, Dr. Imodlaka, is hoped to give a fresh impetus to the pending negotiations over the new Concordat between the Holy See and Jugo-Slavia. This is to take the place of the 1914 Concordat, whose terms were drawn up under totally different conditions.

The new Concordat, so it is believed, will give the widest recognition to the rights of Catholics in the Kingdom of the Serbs, Croats, and Slovenes, and it is confidently believed that its ratification will contribute much to the pacification of the nation.

MICHAELMAS DAY IN FRANCE.

The feast of Michaelmas this year had a special significance in France, for the festival was observed with special religious solemnity in the great monastic basilica of St. Michael, which stands out so prominently from the sea on the summit of Mount St. Michel. Dom Ferdinand Cabrol, Abbot of the French Benedictines at Farnborough in England, celebrated Pontifical Mass, and in the choir were representatives of the dioceses of Paris, Coutances, Rennes, Laval, Saint-Brieuc, and many others.

Mgr. Jouin, curé of St. Augustin in Paris, and a noted writer, preached on the traditional devotion to the Archangel, and after Pontifical Vespers there was a learned address from Abbot Cabrol.

BLESSED TERESA OF LISIEUX.

In every Carmel throughout France there has been held a triduum in honor of Blessed Teresa of Lisieux. To speak of these innumerable celebrations in detail would be impossible. At Abbeville the people attended in enormous numbers during the three days, when the Bishops of Amiens and Amcey, and one of the Discalced Carmelites of Lille conducted the devotions.

A considerable pilgrimage from Genoa is on its way to Lisieux, with Cardinal Ragonesi at its head. The pilgrimage goes first to Lisieux, where the sanctuaries specially connected with Blessed Teresa will be visited. When the pilgrimage comes to an end the visitors from Genoa go on to Paris and Versailles, thence on to Lourdes, from which the pilgrimage will go straight on to Italy.

THE JUDGES AT MASS.

The English Bench and Bar were very respectably represented in Westminster Cathedral at the Red Mass of

the Holy Ghost, which preceded the formal opening of the Michaelmas law term. There has been no Catholic Lord Chief Justice since the death of Lord Russell, of Killowen; but his son, Mr. Justice Russell, one of the Judges of the High Court, splendid in scarlet and ermine, occupied the seat of honor at the entrance of the sanctuary. The County Court judiciary was represented by Judge Parfitt, with whom were many eminent King's Counsel in their full-bottomed wigs and silk gowns, and still more members of the junior Bar, including one of the Indian barristers.

The Cardinal Archbishop, wearing the Sacred Purple, intoned the *Veni Creator*, with which this solemn supplication of Divine guidance on the course of British justice is opened; and after the Mass the liturgical prayer for the King was recited, followed by the "National Anthem" played on the great new organ, during which the Cardinal and his Chapter with the general congregation remained standing.

It was a Low Mass, but under the baton of Sir Richard Terry the choir rendered pieces of sacred music of a wide range, from the Tudor composers down to the new Vaughan-Williams Mass composed last year.

THE ELECTIONS IN CZECHO-SLOVAKIA.

The municipal elections in Czecho-Slovakia are important, because the municipal councils are very largely autonomous. So that the municipal elections play an important part in the social and political life of the Republic, and are a very good index to the state of the popular mind.

In 1919 the Socialist parties, who polled about half the total votes, came very much into power. The popular mind was excited after the war, and, incidentally, the Catholics were not in a good position to put forward their lists of candidates. But since then a reaction against the Socialists has set in: also the anti-clerical attacks on the Catholics forced the latter to organise themselves, and this organisation has not been without effect.

On the whole, the elections just concluded point to an increased strength on the part of the Catholic or Popular Party. A strong majority has been secured in Moravia, while in both Bohemia and in Slovakia the Popularists find themselves very high up on the lists. Altogether the Popularists have polled something like 800,000 votes, which according to locality represents anything from 30 to 100 per cent. of the electorate.

The most spectacular holocaust of the elections was that of the Social Democrats, who, split by internal disension, had lost the confidence of the voters. In Prague itself the Popularist candidates gained 50 per cent. of votes compared with the last elections. On the other hand, the Social Democrats are bewailing the loss of quite 60,000 votes in the capital alone.

