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DUNEDIN, THURSDAY, APRIL 15, 1909

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VOLUME

XXXVII

**

No 15

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gold, 12/6; 1½ inch long, 9 ct. 12/6; 15 ct. 18/6
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and extra heavy, 1½ inches long, 9 carat 12/-;
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9 carat, 14/-; 15 carat, 20/-.
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Capital paid up	-	-	-	£300,000	
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Reinsurance Fund	-	-	-	250,000	735,000
Net Revenue for 1908	-	-	-	-	647,300
Losses paid by Company to date	-	-	-	-	£7,098,471

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 18, Sunday.—Low Sunday.
 „ 19, Monday.—St. Leo IX., Pope and Confessor.
 „ 20, Tuesday.—St. Isidore, Bishop, Confessor, and Doctor.
 „ 21, Wednesday.—St. Anselm, Bishop, Confessor, and Doctor.
 „ 22, Thursday.—SS. Soter and Caius, Popes and Martyrs.
 „ 23, Friday.—St. George, Martyr.
 „ 24, Saturday.—St. Fidelis of Sigmaringen, Martyr.

SS. Soter and Caius, Popes and Martyrs.

We know very little of these two Pontiffs except the manner of their deaths. St. Soter won the crown of martyrdom in 177; St. Caius, after many sufferings for the faith, died in 296, in the reign of Diocletian, whose kinsman he was.

St. George, Martyr.

St. George has been recognised as the patron of England since the time of the Crusades. Unfortunately, no authentic details of his life have come down to us. He is believed to have been a soldier, and to have suffered martyrdom about 303. In emblem of the victory he thus gained over the Evil One, he is often represented in pictures as a knight tilting against a dragon.

GRAINS OF GOLD

LADY OF THE ROSARY.

Dear Lady, oft we seek the grace
 To conquer in this world of strife—
 For sin, and wrong, and doubt, so long
 Have held a place within our life.
 That we are weak where we should be
 As soldiers—trusty, strong, and brave—
 And so, in confidence, to thee
 We come, and thy protection crave!

We need a mother in the fight,
 For life is lone without a friend
 Whose loyalty unto the right
 Will inspiration to us lend—
 And such a guide we find in thee,
 In every vexing care and pain;
 Sweet Lady of the Rosary,
 We never call on thee in vain.

Dear Lady, watch us day by day;
 Discouraged oft, and tempest-tossed,
 We struggle on our devious way,
 And fearful grow lest we be lost.
 We are thy Son's; we too are thine;
 O, be our light when shadows fall—
 Bring us unto that sphere divine,
 Where peace and joy have no recall!

AMADEUS, O.S.F.

We are what we are in the judgment of God, and we are nothing more.—Father Faber.

Happiness is a great power of holiness. Thus, kind words, by their power of producing happiness, have also a power of producing holiness, and so of winning souls to God—Faber's *Spiritual Conferences*.

No man is wholly bad, and in all lives some moments come when the vision presents itself of a worthier and happier life which might be lived. What is needed is courage to make the start, for, while life lasts, it is never too late.—Mrs. Bourke.

Have we not all, amid life's petty strife
 Some pure ideal of a nobler life
 That once seemed possible? Did we not hear
 The flutter of its wings and feel it near
 And just within our reach? It was—and yet
 We lost it in this daily jar and fret,
 And now live idle in a vain regret,
 But still our place is kept, and it will wait,
 Ready for us to fill it, soon or late.
 No star is ever lost we once have seen,
 We always may be what we might have been.

—A. Procter.

The Storyteller

THE EVOLUTION OF A VOCATION

'Do you mean to tell me, Mrs. Alexander, that we are really going to have nuns in the Church of England? Well, well, what next?'

The lady addressed lowered the *Christian Witness* from which she had been reading an account of the reception of a Sister into one of the first-Anglican communities founded in this country, and surveyed her friend over her glasses, a look of righteous indignation on her face. It was evident that there was going to be a lengthy discussion, and Mildred Delano, the sixteen-year-old niece of the reader, waited to hear no more. She had listened to the description with eager interest, and she wished to think about the matter while the two fervent Episcopalians were lamenting the Romish propensities which were tending to the degeneracy of their Church. She put aside the book which she held and slipped out on to the broad portico to think quietly. In the beautiful moonlight the shadows of the evergreen cast fantastic figures on the lawn, and the tinkle of the little fountain close by was soft and soothing. A dark form was coming up the winding path, and she ran to meet it, exclaiming, 'O Jack, did you come to bring me home?'

'I did, but shall I not go in for a little while?'

'No. Aunt Sarah is entertaining Mrs. James and they are lamenting the degenerate state of the Church. I could not stand it, and neither could you. But I must tell you the source of their grief—something Aunt Sarah read from the *Christian Witness* a few minutes ago. No thing ever made me think so much before in so brief a time.' And with all the enthusiasm of her girlish heart Mildred reproduced for her brother the description of the Anglican nun's reception, and confided to him the ambition that paragraph had awakened.

John Delano had come up from New York to spend his summer vacation in the little town of his birth. Possessed of a deeply religious temperament, he was giving all his earnestness to a fitting preparation for the ministry. The young are naturally less conservative than the old; so, while the venerable elders gravely shook their heads and prophesied sad consequences of the Roman customs which were being gradually adopted by the Church of England, he and his sister hailed them as harbingers of good things in which they were to have a part. They walked up and down the quaint old streets where the shades of majestic elms were outlined in the mellow moonlight, and they looked far ahead into the future and dreamed as only the young can dream. Arm in arm now, they would go hand in hand through life, they promised each other. A Rocky Mountain mission seemed a worthy ambition. They would found one together, and there they would live the ideal life of which they were dreaming, and serve God as they longed to serve Him.

When they had entered their home Mildred seated herself with pencil and paper to sketch the log house which was to be their mission centre, and was to contain a chapel and a home for her brother and herself. Around it she grouped a hospital, a school, and an orphanage, then paused to wonder what should come next. John, meanwhile, had seated himself at the piano and was softly playing selections from *Hymns, Ancient and Modern*—music which was new in the Episcopal Church at this time, and beautiful enough to awaken the enthusiasm of the Oxford Party.

'Holy, holy, holy,' rang out the clear baritone in quick, yet reverent notes.

O Jack, that is too fast,' said Mildred, advancing to lay her hand on his shoulder.

'Not a bit,' said her brother; 'now listen.'

He turned to the old missionary hymn, 'From Greenland's icy mountains,' and sang it slowly through, playing an interlude between the stanzas; then repeated the entire hymn in quick, spirited fashion without interlude, ending with Amen.

'That is better, I admit,' said Mildred, as she turned to greet her mother who had entered the room. She seated herself at the table beside her and said in earnest, impetuous fashion:

'Mother, I want to be a nun! May I?'

Mrs. Delano was never astonished by Mildred's questions. She took up her knitting and finished out the needle before she answered:

'No, you may not be a nun. Do not speak of it again. You may go over to the church now to get the surplice which should be laundered before next Sunday.'

Mildred's only reply to her mother's refusal to grant the permission she requested was a slight grimace. She

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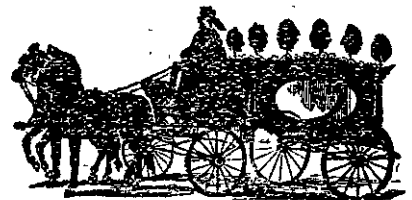
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Consultation Hours: 9 a.m. to 1 p.m., 2 p.m. to 5 p.m., and 7 p.m. to 8 p.m. daily. Saturdays close at 1 p.m., open again at 7 p.m.

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rose obediently to go in search of the surplice. Come with me, Jack,' she said.

Hand in hand the brother and sister went out to the little Episcopal church next door. Mildred was sufficiently familiar with the place to be able to find the surplice in the moonlight, and Jack seated himself at the organ while she went to the sacristy in search of it. The youth struck a few minor chords and improvised a plaintive melody. Then voice and organ swelled in the 'Miserere.' When his sister joined him she knelt; and all the fervor of two young hearts was poured forth while their reverent tones filled the little church with pathetic, earnest prayer.

'Sprinkle me with hyssop and I shall be clean; wash me and I shall be whiter than snow.'

'We must first conquer the Indians that are within ourselves, Milly dear,' the brother said as they went home together; 'and if we have patience and do that well, all the rest will come.'

The brother returned next day to the theological seminary, and the sister resumed her ordinary duties with a slight sense of relief that no heroic sacrifice was demanded of her as yet. She was ease-loving by nature and there seemed to be no present reason why she should not indulge in all that it craved. If, as occasionally happened, the longing for higher things grew so intense as to be troublesome, she would try to triumph over conscience by assuring herself that since her mother had forbidden her to talk of entering a Sisterhood, there was nothing better to be done than to make the most of the charming country life, to entertain and be entertained by congenial friends, and to give to the little Episcopal church next door such service as it required. So she made herself a dainty little housekeeper, and filled any leisure that remained with desultory reading.

Ordinarily, when conscience was stirred it was due to a letter from Jack—Jack was so terribly in earnest. But perhaps Mildred's letters were not quite satisfactory to him, for as the months wore on his religious enthusiasm found freer vent in his letters to his mother. She treasured these letters as only mothers can treasure the epistles of the boy who is closest to their hearts, and she did not always share them, even with her daughter. Thus it happened that Mildred was quite unprepared for the news she was to receive when her mother called her from the lawn where she was enjoying a novel while revelling in the delights of a perfect autumn day. The odor of ripened fruit, the singing of birds, the chirping of insects were thereafter associated in her mind with the event of that hour.

When Mildred had obeyed the unwelcome summons she found her mother bowed over an open letter in her brother's handwriting, weeping with uncontrollable grief. Mildred could recall having seen her mother weep but once before in her life. That had been when she had come from a neighboring town where she had seen a poor widow with six little children suffering for want both of bread and of fire—a thing happily unknown in her own prosperous little village.

'Mother!' gasped Mildred. Was her brother dead? No, for there was his letter. The mother pointed to it, unable to speak. Mildred took it up and read:

'My dear Mother,—I have before me to-day the hardest task I ever had, one the very thought of which has taken the life all out of me for the past two months. It is to tell you that I was this morning received into the Roman Catholic Church. God knows how I have prayed, and do pray, that He will soften the grief to you. You know how from a child I have had an instinctive longing for the Catholic Church; but you do not know how I have struggled and fought down that longing. I made a vow some time ago that nothing but the conviction that I could not otherwise be saved would make me leave the Anglican Church for Rome. I never went near Catholic churches, never saw Catholics, priests or lay; but the difficulties I had put away were only growing steadily. Against my own will I have had to do what I have done, or have a bad conscience for the rest of my life. It is a relief to be rid of my only secret from you—though I know how much it will grieve the dear ones at home.'

'Lovingly your only son,

JOHN.'

Mildred was at first too stunned to speak, but her mother's grief aroused her from her stupefaction. She put her arms around her and tried to soothe her with caresses and loving words.

'Do not grieve so, dearest. We know that our Jack would do nothing but what he thought was right. Who knows but what he may be as nearly right as we are?'

'Mildred!' said her mother in a tone of stern reproof.

'Well,' said Mildred doubtfully, 'when I told our rector a short time ago that I believe Our Lord is present in the Blessed Sacrament, he asked me for my authority; and I could not answer him. I heard him

admit that he had always felt a great drawing towards the Church of Rome, and that he never allowed himself to read any works of controversy lest his peace should be disturbed. I cannot see why we should fear to look at both sides, if we are certain that we are in the right. I do not like the idea of looking at but one side of a question.'

'Am I to lose both my children?' wailed the poor mother. And Mildred put her arms around her and kissed and comforted her as best she could.

