

especially in his native town of Dungarvan. Messrs. Bartlett and Meldon (Manaiia) also welcomed Father Power and his sister.

The chairman then read the following address:—

'We, your parishioners, joyfully accord you a hearty welcome on your safe return to Hawera, and our joy is enhanced by the reflection that your "pilgrimage" to Europe and to Palestine, etc., has been to you "a most profitable and enjoyable one." We rejoice to learn that you had the great honor and felicity of being present at the Vatican to pay homage to his Holiness Pius X. on the memorable occasion of our Holy Father's Golden Jubilee. And it was with feelings of profound emotion that we heard of the gracious receptions previously accorded you by his Holiness the Pope, and that your dearest wish was gratified in having the glorious privilege of a private audience with Christ's Vicar on earth—the occupant of St. Peter's chair—

His signet is the Fisherman's;

No sceptre does he bear,

In meek and lowly majesty

He rules from Peter's chair.

And yet from every tribe and tongue,

From ev'ry clime and zone

Three hundred million voices sing

The glory of his throne.

It was also gratifying to us to learn that during your stay in Ireland (your native land, and the country to which most of us belong by birth or descent) you were honored by an invitation to attend the annual meeting of the "National Directory" in Dublin. That you had the proud distinction of being one of the speakers at that important assembly, and that your eloquent speech on the Irish cause was eulogised by the leaders of the Irish Parliamentary Party. Nor were you unmindful of your adopted country while in the Motherland, as evidenced by the brilliant lecture on New Zealand delivered by you in the Town Hall of your native town, Dungarvan, which we learn from Irish papers was a beautiful and highly literary address, and one that would not be soon forgotten. It was with feelings of infinite pleasure we learned that on the eve of your recent departure from Ireland for New Zealand you were the recipient of a beautifully illuminated address from the Catholic Young Men's Society of Dungarvan, in appreciation of your "great qualities of head and heart," and as an expression of their gratitude "for delivering for their benefit your able and interesting lecture on the land of your adoption," for which and other reasons the members of that distinguished society expressed "their deep and lasting affection." We also thank you for your kindly forethought in providing for our spiritual wants during your absence by the appointment of the good and zealous Father O'Dwyer, who has so ably officiated in your stead. Again, dear Rev. Father, bidding you a hearty welcome, we will ever pray that Almighty God will spare you many years in our midst to continue your labors for the promotion of His glory and the salvation of souls. We have the honor to subscribe ourselves, on behalf of your parishioners, W. Bunting (chairman), E. Cullinan, J. Bartlett (secretary), B. McCarthy, Jno. Fennell, and others.'

Mr. C. E. Major said he deemed it a privilege to tender to the Rev. Father Power and to his sister a hearty welcome home on behalf not only of the Catholics, but of the whole people of Hawera. He had known every Catholic priest who had been in Hawera for 28 years past, from the days of Dean Grogan, who was first in charge of the parish, and they were every one of them broad-minded and capable men. The high honors which had been conferred on Father Power were, he felt sure, attributable not so much to the fact that he was parish priest of Hawera as to the reputation he had won abroad as an orator and a literary man of distinction. He also said that Miss Power was known and esteemed by very many people other than Catholics, and he offered her a hearty welcome.

Father O'Dwyer said that there was not one of Father Power's parishioners more glad to see him back than he was. He wished Miss Power and Father Power a very hearty welcome.