In Moravia the Agrarians were expected to come out on top. But they were topped by the Popular Party, which received 100,000 votes more than the Agrarians. In Slovakia the most notable event was the sweeping victory gained by the Popular Party of Abbé Hlinka. One-hundred and thirty-thousand votes were added to the already existing majority, among them many of the half-million votes which the Social Democrats lost to the different parties. In the German and Magyar districts there was a noticeable rallying to the Christian Social Party, which has pulled itself together very effectively in this election.

Presentation at Leeston

Miss N. Holley, who has been organist at the Church of St. John the Evangelist, Leeston, for a number of years, and who is shortly to be married, was recently presented by Mr. E. R. Winter, on behalf of the parishioners, with a roll of notes. Mr. T. F. Owens, on behalf of the choir members, also presented her with a handsome entree dish. Mr. T. Holley in responding for his daughter, thanked all present for their kindness. Rev. Father Creed was unavoidably absent.

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DomesticBy **Maureen****Gooseberry Fool.**

Stew 1 quart of gooseberries in sufficient water to cover them, and add sugar to taste. When tender, pass through a fine sieve, stir in half a pint of cream—or half cream and half milk—mix well, and serve cold. Another method is to place the fruit, after passing it through a sieve, in a glass dish, and to whip the cream up with vanilla flavoring and sugar to taste and to cover the fruit with the cream. Raspberries, black currants, blackberries, or rhubarb can be treated in the same way.

Christmas Plum Pudding.

1lb of flour, 1lb of breadcrumbs, 2lb of currants, 2lb of raisins, 2lb of suet, ¼lb of sultanas, 1lb of mixed peel, ¼lb of Demerara sugar, ¼lb of ground almonds, 8 eggs, 1 gill of brandy, the rind of 2 lemons, ½oz of mixed spice, 1 nutmeg. First prepare all the ingredients—i.e., clean the currants and sultanas, stone the raisins, chop the suet and peel, and grate the nutmeg and lemon rind. Then mix together all the dry ingredients. When all is thoroughly blended add the eggs, beaten separately, and lastly the brandy. Mix well again, and put into well greased pudding-basins, covered with buttered paper, and tie up in pudding-cloths. Put into boiling water and boil for eight hours, replenishing the water when necessary.

Summer Salads.

Nearly all meats, vegetables, and fruits may be served as salads. The essential thing is to have the salad fresh and cold, and, if green, to have the leaves crisp and dry. If any moisture is left on the leaves the dressing will not adhere to them, but will run to the bottom of the dish, and both the dressing and the salad will be poor. All greens should be carefully washed in cold water to free them from dust and insects, and to make them crisp. The dressing is added only at the moment of serving. Meat of any kind used for salads should be cut into dice, but not smaller than half an inch square, or it will seem like hash. Lettuce leaves should not be cut, but torn in shreds with the fingers. Raw onion, except in very small quantities, should not be used for flavoring salads, as the taste of it is objectionable to many.

Some Uses of Lemons.

Lemon juice sweetened with loaf or crushed sugar will relieve a cough.

For feverishness and an unnatural thirst, soften the

lemon by rolling on a hard surface, cut off the top, add sugar, and work it down into the lemon with a fork, then suck it slowly.

During the warm months a sense of coolness, comfort, and invigoration can be produced by a frequent use of lemonade. For six large glasses of lemonade use six large juicy lemons; roll on a hard surface, so that the juice can be easily extracted. Peel and slice, add sufficient sugar to sweeten, and stir it well into the juice before adding the water.

Hot lemonade will break up a cold taken at the start. Make it the same as cold lemonade, only use boiling water instead of cold water, and use about one-half as much sugar.

A very nourishing drink for a convalescent, is to add a fresh egg, beaten as light as possible, to a glass of strong lemonade.