The long loving letters which came to her from her boy did much to soothe the mother's grief, and time, the great consoler, helped with the work; but it was different with Mildred. She had taken the change more philosophically in the beginning, but as the months and years wore on it was she who suffered most. She had always looked to her brother for guidance and she was like a ship without a rudder now that she could no longer apply to him for direction. She lost her cheerfulness and went about her ordinary duties so listlessly that her mother became seriously alarmed.

The girl was seated on the portico alone one evening when the rector came to call. Noting her dejected attitude, he seated himself beside her, asking,

'What is the matter, Miss Mildred?'

'There is nothing the matter, thank you; I am quite well.'

'Are you grieving over your brother's delinquency?'

'Not at all,' said Mildred proudly. 'John is thoroughly conscientious, and I should be sorry to object to his following his conscience. I know there are people in this village,' she added with a touch of bitterness, 'who would be glad to revive Puritan methods and force all to revolve within their two-inch limit.'

'I am not one of them,' said the rector gently.

'I know it,' replied Mildred, somewhat softened by the ready sympathy. 'I am not quite sure that I know what the matter is with me, Mr. Richards. Nothing interests me, and life no longer seems worth while.'

There was silence for a few moments, and then the girl continued:

'I wanted to go to Baltimore to try working with our Sisters there, but mother objects. Of course I could not leave here unless she were willing now.'

'Would she object to a compromise?' asked the rector.

'I have been thinking for some time of the great need of trained nurses which exists in this diocese. It is usually impossible to obtain even a very poor nurse. Now, if you were to enter a training school in one of our large cities and take a thorough course, you might perhaps be able to satisfy your religious longings a little later by founding an Order of nursing Sisters who would be prepared to care for the sick in their own homes at the call of the Bishop. I can think of no more useful life for women or of one that would be more pleasing to Him Who commanded His apostles to heal the sick.'

Mildred had brightened perceptibly while the rector talked. She was now an entirely different person in appearance as well as in mental attitude from the girl of half an hour ago.

'My life would be perfectly happy if I could do that,' she said gently.

'Well, think of it, and pray for light. I am going in to have a talk with your parents now,' and the rector sought the little sitting-room where he was quite at home, leaving Mildred to think and pray and dream in the old-time fashion. Only Jack could not share her life now!

The subject was not mentioned to her by her parents that evening, and much as Mildred longed to discuss it she could not bear to wound them by broaching it. But she had not long to wait. Her mother joined her the next day in her favorite retreat in the orchard, and after a little desultory conversation asked,

'Are you anxious to leave home, dear, to carry out the rector's plan?'

'Mother!' gasped Mildred, springing to her feet.

'Then you may go,' the mother said quietly. And Mildred sobbed out her thanks in her mother's arms.

O incomparable depths of mother's love!—Mildred felt its full force in the convulsive sobs her mother could not suppress as she clasped her in her arms on the morning of her departure. It was very hard to go, and only pride prevented her from abandoning her project. She had overheard her father attempting to console her mother. He had said:

'Don't be troubled. It is only one of Milly's whims. She will be back in a month and more satisfied than ever before to remain in the dear home nest.'

But, save for an occasional vacation, Mildred was never to know the dear old home again.

It was twilight in the old pavilion of one of our large city hospitals. Mildred had just been left on duty alone. She stood at one end of the long ward and looked down

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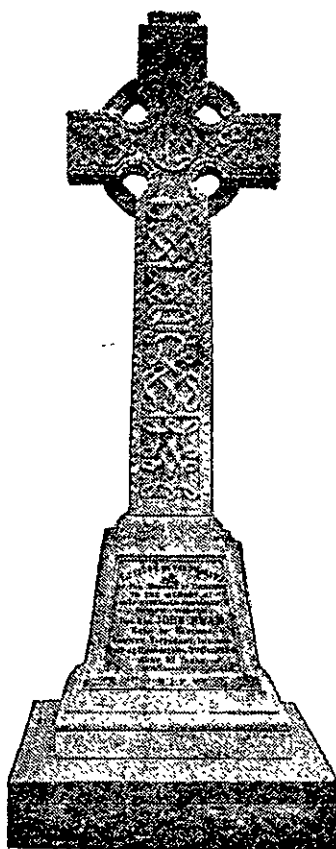
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the rows of white beds with mingled feelings of exultation of the responsibility and fear lest something should go wrong while the other nurses were over at the Nurses' Home. At the opposite end of the ward the convalescents and scrubbers were taking their supper. Suddenly a loud, stern voice echoed through the ward:

'Go and do penance for your sin.'

A tall, gaunt form stood near the supper table for a moment, then moved towards the end of the ward, where she stood as if petrified. It was as if John the Baptist had entered the room.

Seeing that she was somewhat alarmed the priest smiled reassuringly, then remarked:

'I hear that you have a Jesuit brother, nurse.'

Mildred bowed.

'Why are you not a Catholic?'

'It would break my mother's heart were I to become one, Father.'

'Well, one of us is in the right and the other in the wrong,' and, bowing his good evening, he passed out of the pavilion.

Mildred approached one of the patients. 'Who is he?' she asked.

'Father Sullivan. He comes here every day. He told the scrubber to do penance because he heard him curse.'

Mildred could not understand why the incident impressed her so deeply.

A day or two later news came from home that the rector of their church had died suddenly. It was a severe blow. For the second time she had lost her guide. Why should she go on? No one else understood her aim, no one else would be interested in her work. She would give it all up and go back to mother and home.

But this was not as simple a matter as it seemed. She had signed an agreement promising to remain two years in the school, and the ladies in charge were not disposed to release her from her obligation. It seemed that she was in honor bound to remain, so remain she did.

The years of hospital training ended, the day came when the diploma that once she coveted was hers. She no longer valued it for itself, but she felt that the years of discipline had been useful, so she did not regret them. Her mother was dead now, her place had been filled in the home, and there was no reason why she should not join the Sisterhood of which she had once longed to become a member. She made the necessary arrangements.

During the evening of her last night at the training school many of the nurses gathered in her room for a farewell chat. At length all were gone, and Mildred was free to retire. She carefully excluded all light from the room and prepared for sleep with a tranquil heart. She was pleased now that she had stayed, more pleased still that it was all over, and that she would leave it all for ever to-morrow.

Mildred never knew how long she had slept when she was suddenly awakened by the feeling that there was some unknown presence in the room. She tried to shake off the feeling. She raised herself on her elbow and peered into the darkness. Yes, there in the centre of the room was a luminous figure which seemed as if it were formed of mist or hoar frost. It wore a full white garment with a cincture around the waist, and the arms were extended before it. She sank back on her pillow and hid her face with her hands in her terror. When she again looked she was relieved to find that it was gone. What could it mean?

The next day brought her an unexpected guest—her Aunt Alexander from her old home. Mildred was rejoiced to be able to talk to some one who had known the rector. She told her the story of her visitation of the previous night.

'My dear,' replied the good lady impressively, 'you are not the only one who has seen the rector. You know that Mary Ross was to have entered a Protestant community a few weeks ago?'

Mildred bowed.

'The rector appeared to her three times, each time in broad daylight and holding an inverted chalice in his hands. Mary went to your brother to ask for an interpretation of the apparition. Father John says that Mr. Richards wished to tell her that there is no consecration, no spiritual life, in the Church of England. I never thought much of those Sisterhoods, but Mary has gone from the frying pan into the fire. She has become a Catholic and entered the Ladies of the Sacred Heart.'

'Yes,' said Mildred quietly, 'and so will I.—*The Magnificat*.

Father Fortune of All Hallows College, Dublin

The Right Rev. Mgr. O'Reilly, Chivilcoy, Province of Buenos Aires, Argentina, in the course of a letter to our esteemed Catholic contemporary, the *Southern Cross*, Buenos Aires, suggests that the forthcoming celebration of the golden jubilee of the Rev. Father Fortune, of All Hallows, Dublin, should be participated in by the many bishops and priests in every land who received their training in that famous missionary college. Father Fortune, the veteran professor, and at one time president of the college, is one of the best known and most distinguished priests associated with college life in any country, and we have no doubt but that his many friends and admirers of his work all over the world will gladly avail themselves of the opportunity to show their appreciation of his labors on the occasion of his jubilee. Monsignor O'Reilly, in the course of his letter of January 16, says:—

As your paper exchanges with Catholic journals published in the United States, Australia, and New Zealand, as well as in Ireland, kindly allow me a little space in order to make a suggestion which, if recommended by you to the courteous attention of your Catholic colleagues, will, I am sure, fall under the notice of those for whom it is intended—the ex-alumni of All Hallows College, Dublin, who are bishops and priests in many lands. It is impossible for me to address them personally, as I do not know their whereabouts and have not a list of their names, but I feel that if the little I have to say reaches them they will give it a sympathetic hearing for the sake of our common *alma mater*, and our common affection for one of our oldest friends. I have been lately reminded that it is intended, when the time comes, about the middle of the current year, I believe, to celebrate the golden jubilee of Rev. Father Fortune, a veteran professor of All Hallows, and himself an ex-alumnus of the college, a priest whose memory should be cherished by every one who has been his pupil, and indeed by all who have ever had the blessing of his friendship. It is not for me to urge the fitness of testifying to the worth of such a character. Fifty years of unselfish service, declining ecclesiastical honors and preferments, and even resigning those which the voice of the establishment with the sanction of the Irish Hierarchy had conferred upon him, to devote his time and talents to a simple professorship, proclaim more eloquently than words can do the virtues of the man. If steps have already been taken to make the celebration worthy of the occasion I shall be sincerely pleased to be allowed to participate in the manifestation, whatever form it may assume. If, however, nothing has yet been suggested on behalf of the ex-alumni of our dear old college, I hope a voice from far Argentina—and from one who offers as his apology for the prominent rôle assumed by him forty-two years of work since he left the college—may awaken a fellow-feeling amongst the scattered ex-pupils of Father Fortune, and may animate them with a desire to co-operate in worthily celebrating the golden jubilee of our former professor and friend. Perhaps another reason why the suggestion might not be thought to come amiss from me is that had it been made nearer to home it might have come to the knowledge of Father Fortune before anything could be done, and with the modesty and self-abnegation which have characterised him all his life he might have demurred.

I have only to add that I have already forwarded my subscription of one hundred pounds (£100) towards the testimonial which I hope to see presented to Father Fortune on the occasion of his golden jubilee.

Commenting on Monsignor O'Reilly's suggestion the *Southern Cross* says:—

'We hope our Catholic exchanges will give publicity to the sympathetic idea of the Monsignore. Father Fortune, the veteran professor of All Hallows, whose golden jubilee it is proposed to celebrate, has hosts of friends amongst the men he has taught, who are scattered the world over; and the suggestion made, or rather the initiative taken, by Monsignor O'Reilly will, we are sure, meet with general approval amongst Father Fortune's reverend ex-pupils. To send out missionary priests to the exiled Irish is first of all the *raison d'être* of All Hallows, and to form the minds of those priests on the lines best suited to their great and holy labors has been the life-work of Father Fortune. As there was no time to communicate with his brother priests the world over, whose addresses he does not even know, and as Father Fortune might demur were the matter brought to his knowledge, Monsignor O'Reilly has made use of our columns to send his message abroad. We beg to bespeak for it the editorial courtesy beyond the seas which the good Monsignore's kindly thought deserves.'