Father Power, in reply, said he did not feel that he deserved the flattering remarks lavished on him, but it was nice to find people looking out for good qualities and magnifying them. He recalled the cordiality of the send-off which they had given him eleven months ago, and it was only eclipsed by the warmth of the welcome now extended to him, which showed that same spirit intensified. It was pleasant when the members of the flock responded to the appeal of the shepherd, and when they attributed to him the sacrifices for God and religion which they themselves had made. He had travelled through many countries, he went to the cradles of the human race, he had

seen the civilisations of the East and of the West, he had travelled slowly through the great countries of Europe, and wherever he went he made a mental comparison between the people he met and his own people here in Hawera, and he was able to console himself with the conviction that he had no reason to envy the lot of any other priest he had met. He had expressed that conviction to the Holy Father, whose beaming face and glowing words indicated the joy he felt in his heart at the virtues that were being practised in this distant island in the southern sea. When he spoke of the young colonials, and especially the children of the Irish people, the Holy Father said he was gratified they were renewing the piety and faith of their fathers. The Irish people were a magnificent people, with a splendid fidelity to the Chair of Peter. He (the speaker) had spoken well of New Zealand everywhere, and he was especially gratified that he was able to do so, because he had come across specimens of the human race for whom the term 'carrion crow' was too fine a word, men who left this country and who spoke not of its scenic beauties, its mountains and cliffs, its crags, its rivers and its lakes, but who thought of nothing but the money they could take from it. They were creating a false impression of New Zealand by blackening the country wherever they travelled. They said it was a country that none but paupers could exist in, that no one could safely invest money in, that there were no industries and nothing good in it; and they succeeded in a great measure in creating these false impressions. They did not create them in Ireland, but they succeeded in doing so to a great extent in parts of England, with the result that people sneered at this young country which forsooth engaged in so much mad legislation! It was a country of mad experimentalists! When he began to look around he found that it would be well if the members of Parliament of Great Britain came and learned a lesson from the Parliament of New Zealand. He would only mention two pieces of Great Britain's recent legislation to show how far it was behind the times. One was the Old-age Pensions Bill. No person is entitled to a pension who has been in receipt of outdoor relief at any time for twelve months before he applies for the pension. So that an old man of eighty-five or ninety years of age who is unable to earn a living must starve for twelve months before he becomes entitled to a pension. Again, if a man becomes entitled to a pension, he will only get 3s 9d per week if he is married and lives with his wife, whereas if the old pair separate they will get 5s each. These and other regulations were cited by Father Power to show the absurdity of the Act. He also alluded to the Irish University Bill recently passed. Mr. Balfour had been declaring that the Irish were badly treated in regard to university education. The money of the people had been taken to support a Protestant university, Trinity College—a Protestant university to teach Protestant theology with the Catholic money of Ireland. Some justice should be done to the Catholic people of Catholic Ireland. But the most that British Parliament could do was to give the Catholics of Ireland an atheistical university; and the Catholics accepted it, relying on the faith of the people to drive atheism from its walls. Such were the legislators who had the temerity to sneer at the so-called experimental legislation of New Zealand. At all the great shrines of Europe he had always said Mass for the people of Hawera, and he now thanked them all for the way they had worked in his absence. He especially thanked Father O'Dwyer, after the Archbishop, for having enabled him to be absent so long on such a profitable journey. He likewise thanked the good Sisters and the children who followed him with their prayers that kept him from danger during his voyage. On a suitable occasion he would deliver to them a special message which he had received for them from the Holy Father.

During the evening songs were contributed by Messrs. Lawless, O'Sullivan, and Hooker, Mesdames O'Callaghan, Bennett, and Miss Gallagher, and a fine recital of 'Seumas O'Brien' by Mr. R. O'Connor, while the school children creditably rendered a part song. The stage was tastefully decorated with flowers.

## AUSTRALIAN CATHOLIC TRUTH SOCIETY

FOR the Dissemination of Catholic Truth and the Defence of Holy Church, 64 penny Pamphlets on most interesting and instructive subjects have already been issued.

An Australian Catholic Prayer Book has been compiled, and can now be procured: In boards, 3d; leather, 1s 3d; leather with Epistles and Gospels of Sundays and Feasts, 1s 6d; and beautifully bound: Morocco, 3s 6d.

Subscription, 5s per annum, entitling to all the Penny Publications issued during the year.

Life Members, £3 3s.

REV. J. NORRIS,

Secretary,

312 Lonsdale Street, Melbourne.