More juice is obtained from lemons by boiling them. Put the lemons into cold water, and bring slowly to a boil. Boil slowly until they begin to soften; remove from the water, and when cold enough to handle, squeeze until all the juice is extracted, strain, and add enough loaf or crushed sugar to make it palatable, being careful not to make it too sweet. Add about twice as much water as there is juice. This preparation may be made every morning, or enough may be prepared one day to last three or four days, but it must be kept in a cool place.

HOW TO BOIL AN EGG.

Place in sufficient boiling water to cover egg. Put a three-minute record on your gramophone, and when the record has finished playing, the egg will be correctly cooked. If you have not got a gramophone, see us about one.—Allan Young Ltd., 17 The Octagon, Dunedin.

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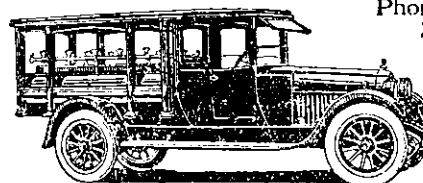
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Obituary

MR. BARTHOLOMEW O'ROURKE, NAPIER.

There passed away on the 13th inst., at his home in Napier, in his 80th year, Mr. Bartholomew O'Rourke (writes a correspondent). He was born in the parish of Currans, Co. Kerry, Ireland. When 23 years of age he left the Old Country on board the Blue Jacket. After an uneventful passage of three months he arrived at Lyttelton in 1866. In company with many other adventurous spirits he travelled westwards in search of gold and tried his luck at Hokitika; thence to Charleston where he was married by Monsignor Walshe. Eventually settling down in Napier, he established himself and built up an extensive carrying business. Throughout his long life he was distinguished by his intense faith. No member of St. Patrick's Church was more assiduous in attending late or early, and none more unbending than he in the rigorous and absolute fulfilment of all the duties of a devout Catholic. In 1877 he followed out the instructions of the late Rev. Father Hennebery; and although he never took the pledge as being derogatory to his character as a man and his independence as a Christian, he became an absolute abstainer. The Rosary beads given him by that extraordinary missionary he cherished till the end. The Rosary he recited every night without fail for 46 years. According to instructions these beads were removed from his hands in death and hung round his neck. Nor was his love for Ireland less remarkable. Her history he knew well; all her efforts for freedom, every fight against oppression only fostered the fond hope he cherished of final and absolute triumph. Thus after a long life of fidelity to God and native land, feelings inherited by all his children, he passed away surrounded by nearly all his surviving sons and daughters, whilst the priest imparted the last blessing, and the good Sisters of the Missions recited the prayers for the dying. The numerous assemblage at the last sad rites bore testimony to the esteem of the public. The Rev. Father Tymons read the absolution, assisted in the sanctuary by the Rev. Fathers J. Goggan (Hastings), J. Schaeffer (Greenmeadows), Heffernan, and Clancy. Messrs. T. Barry, J. Leancy, E. O'Brien, W. Ryan, J. Pearey, P. Griffin (members of H.A.C.B. Society) acted as pallbearers.—R.I.P.

MRS. KATHERINE REGAN, SEDDONVILLE.

With regret (writes a correspondent) the death is recorded of Mrs. Katherine Regan, wife of Mr. James Regan, who died in the Westport Hospital on October 31. The late Mrs. Regan was a devout Catholic, and many of the residents of the district will regret her demise. Her kindly disposition towards those in distress will always be remembered. Her faith was very strong, and she was ever foremost in assisting her Church. Her home always gave a warm welcome to the parish priest when visiting the locality. The late Mrs. Regan's financial assistance towards the upkeep of the Millerton church is well known. Since leaving Millerton she resided at Seddonville, where again she was prominent in supporting the building of the Catholic church at that place. During the last 12 months her great sufferings were borne with true Christian fortitude, and her death, sorrowful as death always is, was a happy release. Sincere sympathy is extended to her husband, who is left to mourn his loss. The remains were interred in the Orawaiti cemetery. Friends from all over the district were present at the funeral, and many a silent tear was shed for the departed, who in life had been a great friend and comforter to many. Rev. Father Bowe officiated both at the church and graveside.—R.I.P.

MRS. BRIDGET LUCY RIGBY, DUNEDIN.