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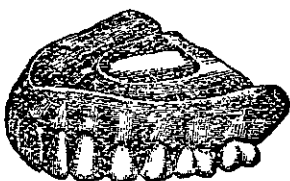
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Current Topics

The Scare

Bacon represents some folk as so selfish that they would set a house on fire merely to roast their own eggs. The 'yellow' press has been again playing this dangerous game—fanning the flame of international distrust and hate, pushing a 'situation' towards a 'crisis,' with the off-chance of forcing a crisis into a war. In 1898, when the American 'yellow' press was rushing the United States into a war with Spain, Mr. Labouchere published in his paper (*London Truth*) the following Machiavellian proposal—which, although 'wrote sarcastic, is no more sarcasm merely than was Dean Swift's *Modest Proposal* for the butchering of healthy Irish infants for the 'cross-channel meat market: 'Each country should have a secret service corps, well instructed in all the methods of taking life by poison. So soon as a war is about to break out, each of the belligerents would endeavor to poison the sovereign, the ministers, the representatives, and especially the journalists, of the other country. After a very few deaths, I am convinced that peace would not be broken. This may seem at first sight a startling proposal; but between poisoning men and taking their lives by shells, bullets, and other such projectiles, there is in reality no difference; and my plan would result in a great saving of life. Instead of mowing down thousands, burning villages, and other such barbarities, a few leading men would be taken off. By the present system the few promote a war and the many suffer by it. This, indeed, is the reason why there are wars. I would bring the consequences of hostilities directly home to those who are responsible for them.'

Mr. Labouchere's little plan would not meet with the approval of the moralist. But he has a shrewd appreciation of the perils of a jingoistic 'yellow' press.

'Hot Cross Buns'

The old English Catholic custom of eating 'hot cross buns' on Good Friday comes year by year into more conspicuous evidence even in the southern Province, whose people (being chiefly Scottish) never took kindly to this usage by their ain firesides ayont the Tweed. The 'hot cross bun' (with its brown sugary surface marked with a cross) is still composed of materials that were originally specially selected with a view to compliance with the Catholic discipline of the 'black fast,' which is observed on Good Friday. In his *Book of Days* (vol. II., p. 418) Chambers tells how thousands of the poor in England are engaged in 'the business of disseminating these quasi-religious cakes' on each recurring Good Friday, only intermitting the duty during church hours. 'And if the eagerness with which young and old eat them could be held as expressive of an appropriate sentiment within their hearts, the English might be deemed a pious people.' In these countries we do not hear the familiar street-cry that resounds throughout England on Good Friday morning:

'One a penny, buns;
Two a penny, buns;
One a penny, two a penny;
Hot cross buns!'

Instead, the cross-marked window-card cries to the passer-by, in the reddest of red-ink: 'Hot X buns!'

Some State School 'History'

That useful and single-minded organisation, the Australian Catholic Truth Society (312 Lonsdale street, Melbourne), has made our co-religionists once more its debtors by its compact and telling exposure of the sort of 'history' that is taught in public schools beyond the Tasman Sea. The work is done, and (considering the limited space of a penny pamphlet) thoroughly done, by Mr. Wallace. A similar work is much needed in New Zealand, dealing with the sectarian and legendary rubbish—written or compiled for the most part by mere literary hodmen—that is palmed off as 'history' in some of our public schools. One of the worst samples of this sort of stuff that we have yet come across was lately (and perhaps still is) used as a text-book in a High School in the South Island. Catholic as well as non-Catholic boys were required to read the wretched and semi-illiterate production, which spun the discredited legend of Luther's 'discovery' of the Bible, made heroes and demi-gods of the Elizabethan pirate-privateers, and had but two colors in its palette—gleaming white for its Protestants, and the black of Erebus for its Papists. Yet this lately was (and perhaps still is) a text-book in a school system which is vaunted to be

'neutral' and 'unsectarian' and 'undenominational.' In the New Zealand Parliament, on August 31, 1877, Mr. Curtis (a Protestant representative) spoke strongly of the 'sectarian histories in the schools' of the time. 'The histories,' added he, 'which we use in our schools are sectarian histories, Protestant histories, histories from one point of view, having no mercy whatever for the Roman Catholic faith. Now, it is not fair to expect the Roman Catholics to send their children to schools where they would read sectarian histories altogether opposed to their teaching' (*Parliamentary Debates*, vol. XXV., p. 176). We have no longer in our schools the rough and offensive epithets and the crude and legendary barbarities of Collier. But our perusal of two or three of our public school 'histories' has amply convinced us that the schoolmaster has not yet, in this respect, been abroad to great purpose in New Zealand, and that the compilation of our so-called school 'histories' has been to an extent entrusted to men who do not seem to know that writers of such eminence as Brewer, Pocock, Blunt, Child, Creighton, Gasquet, Gairdner, and Maitland (to mention only a few original investigators of the first rank) ever lived. The result is, that, in some important respects, our public schools serve up, for history, historical romance—or hysteria.

Warning Wisdom

Don Quixote took lightly the blunt and friendly warnings which his esquire and friend, Sancho Panza, gave him about the windmills of Montiel. So the Knight of the Rueful Countenance set his lance in rest and went full tilt at the solid walls and the whirling sails, and got mauled almost to death for his folly. Full many a time did wise and foreseeing counsellors warn the authorities of the Church in France that they were leaving themselves without defence in the coming religious crisis by their failure to oppose to the anti-religious press of the country a strong and able and patriotic and aggressive Catholic press, and by their policy of resting content with the puny local efforts of pitiful, half-starved, nerveless, spineless, little diocesan *Semaines Religieuses* devoid of both power or pence or influence. The lesson of this blunder is, for the fortieth time, rubbed in by a second edition of a timely and spirited little work by Paul Barbier, *L'Eglise de France et les Catholiques Français*, which has just been published by Lethielleux, of Paris. Every one now realises that the lot of the Church in France might have been different if the clergy of all ranks in that country had, like their confrères beyond the Rhine, sunk, in the formation of a bold, virile, and able religious press, a good percentage of the millions expended on churches and colleges that have been now seized and plundered and sold by the aggressive atheist rulers of the Third Republic. They are now endeavoring, under sore difficulties, to do what might, ten to thirty years ago, have been done with comparative ease. History has a trick of repeating itself. And the history of the French persecution contains, in this as in other respects, warnings which we in these countries cannot afford either to forget or to ignore. It is pleasant to see the star of hope shining through the gloom of persecution. 'There are now,' says M. Barbier, 'fewer routine Catholics, fewer hypocrites, than in any former period. There are fewer egoists, fewer cowardly spirits, fewer half-believers, fewer formalists, for whom religion was only an attitude or a pose. All this is a sign, not of retrogression, but of progress. Let the French clergy and laity march forward hand in hand to coming battles; they will conquer.'

So may it be!

Education; An Anglican View

From an editorial article in the April number of an Anglican contemporary, the *New Brighton Monthly Magazine* (Canterbury), we take the following: 'In one of his letters Sir Robert Stout appeals to the well-worn argument that children trained in secular schools compare more than favorably with those brought up under what he describes as the sanction of ecclesiasticism. We do not say for one moment that our secular education can not turn out good citizens. But we are sure of this, that it is making them forget that "Here we have no continuing city, but we seek one to come." The lessening of the growth of crime must, in many cases, be put down, not to the fear of wounding a loving Heavenly Father, but to the thought that the State, rightly, will not let the offence go unpunished. Only a few years ago we met, in the backblocks, a girl who had not even heard the name of Jesus. What was there to keep her from crime but the fear of being found out? . . . It may be that sins which bring their certain punishment at the hands of the authorities are on the decrease, but what of those hidden sins which no detective can find out, and which, even if they are found out, are not punishable before the earthly judge? . . . As things are,

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the schools are only teaching, What must I do to get a piece of land? What must I do to improve my mind or drive away disease?—all necessary and most useful, but still with the most important thing left out. . . . We are becoming more and more convinced that the Church out here should build her own schools. In a matter of such importance we must not look to the State. . . . Our leaders—both clerical and lay—have acquiesced so long in the present state of things that we realise there are tremendous difficulties ahead of us. Yet with God, nothing is impossible.'

For our Young Men

'Company, villainous company, hath been the spoil of me.' So said the (momentarily) conscience-stricken Falstaff to his friend Bardolph in the play. Even the elegant pagan, Lord Chesterfield, realised how much a young man's life is shaped by the company he keeps. 'The next thing to the choice of your friends,' said he in his twenty-third letter to his son, 'is the choice of your company. Endeavor, as much as you can,' added he, 'to keep company with people above you.' And by 'people above you' he meant people superior in merit and manners and virtue. In a book for young men, recently noticed in our columns (*Four Square, or the Cardinal Virtues*), Father Rickaby, S.J., touches upon this question of companionships with the robust good sense and the incisive clearness that make his works a charm for ever. 'A pair of friends,' says he 'are not often of equal power. Usually one or the other leads and the other is led, though under protest. It is a responsibility to lead, it is a risk to be led. Responsibility and risk should be both taken up with prudence. Therefore be prudent in making friends. And what shall I say of prudence in making love? Not to make it to one who can never be your wife, or who, you are resolved, shall never be your wife, is a point of prudence and one or two other virtues besides.' . . . On this whole matter there is a proverb to bear in mind, "Marry in haste and repent at leisure." Here is another 'wisdom' from the same work, which our young men would do well to cut out and paste inside the crown of their hats: 'Aim at being too busy for temptation to settle on you; labor hard in your profession, have hobbies, take exercise, be manly, and play outdoor games. But remember—be this said by way of warning, not of reprobation—for the matter of purity, athletes have dangers all their own.'

In this connection we might usefully quote another wise caution from Canon Moyes' Introduction to Monsignor John S. Vaughan's book, *Dangers of To-day*, just published by the Ave Maria Press: 'A certain writer describes how artillery mules, having brought their pieces into action, are often found to graze quietly on the turf, concerned only in whisking away the flies with their tails, while shot and shell are ploughing furrows in the ground all around them. The mule is not brave, but merely danger-blind. A man may be found who, without any motive to compensate the risk, will balance himself on the edge of a precipice, or pirouette upon the summit of a chimney-stack. The man is not brave: he is merely stupid. In moments of self-examination, when the light is more fully turned on, we may discover that there is a fair measure of mulishness and foolishness in the way in which we deal with temptations or habits of sin, or other sources of grave spiritual peril. We allow ourselves to become fretful over the flies which disturb our comfort, when danger of death and eternal destruction is terribly close to us. We walk on the brink of the precipice, and try to find a mock security in turning away our eyes, and in seeking to forget the depth of the abyss which yawns beneath us. Such forgetfulness is neither brave nor rational. Far from lessening, it adds to the risks that we are running.'

To the writer of those quoted lines we might apply the words of Ruskin—to the effect that he who couches in happy phrase a useful and helpful thought, does more real service to his fellow-men than does the man who made three blades of grass grow where only one grew before.

In its obituary notice of the late Lord Justice Mathew, the *London Daily Telegraph* says: 'The debt of English law to Irishmen during the last half-century is far greater than might have been expected from the size of Ireland's population, or the English estimate of Irish character. No greater Chancellor has ever sat on the Woolsack than Cairns, to whom must be added Keating, Willes, Martin, Shee, Lord Russell of Killowen, Lord Macnaughten, and the former Master of the Rolls, Lord Collins. Sir James Mathew was thoroughly Irish, though he was actually born at Bordeaux, and both Lord Halsbury and the late Lord Bowen may be reckoned, at least in part, as Irishmen.'

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

AUCKLAND.

Among the zealous band of priests in Auckland with Bishop Croke in the early seventies (says an old resident) was Father Norris, whose useful career was unfortunately for the diocese cut short by death at an early age. Writing to the mother house in Ireland on June 7, 1874, the Sisters of Mercy stated among other particulars regarding the progress of the mission—'We have lost a fine young priest of great promise, a Father Norris. He went through his course in Carlow. He went up to the Thames convent, and was so kind and thoughtful. He was a fine preacher. Unfortunately he over-exerted himself. He got a bad fever, and God called him to Himself to receive the reward of his zeal. . . . Nothing could exceed the sorrow of the people; such a funeral was never seen in Auckland.' So far as I am able to learn Father Norris was the first priest whose remains were interred in New Zealand. Writing at a much earlier date, July 18, 1851, the Sisters of Mercy, who by the way seem to have kept most authentic records of current missionary events, and to whom, indeed, I am indebted for many historical facts, stated: 'The Rev. Father O'Rourke is laboring among the Natives, knows the Maori language well, and is the first Irishman who has exercised the sacred ministry in the Maori tongue.'