Deep regret was expressed (writes a correspondent) when it became known that Mrs. Rigby, beloved wife of Mr. H. L. Rigby, of the Railway Department, had passed peacefully away at her residence, 42 Princes Street, Musselburgh, on October 28, after a long and lingering illness, at the early age of 43 years. The deceased, who was held in the highest esteem by all who knew her, was the fourth daughter of Mrs. Burke, "Oakleigh," Orari, and the late Edmund Burke, and was

born and educated in Geraldine. During her illness she was attended by Rev. Father O'Neill; the Sisters of Mercy also visiting her, and she died fortified by the last rites of Holy Church. The funeral cortege left her home at 8.30 a.m. on October 30 for St. Patrick's Basilica, where Requiem Mass was celebrated by Rev. Father O'Neill at 9 a.m., the interment, which was private, taking place in the afternoon at Anderson's Bay Cemetery, Father O'Neill officiating. The late Mrs. Rigby is survived by her husband and two young daughters (Margaret and Mavis), to whom is extended heartfelt sympathy in their sad bereavement.—R.I.P.

MR. JOHN FITZGERALD, KARANGAHAKE.

Mr. John Fitzgerald, a very old resident of Karangahake, passed away at his home on Monday last (writes our Paeroa correspondent under date November 17). The deceased was born near Mitchelstown, Co. Cork, Ireland, and was educated at the monastery conducted by the Christian Brothers' in that town. Soon after leaving school he came to New Zealand with a near relative, Mr. Denis Fitzgerald, who predeceased him about eight years ago. Shortly after his arrival in the Dominion he took up his residence at Karangahake, where he followed up the occupation of a miner, the greatest part of his time being occupied in the Talisman Mines. About three years ago Mr. Fitzgerald found that he was suffering from what is known as miners' disease, with the result that he had to abandon all underground work and follow a more healthy occupation, principally Government contracts. Being unable to shake off the dreaded disease he had to relinquish work of every description, and passed away after long and patient suffering. The late Mr. Fitzgerald was a very devout Catholic, and during his illness was constantly attended by the Rev. Father Dunphy, who administered the last Sacrament. The funeral procession, which was a very large one, started from St. Mary's Church, Karangahake, at 3 p.m. on Wednesday for the Paeroa Cemetery, where the remains were interred. Father Dunphy officiated at the church and graveside. The deceased was 57 years of age, and leaves a wife and nine children to mourn their loss.—R.I.P.

The Irish Society, Dunedin.

The usual monthly meeting of the Irish Society was held in the Overseas Clubrooms on the 27th inst., the president (Mr. A. J. Ryan) presiding over a large attendance of members. The chairman, in the course of his remarks, referred to the fact that the society had been instrumental in having the local Competition Society include sections for Irish songs by Irish composers in its syllabus. They had donated £4 4s for this purpose, and were pleased with the large number of entries. They had hopes that in future years the number of entries would increase and that the present high standard with regard to that class of song would be maintained. Reference was also made to the forthcoming fair, and members were exhorted to patronise it. The programme for the evening consisted almost entirely of items by competitors at the recent competitions, and was thoroughly enjoyed, encores in all cases being insisted upon. The following contributed:—Recitations, Misses Heley and Gallagher; songs—Mrs. Carty ("The Dear Little Shamrock"), Misses M. Wilson ("Kate O'Shane"), A. Hope ("The Last Rose of Summer"), G. Green ("Danny Boy"), Lily Stevens ("The Meeting of the Waters"), Lily Monk ("Killarney"), and Messrs. C. Ruhen ("Kathleen Mavourneen"), R. C. Young ("She Is Far From the Land"), J. Swan ("Believe Me If All"), G. Henderson ("The Minstrel Boy"), F. Rodgers ("Oft In the Stilly Night"), and Eccles ("The Hills of Donegal"). Miss M. Sandys played the accompaniments.

Be filled with hope and give the world the impression of your own mind, and material wealth will not count so much.

The Press Apostolate

Look around among your neighbors and see if there is a Catholic family not taking the *Tablet*. Do your part for the Apostolate of the Press by persuading them that it will make their Sundays happier if they read our paper.

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Visit our Show Room before deciding on your Range.

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We use the best processes known to modern photography in the finish of our work, so that we can still guarantee that excellence in all branches with which you have long been familiar.

The Family Circle

MA'S TOOLS.

At home it seems to be the rule
Pa never has "the proper tool"
Or knack to fix things. For the stunt
That stumps Ma, though, you'll have to hunt.

The castor on the table leg
Fell out. Pa said a wooden peg
Would fix it up. But Ma kep' mum
An' fixed it with a wad of gum.

We could scarce open our front door
It stuck so tight. An' Pa, he swore
He'd "buy a plane" as big as life—
Ma fixed it with the carving-knife.

The bureau draw got stuck one day,
An, push or pull, 'twas there to stay.
Said Pa, "some day 'twill shrink, I hope."
Ma fixed it with a piece of soap.

The window-shade got out of whack,
'Twould not pull down, nor yet roll back.
Pa says, "No one can fix that thing."
Ma fixed it with a piece of string.

I broke the stove-door hinge one day.
('Twas cracked before, though, anyway.)
Pa said we'd put a new door in.
Ma grabbed her hair an' got a pin.

The bath-tub drain got all clogged up.
Pa baled the tub out with a cup—
He had a dreadful helpless look.
Ma cleaned it with a chochet-hook.

One day our old clock wouldn't start.
Pa said he'd take it all apart
Some day an' fix the ol' machine.
Ma soused the works in kerosene.

The garden-gate latch broke one day,
Cows ate our sweet things up. An', say,
Pa scolded like a house afire!
Ma fixed the latch up with hay wire.

So when my things get out of fix
Do I ask Pa to mend 'em? Nix,
But Ma just grabs what's near at hand
An' togs things up to beat the band.

A DECEMBER SAINT.

St. Sylvester (December 31) was the Pope raised up by God to preside over the peace of the Church, assured by the conversion of the Emperor Constantine, whom he baptised. Having himself been a witness of the horrors of the persecution under Diocletian, he was well fitted to heal the wounds inflicted on the Church and to reorganise her discipline. The task was not easy. Pope after Pope had been done to death; bishops and priests had perished by the hundred; no church or Christian building had escaped destruction; and, a disaster of which we still feel the consequences, all the Sacred Books and all the records of the Christian past had been diligently sought out and committed to the flames. St. Sylvester, supported by Constantine, put new life into everything; built churches worthy of Rome (become the capital of the Christian world), among them St. Peter's and the Papal Basilica of St. John Lateran; and provided generously for the poor. One of his achievements was the holding of the great Synod of Nicæa, in which the then nascent heresy of the Arians, or, as we call them, Unitarians, was victoriously exposed and confuted. St. Sylvester's Pontificate was a long one,

lasting over twenty-one years, during which he had consecrated no fewer than sixty-five bishops. He died December 31, A.D. 335, and was buried with his predecessors in the Roman Catacombs.



THE CATHOLIC PAPER.

I am the left arm of the Church, of which the Bishops are the head and the clergy and religious the right arm.

I am the best friend of the State.

I am ever the exponent of the purest patriotism; loyalty to law of God and law of country.

I stand ever ready to defend the teachings of the Church; always on guard to promote her welfare and do not suffer her to be slandered with impunity.

I am the means of making the Church better known and more respected by those who know her not.

I am the mirror of moral philosophy.

I am the friend of the poor.

I am not the enemy of the rich.

I am the bride of truth, and cannot be the friend of wrong, injustice, or tyranny.

I am the guardian of the home.

I am the best friend the missionary has. I carry the stories of his labors to the farthest corners of the Christian world.

I am the power that supports the work of the pulpit most directly. I carry the sermon and words of admonition into the homes and to the masses of the people.

I tell of the good the priests are doing, how they risk their lives to minister to the dying.

I tell of the Sisterhoods who spend their lives in teaching the young, nursing the sick, and caring for those who are bereft of parents, and shorn of human sympathy and love.

I am the exponent of religious education.