The Opotiki Affair.

From correspondence kindly sent by an earnest and interested reader of these 'Memoirs,' some additional particulars are gleaned of the tragic happening at Opotiki, in which Father Grange and Rev. Mr. Volkner were concerned, and in which the latter lost his life at the hands of the fanatical Hauhaus. 'I had the true account (writes my correspondent) 'of the whole affair from Father Grange's faithful servant, a Maori woman named Aria, whose care of the good priest deserves to be remembered. She told me of his trial at Whakatane, and that on the next day he was to have been put to death, and would have been but for her exertions in assembling secretly about fifty faithful members of his Maori flock, who had placed themselves in an inner circle around him, Kereopa, Petara, and their followers forming an outer one. When the time came for the putting of the good Father to death, and as the executioner was brandishing his 'taiaha,' preparatory to slaying the intended victim, the friendly Natives sprang to their feet, threw off the blankets with which they were enveloped, and, shouldering their muskets, presented arms, declaring that they would have first to be put to death before their beloved pastor. Aria subsequently, at great personal risk, conducted him to a place of safety, whence he proceeded next day to Tauranga; where he labored for some years after. As showing how an accidental occurrence precipitated the fate of the Rev. Mr. Volkner and frustrated the charitable efforts of his fellow-laborer in averting the calamity, the following particulars are interesting:—While the Rev. Mr. Volkner was on his way to Opotiki, the schooner on which he was being conveyed thither intended to call at Maketu, a bar harbor some twenty miles from Tauranga. Father Grange, hearing of this, wrote to him a warning of the fate likely to meet him at his destination, but unfortunately a strong gale was blowing from the land and the vessel, after vain efforts to enter Maketu, had to proceed to Opotiki, and thus he failed to receive the letter which would have saved him from a violent death.'

An Echo of the Maori Wars.

Considerable diversity of opinion was expressed in leading English journals concerning the rights and wrongs of the Maori War in the late sixties, especially with reference to the massacres by fanatical tribes on the east coast of the North Island, the causes which brought these about, and the methods adopted by the government of the day in suppressing the insurrection. In connection with these Native troubles, some of our Catholic missionaries have been placed in a wrong light by Protestant writers, whose statements have been disproved in the course of these 'Memoirs.' Happening upon an old volume of the *London Tablet*, I extract the following from a letter written by Sir Charles Clifford to that journal in January, 1869, the opinions therein being endorsed by another letter in the following issue from Sir Frederick Weld, a former Premier of the Colony:—'To show the justice and the necessity of the operations against the fanatical Natives by the Government, I may state that Father Lampila, a French missionary, who had devoted twenty years of his life to the Natives, and lived among them, urged on the Government

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the severest measures in an admirably reasoned letter, a copy of which I sent to the *Tablet* about two years ago, in answer to some such remarks as have now appeared. When the Government under Mr. Weld sent an expedition against these fanatics public prayer for its success was ordered by the Catholic Bishop, who had himself been an eminent missionary many years resident among the Maoris. The exertions and good will of the Catholic missionaries were not confined to prayers; they accompanied their flocks (the friendly Natives) to the fight, and were seen in the foremost ranks, administering religious consolation to Native and European alike. At the fight at Moutoa the lay Brother Euloge was killed whilst assisting a dying Maori. The enclosed slip from a New Zealand paper (which I should be obliged by your inserting) will show what a Protestant soldier thought of the conduct of Father Rolland, who was with the colonial forces when they were so disastrously caught in an ambushade. [This refers to Major Von Tempsky's tribute previously embodied in these 'Memoirs.'] At Opotiki, the Protestant missionary, Mr. Volkner, was brutally murdered with attendant circumstances too dreadful and horrible to detail, and Father Grange barely escaped in a most providential manner.

WANGANUI.

An Old-time Pastor.

The following extract with reference to Father Pezant is from an old paper, the *Wanganui Times*, and copied by the *London Tablet* on January 9, 1869:—'Many of our readers will regret to hear that this old and highly esteemed clergyman, after a residence of sixteen years in Wanganui, has received instructions to proceed to Blenheim, and take the spiritual charge of that town and surrounding districts. Men of all denominations in Wanganui will regret this. In all weathers, summer and winter, day and night, Father Pezant appeared to be constantly on foot, silently travelling from house to house on messages of mercy. During the campaigns conducted by Generals Cameron and Chute, he was amongst his flock in the field, and the wounded, sick, and dying had his constant care. Yet, as if ubiquitous, he zealously attended to his large charge at Wanganui. Although our religious opinions run counter to those of Father Pezant, yet, in common with men of all denominations in this community, we admire the integrity, zeal, and self-devotedness of the man. Such men as he will assuredly have their reward. He takes nothing with him, and is £25 in debt for his chapel. Will the people of Wanganui allow him to leave with this debt hanging over him? He has lived poorly, worked hard; to give him money for his own comforts was useless. All he got went to the poor, although very few lived more poorly than himself. Would that there were many more clergymen like him in that and many more respects.'

Father Pezant, generously aided by the Catholics of the district during the time he was in charge of Wanganui, erected a presbytery, a church of which he was justly proud, a house for the use of the Natives when in town, and finally a school. By his devoted, genial disposition, the good Father won for himself the affection of the people of Wanganui, particularly endearing himself to the soldiers engaged on campaign in the vicinity.

(To be continued.)

RETURNING TO THE FOLD

Amongst those who have lately been received into the Church in the United States is Mr. George L. Rockwell, of Ridgefield, Connecticut, a nephew of two former Governors of the State.

We (*Catholic Times*) learn that the Rev. A. J. Field, M.A., until recently Anglican vicar of Ravensden, Bedfordshire, was recently received into the Church at the Church of the Holy Child, Bedford, by the Rev. Father Freeland.

Few people are aware that Artemus Ward, the noted humorist, than whom there was no more genial wit in American letters, became a Catholic shortly before his death. The *Catholic Encyclopedia* notes this fact, and accords him a brief but comprehensive biography.

Mrs. Hyde, widow of the late George Merriam Hyde, of New York, and sister of the Rev. David Hillhouse Buel, S.J., took her final vows in the Dominican Convent of Perpetual Adoration in New York recently. Mrs. Hyde is a convert to the Catholic Church, as is her entire family.

Prince Constantine Beloselsky, who has been attached to the Russian Court for 25 years, has become a convert to the Church. He is 65 years old and is married to the daughter of General Skobelev, the hero of the Russo-

Turkish war. His conversion has created an unpleasant impression in Court circles.

Dr. Samuel Joseph Limerick, a prominent physician of Seattle, was received into the Church on November 11 at St. James' Cathedral, by the Rev. W. Quigley, of Hillman.

Mr. Frederick Parrott James, until recently a student at Nashotah House, Wisconsin, who was reported to be under instruction for reception into the Church, has been received.

The *Mexican Herald* records the conversion, which has taken place in Mexico, of six members of the well-known family of Mr. William Vernon Backhus. Amongst those present at the ceremony of reception was Mr. W. H. Sloan, a Protestant missionary in Mexico, who was converted to the Church last year.

Miss Cicely de Hoghton, younger daughter of Sir James de Hoghton, Bart., has been received into the Church in the Notre Dame Convent Chapel, Blackburn, England. The officiating clergyman was the Very Rev. Joseph Browne, S.J., late rector of Stonyhurst, and now rector of St. Francis Xavier College, Liverpool.

The *London Tablet* announces that Lady Muriel Watkins, only daughter of the Earl of Lindsay, has been received into the Church. The Earl of Lindsay is a Scottish Peer. The earldom dates from 1633, but the Lindsays are descended from the ancient line of Wornistone, the first Lord Lindsay of the Byres being created in 1445.

Madame Dolores, writing from London, sends news of the death of Mr. Fernando Vert, who managed her first tours in Australia, and whose brother was one of the most famous of London entrepreneurs for years. Mr. Vert, who died on December 16, became a convert to the Catholic faith. Mr. Vert died in the same nursing home as the late Cardinal Mathieu, in John street, Mayfair. The Requiem Mass was celebrated by the Rev. Father Bernard Vaughan, S.J., who also officiated at the cemetery.

Miss Gertrude de Wolfers, a recent convert, was confirmed privately in New York on the Feast of the Holy Innocents by the Right Rev. Bishop Cusack. Miss de Wolfers, who is a daughter of the late Baron Anthony Francesco de Wolfers, was for several years a Sister in the Protestant Episcopal Order of St. Mary, Peekskill, New York. On January 4, Miss Edith Pardee, formerly known as Mother Edith, and Miss Elsie Montgomery, of the same community, were received as novices in the Catholic Order of the Blessed Sacrament at St. Elizabeth's Convent, Cornwells.

Mr. W. D. Aston, Fellow of Downing College, Cambridge, was on December 9 received into the Church (says the *Tablet*). Mr. Aston is Junior Dean and Director of Legal Studies for his college. He has had a distinguished University career, and won a Whewell Scholarship for International Law. It may be of interest to recall the fact that the Rev. P. G. Provost, M.A., of Westminster Cathedral, who received Mr. Aston, was himself received into the Church when studying law at Downing. Mr. Aston is the first Fellow actually in residence who has become a Catholic.

Magdalen College, Oxford, where Father Harold Castle, C.S.S.R. (who died early in November after some years of laborious work at the monastery of his Order at Perth), took his degree some twenty years ago, has been the *alma mater* during the past two or three generations, of many well-known converts to the Catholic Church (says the *Glasgow Observer*). Among the convert Fellows of that ancient foundation have been Mr. Palmer, Lord Selborne's brother (the 'dear William Palmer' of Newman's *Apologia*); Mr. William Wheeler; and Father Bernard Smith, of Great Marlow, one of the last survivors of the earliest Tractarian converts. Other priests educated at Magdalen have been the late Father Luke Rivington, the eminent controversialist; Father MacCall, now chaplain to the Duke of Norfolk; Father George Tatum, now at Brighton; Father Lassotter, C.S.S.R.; Canon W. Denham, late Diocesan Inspector of Schools, Westminster; and Dom Oswald Hunter Blair, O.S.B. Included among lay converts who graduated at Magdalen have been the late Viscount Encombe, eldest son of the late Earl of Eldon; Mr. W. H. Bliss, sub-librarian of the Bodleian, and sometime tutor to the present King of Italy; and Mr. A. C. Dunlop, late President of the Chamber of Commerce, Southampton.

Miss Ida Hitchcock, the daughter of Rev. Dr. Hitchcock, for ten years principal of the Hitchcock Military Academy of San Rafael, Cal., and an ordained Episcopalian minister, was received into the Church recently at St. Ignatius' Church, San Francisco, Rev. Father Kenner, S.J., officiating. Miss Hitchcock had the full consent of her parents, who, though staunch Episcopalians, wished their daughter to follow the dictates of her conscience.

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Rev. Francis McFetrich, late of St. Simeon's P. E. Church, Philadelphia, was (says the *Catholic Standard and Times*) received into the one true fold by Rev. Joseph L. J. Kirlin, rector of the Church of the Most Precious Blood, on the Feast of the Assumption of the Blessed Virgin. In the afternoon he was confirmed at the Cathedral Chapel by Archbishop Ryan, and on Sunday morning he made his first Holy Communion.

According to a press despatch from Boston, Dr. Laura A. C. Hughes applied for admission as a novice in a convent, and her application has been accepted. Early this year Dr. Hughes will enter her novitiate. She will join the Sisters of the Holy Cross, whose mother house is at South Bend, Ind. Dr. Hughes is the best known woman physician in Boston. As a surgeon her patients have numbered members of the exclusive society of the Back Bay, and she has given her services free to the poor. She studied in Berlin, Vienna, and Rome.