I am the one who is always ready to applaud every and any man, whatever his politics or his creed, who stands up for what is right and just.

I give you the important Catholic news of the world. I give you variety, entertainment—but no scandal and pagan example.

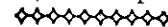
I am the clean breath to brighten your life, the sunshine that radiates Catholic tone in your home.

I am in need of your good influence and worthy help.

I am dependent upon your financial support for assistance.

I am worthy of every good you can do me, every support you can give me.

Will you not do your part by opening at least one new mind and home to me? Do it now! Buy every week or subscribe to the *N.Z. Tablet*.—(Adapted from the *Catholic Standard and Times*, Philadelphia).



WHAT HAVE YOU DONE?

What have you done to-day, my friend,

To make some sad heart lighter?

You say your business is on the mend,

And the outlook's growing brighter;

But what have you done or tried to do

To banish care and to lessen sorrow?

Is the sweetest thought that has come to you

The thought of gains you will have to-morrow?

You are on the road to success, you say,

And your doubting days are ended;

But where have you given cheer to-day,

What struggler have you befriended?

Have you had a thought for the fatherless

Whose joys are few and whose days are lonely?

You're as far as ever from sweet success

If your mind has been on your profits only.

You think you have done a good day's work

By making your profits greater,

But near you troublesome spirits lurk,

To plague and to pain you later.

There's loss in the gain you think you have won

If your vision is narrowed by selfish blindness,

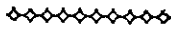
For never a good day's work is done

Unless it adds to the worker's kindness.

BOBBY'S REASONS.

Bobby was dictating a letter, explaining why he had not been at school, to his sister, whom he had squared into writing for him.

"Dear Miss Jones,—Please excuse Bobby for not bean at school since Tewsday, as he add ttwothake since Tewsday and on Wensday he broke his harm and he add to go to a party yesterday afternoon. If he does not come to-morra it will be cause a boy thru a stoan at is I."



A TRICK THAT FAILED.

A farmer was taking his son, aged ten, to town. Whilst in the train he attempted to amuse the lad by showing him a few tricks.

Snatching his son's cap from his head he pretended to throw it out of the window, at the same time, unknown to the boy, hiding it under his arm.

"Now," said the father, "watch daddy whistle your hat back."

To the astonishment of the boy the hat reappeared.

Before the train reached its destination the little boy jumped up suddenly, snatched his father's hat from his head, and, throwing it out of the window, said triumphantly, "Whistle that back daddy."



GARDEN GOSSIP.

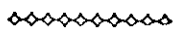
Over the garden hedge Mrs. Auburn and Mrs. Elmwood were discussing the qualities of their respective husbands.

"Do you know, Mrs. Elmwood," said Mrs. Auburn, "my husband is terribly tender-hearted."

"Really?"

"Yes," said Mrs. Auburn. "Why, he simply can't bring himself to the point of killing a fly, and I can't even get him to punish our son when he's naughty."

"Well," said Mrs. Elmwood, "he's very much like my husband." And with a sigh, "My husband is so tender-hearted that he won't even beat the rugs."



SMILE RAISERS.

Mother (writing): "Now you must send a kiss to daddy."

Doris: "I'd better not, 'cos I've just been eating onions!"

"Willie," asked the teacher of the new pupil, "do you know your alphabet?"

"Yes, miss," answered Willie.

"Well, then," continued the teacher, "what letter comes after A?"

"All the rest of them," was the triumphant reply.

The teacher was trying to impress upon her pupils the importance of doing right at all times, and to bring out the answer, "Bad habits," she inquired: "What is that we find so easy to get into and so hard to get out of?"

There was silence for a moment, and then one little fellow answered, "Bed."

Little Emmeline was on a visit to her grandmother in the country. They had chicken for dinner, which pleased the little girl very much.

"Oh, where did you get the chicken, grandma?" she asked.

"From the chicken yard, dear. It's one of those you saw this morning."

"What, one of those I fed?"

"Yes, dear."

"Did you kill one?"

"Yes, darling."

"Oh, did you?" said Emmeline. "At home we buy ours ready made."