Declaring that he had discovered the error of his ways, the Rev. Francis Kowalski, pastor of the Polish Independent Church of the Sacred Heart, Bayonne, New Jersey, who renounced the Church to join the ranks of the Independents, has returned to the Catholic fold. On a recent Sunday he informed his congregation of the change, explaining to them the nature of the wrong he had committed, and his desire to do penance before it was too late.

In the just published volume on Mr. Gilbert Chesterton, says the London *Tablet*, the statement is definitely made that he has joined the Catholic Church; and, if as some say, the biography has the sanction of its hero, we may accept as final the announcement which transforms many rumors and more hopes into a fact on which we congratulate Mr. Chesterton and ourselves and all our countrymen. Mr. Chesterton, as all his readers know, stands for talent among his contemporaries somewhere very near the top; and he ranks among his fellow-journalists as their pride and their pattern in the inviolability of his integrity.

Mrs. Martha Moore Avery, formerly a leader among Socialists, is now a devout Catholic. Further than this, her daughter, as we are informed by the *True Witness* of Montreal, is a Catholic nun. It appears that the daughter of Mrs. Avery went to Montreal a little over five years ago and entered a convent there to pursue her studies. Becoming filled with the desire to enter the Catholic Church, she sought instruction from the Rev. Martin Callaghan, who was only too happy to satisfy her earnest wish, and in due time he baptized her. Answering a call to the religious life, she entered the Congregation of Notre Dame, and is now a most fervent member of that Order at St. Joseph's Academy, Kankakee, Ill.

At Baltimore, on September 5, Rev. Harmar C. Denny, S.J., died at Woodstock Seminary of an illness which lasted more than seven years. He was seventy-five years old. Father Denny was born in Pittsburg in 1833 of a wealthy family, and he was the grandson of the late Ebenezer Denny, the first Mayor of Pittsburg. While a young man he went to England and entered Oxford University, from which he graduated with the degree of Bachelor of Arts in 1855. It was while he was in England that he became a Catholic, and was received into the Church by Cardinal Manning. Upon returning to America he entered the Jesuit Order, and renounced a large fortune, which was his by inheritance, preferring the work of the Church to any earthly enjoyment which money might afford. He converted many persons to the true faith.

THE MAID OF ORLEANS

THE CEREMONY OF BEATIFICATION

On Sunday, April 25, the Beatification of Joan of Arc, the Maid of Orleans, takes place in St. Peter's, Rome. Beatification is the second step in the procedure in raising a saint to the altar. The first step is that of declaring the saint venerable—i.e., one worthy of veneration on account of some remarkable traits in his or her life and work. To get to the second step of beatification, which has now been conferred on the Maid of Orleans, it must be proved that, not only was the life a blameless one, and the death of an edifying character, but that miracles have been worked through the intercession of the person honored.

The cause of the beatification of Joan of Arc was begun in 1876, when Monsignor Dupanloup, Bishop of Orleans, began the process in his diocese; it was continued by his successor, Monsignor Couillie, Cardinal-Archbishop of Lyons, who completed the diocesan examinations, and

had Father Captier, the General of the Sulpicians, appointed as Postulator of the Process. The English Cardinal Howard gladly assumed the office of Ponent of the Cause. After a time it was formally admitted to the Congregation of Rites, and from that moment Joan became 'the Venerable Servant of God.' Four years later, on June 28, 1898, the Tribunal of the Sacred Rota pronounced a favorable sentence on the question of the 'non cultus.' The second stage of the process was practically terminated in 1903, when Leo XIII., a few months before his death, assembled in the Vatican a meeting of the Sacred Congregation of Rites to decide concerning the heroic virtue of the Venerable Joan. On January 6, 1904, Pius X. presided over a solemn assembly of the Congregation of Rites for the first time since his election, and the occasion was the reading of the Decree pronouncing that the Maid of Orleans had practised virtue in the heroic degree. Then came the examination of the three miracles alleged to have been wrought through her intercession. On November 24 the miracles were approved.

On Sunday, December 13, 1908, the decree *Tuto* was promulgated. That meant that there was no doubt with regard to Joan of Arc's heroic virtues, which had been confirmed by miracles, and there was no longer any obstacle to her beatification.

Replying to an eloquent address delivered by the Bishop of Orleans, Monsignor Touchet, the Pope said:—And to speak of her who is best known to all of you, the Maid of Orleans—in her own humble village, as amid the licentiousness of the soldiery, she kept herself pure as the angels; brave as a lion amid the press of battle, and always pitiful towards the miserable and unhappy. Simple as a child in the stillness of the fields and in the tumult of war, she is ever recollected in God, and burning with love for the Virgin and the Most Holy Eucharist—all this you have well said, venerable brother. Called by the Lord to defend her country she answered her vocation for an undertaking which everybody, and she herself, deemed impossible; but what is impossible for men is always possible with the help of God. Let us not exaggerate, then, the difficulties of doing what faith commands us to do, what duty entails upon us, or the exercise of the fruitful apostolate of example which the Lord expects from every one of us.

The Story of Her Life.

The story of Joan of Arc (says a writer in the *Boston Pilot*), while stranger than fiction, rests on the basis of historical truth, as will be seen in this brief sketch of her divine mission to save Orleans and to secure the coronation of King Charles VII., at Rheims. Never was the national independence of France in greater peril than at the time when Joan of Arc made her appearance. During the previous few centuries there had existed a fierce rivalry between the Kings of England and the Kings of France. This rivalry had at one time issued in favor of France on the battlefield of Bouvines, when Philip II. (Auguste) defeated the English, Flemish, and German troops; and at another time it had issued in victory for England on the memorable fields of Crecy and of Poitiers.

But in the year 1415, four years after the birth of Joan of Arc, the power of France was shattered, and her greatness brought down to the dust by the armies of Henry V. of England on the plains of Agincourt. The blood shed by France on that disastrous October day was drawn from the veins of the noblest of her sons. The historian Green tells us that eleven thousand Frenchmen lay dead on the field. Among the slain were numbered one hundred princes, and among the prisoners taken were the Dukes of Orleans and of Bourbon, the Count of Vendôme, and the Constable and the Admiral of France. At the time when the arms of England won this battle, France was suffering from calamities sufficient to paralyze the strength and effect the ruin of any nation, no matter how noble and how powerful.

The French throne was then occupied by Charles VI. and by his Queen, Isabella of Bavaria. In his youth Charles had displayed all the courage and talent for military pursuits then so indispensable to the King of a martial people. Having, however, while still in the vigor of manhood, suffered from a sunstroke, he became so impaired in mind that ever afterwards he was subject to fits of derangement. Under this gloomy shade the noxious weeds of courtly plots and party combinations soon obtained an expansive and baleful growth. And unfortunately to those plots and combinations the ambitious Queen lent her ear.

At first the two great rivals for the exercise of kingly patronage and power were the Duke of Orleans and the Duke of Burgundy. Their respective pretensions and interests were zealously supported and defended by bands of armed partisans. And when an assassin's dagger had taken the Duke of Orleans out of the way, there sprang

up immediately another party—the Armagnacs—fired with still fiercer zeal to dispute with the Burgundians for ascendancy.

And thus it happened that in one of the most critical periods of her history France found her throne occupied by an imbecile King, and the entire country ravaged by civil strife. Taking advantage of this deplorable condition of France, Henry V. of England, who had just been crowned, lost no time in laying claim to the French crown, in virtue of an obscure title which came to him from Edward III. He soon invaded the French shore with ten thousand men, crossed the Somme, and fought and won the battle of Agincourt 'upon St. Crispin's Day.'

Subjection to England.

Following up this victory, King Henry, in 1420, compelled the French King and his Parliament to sign a treaty in the town of Troyes, which acknowledged Henry V. of England as Regent of France, and declared the illegitimacy of the Dauphin, afterwards Charles VII. But fortunately the crown of France never encircled the brow of Henry. Within two years he was seized by an incurable disease, and died. When dying, Henry directed that his brother, the Duke of Bedford, should be the Regent of France. But the vast majority of the French people proclaimed Charles' disinherited son as their sovereign, under the title of King Charles VII. The unhappy country, being thus divided into two hostile camps, was soon enwrapped in the flames of war.

For five years the country endured all the horrors of this internecine conflict. Towns were taken and retaken; castles and strongholds captured and recaptured. At length the English determined on striking a decisive blow. The river Loire was the line of demarcation between the two parties. To cross that river and seize the city of Orleans was the plan of the English commander, Lord Salisbury. On October 12, 1428, this general, at the head of an enormous army, having already reduced several of the towns that lay in the route of his march, laid siege to the important town of Orleans, on the right bank of the Loire. Within this city at the time, and occupying the defences around it, were all the forces which the French King could muster to his standard; on the fortunes, then, of Orleans were staked all his hopes. The siege lasted for seven dreadful months.

At length, notwithstanding the prodigies of valor performed by its defenders, the French King felt constrained to sue for terms. If the city is to be surrendered, better to see it, he thought, in the hands of a Frenchman, though an enemy, than to deliver it up to the English.

The Intervention of the Maid.

Precisely at this juncture, it was, when all hopes had vanished from the cause of the French King, that at the Chateau du Milieu, outside the town of Chinon, thirty miles from Tours, was seen the strange presence of a young girl, clad in male attire, her black hair falling in thick clusters on her shoulders. A presence so extraordinary, in such a place and at such a time, startled every beholder. This was the renowned Joan of Arc. In the company of an escort of seven men, one of whom was her brother, she had journeyed on horseback more than three hundred miles, and she is now in the Grand Logis of this beautiful Chateau, seeking an audience of the Dauphin (King Charles VII.) that he may hear the high message which she feels herself commissioned to deliver.

Let us for a moment take a glimpse of this maiden before she left the humble and rural homestead of her family. The waters of the Moselle in their upper course flow tranquilly between two chains of hills and knolls forming a valley of great beauty. On the right bank of this river lies the rich province of Lorraine, and from the left bank, stretching away in gentle folds, are seen the fertile plains of the champagne country. It is on the sunny eminences, and in the sheltered valleys of this district that the luxuriant vineyards are cultivated which yield the costly wine. This beautiful valley is covered with the richest verdure; such is the profusion of wild flowers coloring its meadows, such the variety of tint of its blossoming shrubs when they are in bloom, that the chief town of the district takes its name from the very loveliness of those colors. Vancouleurs, as the town is called, comes from the Latin words *Vallis Colorum*, or Valley of Colors. We are now in the Valley of the Meuse. Ten or twelve miles from Vancouleurs we come to the little station of Domremy—Maxey-sur-Meuse, and now the goal of our journey is all but reached. From the station a walk of half an hour brings us to the actual village of Domremy-la-Pucelle, a humble and unpretending little place, hidden far away from the bustling world, in the midst of a grove of poplars. But insignificant as the village is, it still holds that indescribable 'atmosphere' which fervent spirits seem to leave behind them in the places where they dwell. Here, on January 6, 1412, Joan of Arc was born.

Her parents were simple, hard-working country folk. Their family consisted of three sons and two daughters, Joan being the elder of the two. In the accounts given of her youth, nothing is mentioned to distinguish our heroine much from the other peasant girls who were her companions.

She was of a gentle and retiring nature. She was very industrious; the distaff was constantly in her hand, yet she often joined with a merry heart in the rustic sports of her young neighbors. Her figure was slender; graceful, and comely. Her father's little farm lay adjoining the village church and the graveyard around it. Joan was often observed to steal away from her playmates to enter this little church, and would be found on her knees before a favorite statue of the Blessed Virgin.

Her Religious Fervor.

And as it was then (and is still) the pious custom of the villagers to say their evening prayers in the church, Joan was sure to be there when the Angelus bell tolled. Indeed, such was her punctuality in attending that if the beadle happened to be late or absent, she, it is related, used to ring the bell. She also was accustomed to visit every Saturday a little solitary chapel which lay in a sequestered nook a few miles from Domremy, and which was called the Hermitage of the Virgin. There she used to bring garlands of flowers and hang them up before the statue of Our Lady.

It was while leading a life such as I have pictured—a life so simple, so artless, and so tranquil; and while pursuing such homely employments as herding the little flock of her father, and spinning for hours at the side of her mother, that Joan felt herself called to take up arms for France. Already, indeed, she had witnessed a little of the sufferings and of the horrors of the war that was then desolating her fair country; and this little impressed her mind deeply and painfully.

As the people of the Duchy of Lorraine had espoused the cause of the Duke of Burgundy, a zealous adherent of the English party, they crossed the Moselle on one occasion, and attacking the inhabitants of Domremy, who sided with the Armagnacs—the national party—they set fire to many of the houses of the village. This scene of fratricidal fury, together with the harrowing accounts of similar scenes throughout the kingdom, must, no doubt, have wrung her soul with anguish.

It was in the year 1425, when she was only thirteen years of age, that Joan heard for the first time a voice from above calling her to her strange mission. This happened on a beautiful summer's day; just as the midday Angelus bell was ringing, while she was in her father's garden. A bright and pleasing light shone at the same time about the place, causing her great fear and alarm. This voice was addressed to her three different times before she knew it was the voice of the Archangel Michael. This heavenly spirit, she said, appeared to her soon after in person, in the company of a shining troop of angels. In reference to this vision, Joan, when on her trial, made before her judges the most emphatic and positive assertions—'I saw them,' she said, 'with the eyes of my body,' as distinctly and as certain as I see you now; and when they went away, I wept, for I longed to be taken away with them.'

These visions became more frequent as the fortunes of the French grew more desperate and hopeless. Then they took place three times a week; and her constant and most familiar visitants were St. Catherine and St. Margaret. To these, her patron saints, was given the charge to instruct her in the things which Heaven intended to accomplish by her for the safety of France. She was commanded to hasten with all speed to the aid of the French King, as it was through her hands, and through her hands alone, that his enemies would be driven from the walls of Orleans, and that his own brow would be crowned with the crown of St. Louis.

But how was she—a simple peasant girl, dressed in her coarse red petticoat, and with no one to protect her—to make a journey of three hundred miles across a difficult and dangerous country. These difficulties and all others lying in her way, would be overcome, she was told; when she presented herself to the chief military commandant in Vancouleurs. Forthwith she set off for the house of her uncle, who lived near this town.

Her Proposal to Free Her Country.

She soon prevailed on him to accompany her to the Sire de Baudricourt, then acting as captain of the town for the Dauphin. When the girl told Baudricourt that she was commissioned to go in all haste to raise the siege of Orleans and to conduct the Dauphin to Rheims to be crowned, the soldier, in the rough style of men of his calling, laughed to scorn the words of the peasant girl.

This rebuff was borne with great meekness. Baudricourt advised her uncle to send her back to her father. She returned home and resumed her accustomed occupations.

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In the meantime, what had occurred in Vancoeurs was noised abroad; and so enraged was her father by the reports which reached him, that he threatened to drown her in the Moselle. Nevertheless, such was the force of the voices which kept ringing in her soul, that, finding no rest, she quitted her father's home for ever, and returned to her uncle.

Again she sought the Dauphin's representative, and though again repulsed she said she would depart no more. There happened to be two officers present at this interview, and so struck were they by her appearance and by her words, that they declared themselves ready to make with her the journey to Orleans. This created such a feeling of enthusiasm in her favor that her departure was assented to by the commandant.

At once a horse was brought to her, men's clothes were procured, and an escort for the journey was equipped. And now, on the eve of her departure, there flashed across the mind of Joan a vivid and terrible picture of the enterprise on which she was entering. So appalled was she by this picture, that she uttered these prophetic words: 'Oh, that I might remain always by my mother's side! I would rather be torn asunder than to engage in this undertaking of my own accord. But I must go.'

After a weary journey Joan and her companions arrived at Chinon, and, after much deliberation on the part of the royal councillors, she was admitted into the Chateau. She was ushered into the Grand Logis, or reception hall, lighted up with one hundred torches, and crowded with some hundreds of courtiers and mailed knights, among whom the Dauphin, without any mark of his dignity, had taken care to mix himself, and to pass unnoticed.

(To be concluded.)

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

April 10.

At a meeting of the executive of the St. Patrick's Day Sports Association, Masterton, the balance sheet for the social evening showed a credit of £15 12s 7d.

On Tuesday evening the men's branch of the Sacred Heart Association (Thorndon) held their monthly meeting at the Basilica. The spiritual director (Rev. Father Hickson, S.M.) delivered a very interesting lecture on the life of Joan of Arc, whose beatification takes place shortly.

Mrs. Nesbit, an old resident of Masterton, died at the Palmerston North Hospital on Sunday last. Deceased was on her way from Wanganui to Masterton, when she took suddenly ill. Old residents will remember that she assisted in organising the first Sunday school there in connection with the Catholic Church.—R.I.P.

Among the starters in the Marathon race, which took place on Tuesday, were P. J. Fitzgerald, M. Mulcahy, and P. McGrath, members of the athletic branch of the Wellington Catholic Club. They finished 2nd, 6th, and 5th respectively. The sealed handicap was won by the first named.

At the Sailors' Rest on Monday evening an entertainment under the auspices of the Wellington Catholic Seamen's Conference, was given before a large and appreciative audience. The following contributed items: Misses Burns (violin solo), Mona Butler and Amelia Fama (Irish jig), Roseingrave (song), Elsie Strickland (song), Tregonning (song), Messrs. Archer (piano solo), V. G. Cole (violin solo), Carmody (recitation), Henderson (song), Knowles (song), Smith (song), and Master Frank Walsh (song). The accompaniments were played by Mrs. Cole, Miss Fama, and Messrs. Archer and Smith.

The bazaar in aid of the building of the Kilbirnie church, and generally to increase the Wellington South parish fund, was opened on Saturday, 10th inst., at the Skating Rink. It will be open for a season of ten nights. No effort has been spared to make the event a success. There are four fancy stalls, well laden with goods of the most varied kind, a fine kiosk, and novel and entertaining side shows. There were displays of fancy dancing under the management of Misses Johnson and Sullivan. The Hon. Dr. Findlay, K.C., M.L.C., opened the carnival. The arrangements are in the hands of an energetic committee of ladies and gentlemen under the direction of Messrs. J. J. Butler and R. W. Collins as secretaries.

The newly formed boys' club (St. Aloysius) at St. Anne's parish, Newtown, promises to be a great success. Although the club has only been in operation about two

weeks, over 50 applications for membership have been received. As the room space is limited it may be necessary to restrict the membership to boys residing in the parish. The Literary and Debating Society of St. Anne's Catholic Club held its opening debate on Tuesday evening. Mr. E. J. Fitzgibbon, LL.B., occupied the chair. The subject was 'Should bachelors be taxed?' Messrs. Gormley and Bradley took the affirmative side and Messrs. Moriarty and E. Foote the negative. The speeches were very creditable and promising. On a show of hands being taken the majority was in favor of the negative side.

On Saturday, April 3, a very pleasant and closely-contested hockey match was played at Miramar between the Celtic (the newly-formed ladies' club) and the St. Patrick's College Old Boys' Hockey Clubs, which resulted in the latter team proving victorious. After the game the Old Boys were the guests of the Celtics at Seatoun, where tea was provided. Mr. K. I. McGrath thanked the ladies for the splendid reception given to his team, and hoped that the gathering would be the forerunner of many others of a similar nature. It was decided that the two clubs should amalgamate in holding a social reunion at the close of the season. Hearty votes of thanks were accorded to the Ven. Archdeacon Devoy, S.M., for the use of his house at Seatoun for the gathering; to Mr. Wrigley, the Celtics' coach; and to Miss W. Mellop, the organiser of the function.

On Tuesday last there was a large attendance of members and friends at the meeting held in the Hotel Windsor, Willis street, when the Very Rev. Father Keogh, S.M., B.A., rector of St. Patrick's College, gave a lecture on 'Episodes sur l'histoire de France,' choosing more particularly France in its relation to New Zealand. He spoke of the early French navigators who visited New Zealand, and then gave a sketch of the life of Baron Charles de Thierry, who vainly sought to found a colony in New Zealand. After applying to the British Government for aid, he applied to France, and was told: 'If England would have nothing to do with New Zealand it certainly could not be worth much.' The lecture was greatly enjoyed by the members, and Very Rev. Father Keogh received a hearty vote of thanks.

The sixth annual meeting of the St. Patrick's College Old Boys' Association was held in St. Patrick's Hall, Boulcott street, on Tuesday evening. The Very Rev. Father Keogh, S.M., B.A., presided, and about fifty members were present. In the report it is mentioned that there are 240 members on the roll. Mention is also made of the various events of the year, the most noteworthy being the celebrations in honor of the silver jubilee of the ordination of the rector of the college—Father Keogh; the revival of the College magazine, *Blue and White*, in which is recorded the results of public examinations and the successes in the field of athletics; also the doings of old boys in all parts of the world. It is stated that the cricket club had been reluctantly forced to disband owing to so few of the ex-students taking up cricket and others being offered positions in various senior teams. The Hockey Club concluded the season in a flourishing condition after a fairly successful round of matches. The thanks of the Association were due to the Rev. Father Hills, the Rev. Father Holley, Messrs. J. E. Butler, A. Fay, and J. R. Hayward for special subscriptions towards the funds. The year ends with a credit balance of £30 2s 9d. The report and balance sheet were adopted. Officers for the ensuing year were appointed as follow:—President, Very Rev. Father Keogh, S.M., B.A.; vice-presidents, Messrs. W. E. Butler, A. H. Casey, R. W. Collins (all of Wellington), W. E. Fallon (Auckland), G. H. Harper (Otaki), and Dr. A. O'Brien (Christchurch); secretary, Mr. J. E. Butler; treasurer, Mr. J. Finlay; committee, Messrs. B. J. Devine, A. Fay, B. Gallagher, F. E. Kelly, S. J. Moran, and F. Ryan; hon. auditor, Mr. W. R. S. Hickson.

Dannevirke

(From an occasional correspondent.)

A most successful bazaar was held here last month with very satisfactory results. The Irish stall, presided over by Mrs. Graves and Miss Hickey, took £133; the English stall, presided over by Mrs. Cotter, took £105 10s; the Dominion stall, in the hands of Mrs. McDermott, took £110 15s; Miss Lough's confectionery stall handed in £40; the refreshment stall, in charge of Mrs. Buick and Mrs. Cork, realised £20 3s, besides sundries. The total profit, after paying expenses, was £400 10s. Mr. J. P. Flynn was secretary, and he was assisted by a very able committee of young men. The special attractions were in the care of Miss Barbara Putnam, of Wellington.

On last Sunday night the Rev. Father Creagh, C.S.S.R., assisted by the Rev. Father Whelan, C.S.S.R.,

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concluded a most successful two weeks' mission in this town. The attendance and devotion of the people, who came late and early from far and near, were most edifying. The Rev. Father McDermott, C.S.S.R., conducted a most successful mission in Ormondville.

A large tract of fine dairying country is to be ballotted for by the Government in a few months' time. This land is situated about six miles from the rising town of Dannevirke, and, like the lands recently opened up by the Government, it is sure to be in great demand.

The Catholics of Dannevirke, were delighted to learn from the Rev. Father Cahill on last Sunday that arrangements have been made through his Grace the Archbishop with the Sisters of the Mission to build a fine two-storey brick convent in Dannevirke, that will cost £2000. The parishioners secured the site last year at a cost of £440, and they are now turning their attention to the erection of a fine school in keeping with the convent.

DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

April 12.