PILES

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

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By "VOLT"

Plants Keep Us Healthy.

The plants growing in pots which we use to decorate our rooms play a great part in keeping us fit, especially in hot, dry weather.

The roots of the plant dig deeply into the soil and spread themselves in every direction. Their mission is to collect water, which is pumped up into stem, leaves, and flowers by means of a mechanism more efficient than anything the engineer has been able to design.

When it reaches the foliage this moisture is given off into the atmosphere, which it makes fresh and cool. A single plant may give off into the air from a pint to a quart of water in 24 hours.

Plants also serve to keep the air pure. We take in oxygen from the air and breathe out carbonic acid gas. Plants, however, take in this gas and give out oxygen.

Electrical Cures: Will Operations Become Obsolete?

Wonderful discoveries in surgery have been made during the last few years. A hint is even thrown out that, at some future date, many surgical operations may be dispensed with, and electrical treatment administered instead.

In the realms of pathology and bacteriology, experiments have been carried out which will be far-reaching in their results. Progress has been made in other directions, declares a writer in the *London Evening Standard*. Take, for instance, the treatment of X-ray, massage, and electrical methods. It is generally understood that X-ray apparatus is used merely for locating fractures, gallstones, etc. This is only part of its purpose. To-day it not only discovers the why and wherefore of disease; it cures it.

Eczema and many other skin troubles have been successfully treated in this way, and patients suffering from nervous disorders have derived considerable benefit. Many leading physicians and surgeons believe that rheumatism, which is the root of many physical evils, can be completely cured by the new process of electrical treatment.

But in surgery the most notable progress has been made. How many people have a deep-rooted hatred of "the knife"? The very mention of the word "operation" sounds like the death-knell to them. Let me describe a recent invention.

Some years ago a growth on the bladder could only be removed by means of an operation. The patient would have to remain in a nursing home or a hospital for from four to six weeks, and then there would be the usual period of convalescence, in addition to the expense, discomfort, and pain, there was the shock to the nervous system which all operations involve.

To-day many of our surgeons are using what is known as the Diathermy Apparatus. No operation is required; the growth is dispersed by electrical treatment, and in some cases patients have been completely cured in less than a week. Scientists are busily engaged on other quests which may make operations for certain well-known complaints unnecessary. Much of their research work is based upon the experiences gained during the Great War.

In France pathologists are taking the ordinary practitioner into their confidence, and the outcome cannot fail to be productive of good. It will not be surprising to learn that another Pasteur has arisen. The French temperament is peculiarly adapted for research work. Their laboratories are a model in perfection. "That which is obscure finds a challenge in their powers of elucidation; that which at present seems to be beyond control appeals to their capacity for inventiveness."

The Allied nations co-operated for war; is it too much to ask for a similar co-operation in the fight against disease? The respective medical councils might convene an Allied scientific and medical committee in order to analyse and systematise the results of the war. The ideal of medical science is a world free from physical pain. Its realisation has been hindered by such things as medical etiquette, professional jealousy, and insular prejudice.

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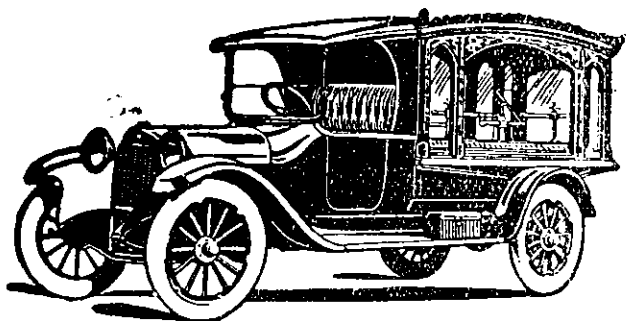
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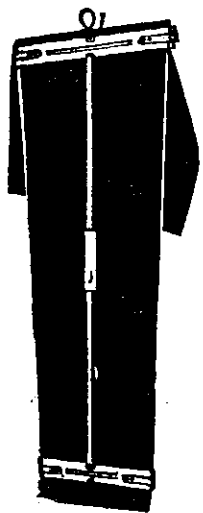
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