At St. Joseph's Church, Lyttelton, in the afternoon of Good Friday there was the devotion of the Stations of the Cross, followed by a sermon on the Passion by the Rev. Father Cooney in the presence of a large congregation.

Very sincere sorrow is felt at the death by drowning at Napier of Mr. R. P. Clarkson, a native of Christchurch, and a convert to our holy religion. The late Mr. Clarkson was well known here, and was formerly a vice-president and one of the most useful members of the old Catholic Literary Society (since merged into the present Catholic Young Men's Club) during the presidency of Sir Westby B. Perceval. He was one of the most manly of men, a sincere friend, a helpful worker, and one who never forgot the true attributes of a gentleman. His scholarly attainments were of a high order, and as a promising young New Zealander the Dominion has sustained a distinct loss by his untimely death. May his soul rest in peace is the prayer of many a co-worker and confrère.

The solemn ceremonies of Good Friday were observed in their entirety at St. Mary's Church, Christchurch, North. The Rector, the Very Rev. Dean Ginaty, S.M., V.G., officiated, attended by the Rev. Father Drohn, M.S.H., and Rev. Father Hoare, S.M.; The church was crowded at all the services, and in the evening the Very Rev. Dean Ginaty preached an impressive discourse on the Passion. On Easter Sunday there were large numbers of communicants at the early Masses at St. Mary's, and the suburban churches of the parish. There was Solemn High Mass at eleven o'clock, celebrated by the Rev. Father Moloney, S.M., the Rev. Father O'Connell, S.M., being deacon and Very Rev. Dean Ginaty subdeacon. A sermon appropriate to the day's festival was preached to a large congregation by Dean Ginaty. Vespers and Benediction of the Blessed Sacrament in the evening were also largely attended.

The ceremonies of Holy Week commenced as usual in the Cathedral on Wednesday evening with the office of Tenebrae, and were continued on Thursday and Good Friday evening. On Thursday morning Solemn Pontifical High Mass was celebrated by his Lordship the Bishop, the Very Rev. Dean Ginaty, S.M., V.G., being assistant priest, the Very Rev. Deans O'Donnell and Bowers deacons of honor at the throne, Rev. Fathers Tubman, S.M., and Moloney, S.M., deacon and subdeacon respectively of the Mass. The preacher on Thursday evening was the Rev. Father Cooney (Lyttelton), and on Good Friday evening the Rev. Father Moloney, S.M. (St. Mary's). On Good Friday morning his Lordship the Bishop was celebrant of the Mass of the Presanctified, and the cantors of the Passion were the Very Rev. Dean O'Donnell, Rev. Fathers Hills, S.M., and Richards. There was a very large congregation at Adoration of the Cross, and again in the afternoon at the Way of the Cross, and at its conclusion the blessing was given with a relic of the true Cross which was afterwards exposed for the veneration of the faithful in the chapel of the holy relics. The Very Rev. Father Price, Adm., was master of ceremonies at all the services on Thursday and Friday. On Holy Saturday Solemn High Mass was celebrated by the Very Rev. Father Price, the Rev. Father Richards being deacon and Rev. Father Fanning, M.S.H., subdeacon.

On Easter Sunday very large numbers approached the Holy Table at the early Masses. At eleven o'clock there was Pontifical High Mass. His Lordship the Bishop was celebrant, the Rev. Father Bell, S.M., was assistant priest, the Rev. Dr. Kennedy deacon, Rev. Father O'Hare subdeacon, and Very Rev. Father Price, Adm., master of

ceremonies. His Lordship the Bishop addressed the congregation on the subject of the day's festival, and imparted the Papal blessing. The music was Weber's Mass in G., very capably rendered by the choir, Mr. A. Bunz being organist. The high altar, sanctuary, and altars of the various side chapels were effectively adorned with flowers and palms, and when illuminated at night looked particularly beautiful. His Lordship the Bishop again pontificated at Vespers, the Very Rev. Father Price, Adm., being assistant priest, the Rev. Dr. Kennedy and Rev. Father O'Hare deacon and subdeacon respectively. His Lordship the Bishop preached to a crowded congregation on the 'Scriptural proof of the Resurrection.' Pontifical Benediction of the Blessed Sacrament concluded the ceremonies of the day. His Lordship the Bishop cordially thanked the choir for the excellent manner in which the exacting duties of Holy Week especially were carried out, and the church workers generally for services rendered in every department, the devoted help thus rendered being very highly appreciated.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

April 12.

The Marist Brothers' Old Boys' football teams of Napier and Auckland meet to-morrow afternoon here in friendly contest.

The Bishop, accompanied by Rev. Father Holbrook, leaves to-night by the Wellington express to attend a mass meeting of Maoris at Tokaanu. The Bishop while absent will administer the Sacrament of Confirmation in several parishes. He expects to be absent for a fortnight.

Speaking from the pulpit on Good Friday morning his Lordship the Bishop uttered a most timely and appropriate protest against the deplorable growing tendency to turn the day into one of amusement. It was, said his Lordship, sad to witness crowds going out to picnics and other forms of amusement, when for all Christians it should be a day of mourning and sorrow.

The ceremonies of Holy Week at the Cathedral were carried out with due solemnity. The Bishop, Cathedral clergy, nearly all city and suburban priests, and those within easy distance of the city attended each evening. Tenebrae was held on Wednesday, Thursday, and Friday evenings. Rev. Father Edge preached on the Blessed Eucharist on Holy Thursday evening, and the Passion sermon was delivered on Friday evening by Father Tigar. It was most edifying on Good Friday morning to see the vast crowd who went up to the altar rails to kiss the cross. The altar of repose presented a charming picture, with beautiful white and crimson satin drapings relieved with gold lace, in the centre of which was the emblematic pelican and the words, 'Sanctus, Sanctus, Sanctus.' Choicest flowers were deftly arranged. On Easter Sunday the early Masses were largely attended, and very large numbers approached the Holy Table, amongst whom were the Children of Mary and Guard of Honor confraternities. High Mass was celebrated at eleven o'clock by Rev. Father Wright, Rev. Fathers Holbrook and Meagher being deacon and subdeacon respectively. His Lordship the Bishop was present in the sanctuary, and was attended by Father Tigar. His Lordship addressed the congregation, dwelling on the great importance of the Resurrection and the lesson which we were to derive from it. He heartily thanked the clergy, all those who worked in the interests of the Church, and the collectors for their constant work. He made special mention of the choirs, without which the services would have been unadorned. He could not sufficiently thank the members of the choir, the music rendered by them being of the highest order. In the evening the Cathedral was crowded, when his Lordship was again present. Father Meagher preached an eloquent sermon, after which a procession of the Blessed Sacrament took place. The monstrance used was the handsome one presented by his Eminence Cardinal Moran. Pontifical Benediction followed. The choir again rendered invaluable service. The high altar was a picture of superb loveliness.

Lord Lovat was educated at Fort Augustus Abbey School and Magdalen College, Oxford. In 1900 he became known throughout the world as the founder of Lovat's Scouts, an act of patriotism which, with his own personal service in the field, was rewarded by a C.B. and a D.S.O. Some of the finest sporting ground in Scotland is owned by Lord Lovat, and Beaufort Castle, his residence, stands on the site of the Castle of Downie, described by Sir Walter Scott in his 'Tales of a Grandfather.'



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All Seasons' Carnival, Christchurch

(From our own correspondent.)

The All Seasons' Carnival in His Majesty's Theatre, to raise funds for liquidating the debt on the Catholic Cathedral presbytery building, was opened in a thoroughly successful manner on Saturday evening, and the business transacted was so great as to give the promoters confidence that the fund will benefit considerably. The majority of the seats in the body of the theatre have been removed, and round the walls there is a series of stalls and side-shows arranged in a very tasteful manner. The stalls represent 'Morning,' 'Night,' 'Noon,' 'Summer,' 'Spring,' 'Autumn,' and 'Winter,' and the color scheme is most effectively worked out. The attendants in charge of the 'Night' stall are garbed in a unique costume of black, with moons and stars in silver, and those at the 'Noon' stall wear pale blue and silver. The 'Autumn' maidens in deep yellow and colored leaves, and 'Winter' in white and furs, also make pretty pictures. In the foyer there is a cosy tea-room. The bazaar is under the supervision of the Very Rev. Father Price, who is assisted by a strong committee, of which Mr. E. O'Connor, who has a vast experience in such matters, is secretary. The musical programme is in charge of Mr. R. H. Rossiter, who is assisted by a capable orchestra.

The opening ceremony was performed by the Hon. D. Buddo, Minister of Internal Affairs, before a very large audience. The Minister said that it gave him great pleasure to declare the carnival open for such a worthy object. He would not detain the people from business by a speech, but he understood they would be allowed to retain their tram fares.

A cleverly-arranged musical programme, under the direction of Madame Cathro, was then given, and elicited very hearty applause. The opening item was a March of the Seasons, in which the colors blended most happily. A gavotte by thirty-six children, a song by twelve others, and a Japanese ballet completed the first part. Other ballets were a dolls', a wattle blossom, and a snow ballet, all of which were danced in exceedingly good time. A duet, 'Like the rose, you're the fairest flower,' was quite a feature of the programme, the parts being very cleverly taken by Master Alexander McDonald and 'Little Clare.' A floral spectacle by a number of children was introduced with very fine effect, and the audience insistently demanded an encore. A coon song and a cakewalk were well done, and a solo dance in a ballet, by Miss Jessie McDougall was very clever.

The side-shows include a bicycle-guessing competition, a sketch artist, a medal machine, a 'Pike' with many attractions, and a jumble sale, and a doll-dressing competition is in progress for a five-guinea prize given by Miss Florence Baines. The attractions are under the direction of the Catholic Club.

The stalls and their attendants are as follow:—

Morning (colors, pale pink and yellow)—Stall-holder, Miss Sloan; assistants: Mesdames Judd, Wilson, and O'Leary, Misses Archer, Granger, O'Connor, Dumphy, K. Campbell, Petersen, Garty, Quinn, and Kelly.

Night (colors, black with moons and stars)—Stall-holders, Mrs. W. Rodgers and Miss H. Harrington; assistants: Mrs. O'Connell, and Misses Rodgers, M. Nelson, N. Nelson, W. Nelson, Harney, Flutcy, Power, O'Donnell, Cronin, Grant, and Flemming.

Noon (colors, pale blue and silver trimmings)—Stall-holders, Miss Ellen Brophy and Mrs. E. Watson; assistants: Misses N. Brophy, V. Felton, Aldridge, Selig, O'Connor, Kelly, Lyons, Thompson, M. Watson, and McDonald, and Mesdames Selig and Hammond.

Summer (color, pink)—Stall-holders, Mrs. P. Devano and Mrs. G. Buchanan; assistants: Misses Ivess, McGill, Taafe, O'Connor, Beri, Devane, Egan, Buchanan, and Corliss, and Mesdames A. J. Wood, Green, and Dobbs.

Spring (colors, white, pale green sashes, and wattle)—Stall-holder, Miss Catherine A. Bunker; assistants: Misses Agnes Bunker, Mary Greaney, May Greaney, Mary O'Con-

nor, C. Commons, K. Commons, M. Pender, Grant, C. O'Connor, Vallant, Glaskin, and Horgan.

Autumn (colors, deep yellow and autumn leaves)—Stall-holders, Miss Mary Neligan and Miss Agnes McGuire; assistants: Misses McGuire, Hughes, McPhelan, McGloin, A. Whittington, M. Whittington, E. McCormack, Anderson, Thomas, Reddington, Wright, and Grantham.

Winter (colors, white, with white furs and caps)—Stall-holder, Mrs. Cahill; assistants: Mesdames Williams and Sexton, Misses Kearney, Anderson, G. Hanna, M. Hanna, Lavery, Knight, Fanning, Brosnan, McKendry, Dineen, Sandman, Beecham, Foley, Murphy, McCarthy, Whelan, Leader, and Ryan.

The carnival will be continued until April 21.

OBITUARY

SISTER MARY ST. SYRA (BARRETT), CHRISTCHURCH.

The Institute of Notre Dame des Missions (writes our Christchurch correspondent) has sustained a sad loss in the death of a young and promising religious, Sister Mary St. Syra, which occurred at the Convent of the Sacred Heart, Barbadoes street, on Good Friday evening, at the age of twenty-eight years, and in the first year of her religious profession. The late Sister, whose relatives reside in the Taranaki district, developed a serious malady about a year ago, from which she rallied in a marvellous manner at intervals after several severe attacks. The best medical skill and most attentive nursing, however, failed to effect a cure. About a week ago an unexpected relapse occurred, and she gradually passed to her eternal reward fully conscious of her approaching end, and comforted by her Sisters in religion, and with the constant and most devoted attendance in her dying hours of the Very Rev. Father Price, Adm. Her death was a holy and edifying one, all the last rites of the Church being imparted. On Monday morning a Solemn Requiem Mass for the repose of her soul was celebrated in the convent chapel by the Very Rev. Father Price, Adm., Rev. Dr. Kennedy being deacon, and Rev. Father O'Hare subdeacon. The 'Dies Irae' and Gregorian music were sung by the Rev. Fathers Moloney, S.M., and O'Connell, S.M. His Lordship the Bishop was present in the sanctuary, and preached an impressive discourse on the ennobling life of the deceased Sister, and her resignation. The Very Rev. Dean Ginaty, S.M., V.G., gave the absolution at the coffin. The interment took place in the Catholic portion of the Linwood Cemetery, the Very Rev. Father Price officiating at the graveside. The funeral cortege was taken part in by the school children and boarders at the convent. Six members of the Cathedral congregation were pall-bearers. She was the first Sister to make her profession in the new chapel of the convent and the first to be borne therefrom after death.—R.I.P.

Temuka

(From an occasional correspondent.)

The fifth annual meeting of the Temuka Catholic Club was held in the club rooms on Tuesday evening of last week, Mr. C. A. Winn, vice-president, being in the chair. There was a large attendance, and the meeting was most enthusiastic. The report showed that the club had made substantial progress during the year, over fifty members being on the roll, and the balance of receipts over expenditure amounted to £7 5s. During the past year the club purchased a new billiard table and other attractions, and fitted up and furnished new club rooms. The only outstanding liability at present is a sum of £5 due on table. Regret was expressed at the removal of Rev. Father McDonald, and the secretary was instructed to convey to the Rev. Father the club's appreciation of his kindly and valued assistance during the past year. His successor, the Rev. Father Le Floch, was cordially welcomed. The following were elected officers for the coming year:—Patron, Ven. Archbishop Le Manant des Chesnais; spiritual director, Rev. Father Le Floch; president, Mr. C. A. Winn; senior vice-president, Mr. J. Scott; junior vice-president, Mr. Frank Connell; secretary, Mr. E. B. Gillespie; treasurer, Mr. Wm. Spillane; committee, Messrs. F. F. O'Connell, Jos. Tangney, T. Creedy, R. Wareing, and S. Coughlan; billiard committee, Messrs. T. Creedy, A. Gillespie, J. Tangney, J. Spillane, and M. Fitzgerald. The fee for the coming year was fixed at 5s. The secretary read a telegram from the Celtic Football Club, Timaru, congratulating the club on their efforts to form football teams, and wished them every success. Thirteen new members were elected. A hearty vote of thanks was accorded the lady friends of the club for their kind assistance on many occasions, and in particular Mrs. Beri.

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Rotorua

(From an Occasional Correspondent.)

April 8.

The programme prepared for St. Patrick's Day had to be abandoned owing to rain setting in. Elaborate arrangements had been made, as weather indications pointed to it being fine. However, after eight weeks of hot dry weather St. Patrick's Day was ushered in with a drizzling rain, and in spite of this a large number of people assembled at the wharf to take part in the picnic and sports arranged for at Hamaurana. The promoters, however, agreed to abandon the outing, and give the children a picnic at the convent school. A committee of ladies and gentlemen laid themselves out to entertain the little ones, and as the rain cleared off at noon sports were organised and carried out in the afternoon. Proceedings were brought to a close at 6 o'clock, after spending a very enjoyable and to the children a very profitable day. A social took place at the Assembly Hall in the evening, and despite the fact that there were a number of counter attractions in other parts of the district, the function was a pronounced success, both socially and financially.

On Easter Sunday Rev. Father Patterson, of Auckland, will officiate in the absence of Very Rev. Dean Lighthouse and Rev. Father Wientjes, both of whom will be absent in other parts of the mission. Dean Lighthouse is to be present with his Lordship Bishop Lenihan at a large Maori meeting at Tokaanu, which is being convened by the great Catholic chief Te Heuheu, of that place. The meeting, I understand, has been circularised as one at which an attempt will be made to solve the Maori land problem, and for this purpose the Governor, Prime Minister, Ministers of the Crown, and the leading chiefs throughout the Dominion have been invited to attend.

The Easter tourist season opens this week, and a large influx of visitors is anticipated. Already accommodation at the numerous boarding establishments is well-nigh taxed, and, notwithstanding that several new houses have been erected, excursionists will have to take shakes-down. The Railway Department has put on a special to leave Auckland on Thursday night, returning on Easter Monday night. This train invariably carries a large number of excursionists, and it is an amusing sight to witness, though an embarrassing position for those concerned, those early morning trippers hunting for lodgings, through not engaging their rooms before arrival. It has often been matter for wonder that the Government has not in the past catered for emergency accommodation, as cases have been known of excursionists having to avail themselves of the railway carriages.

Thames

A crowded meeting of young men (says the *Thames Star* of April 5) was held in St. Francis' Hall last night to form a Catholic Club. Great enthusiasm was shown by all present, and a keen desire was evinced to make the club a success. A strong executive was formed to carry out all minor arrangements, and to secure rooms where the club meetings will be held. The following were the officers elected:—Patron, Right Rev. Mgr. O'Reilly; president and chaplain, Rev. J. V. Carran; working vice-presidents, Messrs. W. Meehan and James Twohill; hon. secretary, Mr. H. McDonnell; hon. treasurer, Mr. M. Lanigan; auditors, Messrs. D. Twohill and E. Whittaker.

Napier

(From our own correspondent.)

April 10.

I regret to have to chronicle the sad death of Mr. R. P. Clarkson, who was accidentally drowned last Saturday

afternoon in a most tragic manner while bathing off the Marine Parade. The body was not found until last Tuesday. The late Mr. Clarkson was an ardent Catholic, and had since the inception of the Catholic Club in Napier acted as president, and the success of the club was mainly due to his efforts. He was a member of the Hibernian Society, and took an active part in all Church matters. The funeral, which took place on Thursday, was attended by a very large following. Rev. Father Goggan officiated both at the church and at the graveside, and was assisted by Very Rev. Dean Binsfield and Rev. Fathers O'Connor and Tymons, Very Rev. Dean Regnault and Very Rev. Dr. Kennedy being also present.

Great preparations are being made for the opening of the All Nations bazaar, which commences next Wednesday in the Theatre Royal.

Reefton

(From an occasional correspondent.)

The convent school annual concert has been fixed for April 21, and as in the past is looked forward to as one of the most popular entertainments of the year.

Availing of the opportunity offered by her departure, a valedictory in the form of a social evening, accompanied by a handsome writing desk, was tendered Miss Slowey, M.A., mistress of the Reefton High School, on Thursday last in the Convent High School by her friends, who assembled to bid farewell and offer their warmest good wishes, while all felt the keenest regret that the pleasant associations and fond friendship existing between the guest and themselves would have an end, all hoping that the future would be for her one of long happiness. Vocal and instrumental music filled up the evening. Solos contributed by Misses Clerkin, L. Carmine, Fitzpatrick, Clarke, and Meates were much appreciated.

The Taranaki County Council has accepted an offer from the Taranaki Petroleum Company (Ltd.) of a quantity of waste petroleum with which to conduct experiments on the county road in the vicinity of the company's works at Moturoa.

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IN MEMORIAM

STAFFORD.—In loving memory of Daniel Stafford, who died at Ophir, April 7, 1908.—Jesus, have mercy on him.

—Inserted by his sorrowing wife and children.

BLANEY.—In loving memory of John Blaney, who died at his residence, Caledonian Hotel, Anderson's Bay road, Dunedin, April 14, 1907.

—Inserted by his wife and child.

EDITOR'S NOTICES.

Send news WHILE IT IS FRESH. Stale reports will not be inserted.

Communications should reach this Office BY TUESDAY MORNING. Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

ADDRESS matter intended for publication, 'Editor, *Tablet* Dunedin' and not by name to any member of the Staff.

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Write legibly, ESPECIALLY NAMES of persons and places.

Reports of MARRIAGES and DEATHS are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this Office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d is made.

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

Pergant Directoribus et Scriptoribus 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, APRIL 15, 1909.

SOME VERDICTS ON THE SECULAR SYSTEM



IN another part of this issue we have quoted a New Zealand Anglican contemporary's view as to the evil results likely to arise from a system of public instruction divorced from religion. Many pages of this publication might be filled with an anthology of extracts from moralists and educationists regarding the declension in religious faith and practice (such as ignorance of the Bible, the great falling off in church-going, etc.) which they allege to be actual or calculable results of the exclusion of religion from the public schools. Presbyteries, synods, preachers, and the Protestant religious press frequently make these subjects the theme of comment. In dealing with this difficult question of evil results in the moral order, the reader will bear in mind the guiding facts and principles set forth a few weeks ago in this paper; he will take into consideration all the contributing causes in what is often a very complex problem; he will then, in casting up accounts, follow the line or lines of higher suspicion or of greater probability. At the same time, he will ever remember that any system of education, deserving of the name, has, among its most sacred and elementary duties, that of curbing the lower animal nature in children and strengthening their will and moral sense against degrading influences, and that it must fairly be held accountable for the measure of its failure to rise to the level of its responsibilities as a moralising agency, both positive and preventive. It is in the light of these remarks that the reader must peruse the verdicts quoted hereunder.

Out of the rich and varied anthology of opinion which we might quote, we select three quotations referring to three countries in which the secular system has been for some time in force. The first quotation is from an article on 'The Moral Training Given by the Schools in New Zealand,' by the Rev. A. C. Hoggins (a Protestant clergyman), which appears in *Moral Instruction and Training in Schools: Report of an International Inquiry* (1908, vol. 11., pp. 317-8). The writer says of himself (p. 317): 'I have a fairly intimate knowledge of the public elementary schools of the province of Canterbury, New Zealand, derived from frequent visits to the schools and from annual examinations, during five to seven years, of some 8000 of the scholars in religious knowledge; I have for nine years past examined the scholars of the (public) high schools of Christchurch in religious and ethical knowledge; I have a specially intimate acquaintance with the infant schools of the same town; and I have, since my return to England, spent the greater part of my time in visiting the elementary and higher elementary schools of London and the provinces.' 'Religious teaching,' he says (pp. 317-8), 'is forbidden in all New Zealand schools'; 'moral instruction' (not based on religion or religious teaching) 'is required, but is practically at the discretion of the teaching staff; moral training therefore, in practice depends entirely upon the personal influence of the teachers, rather than on their formal teaching. The results can hardly be said to be anything but disastrous. . . . The gradual dying out of the instinct of worship is admitted by all and regretted by most. It is true, that the general high character of the schools is imparting an external culture and an intellectual knowledge of the higher ideals of life to their pupils; but that this, however much to be esteemed in itself, rests upon no permanent foundation, and is unable to bear the strain of the struggle of life, is proved *inter alia* by the enormous growth of every kind of gambling, and by the constant and portentous increase of sexual offences, even in very young children, which, while it certainly is not caused by the system of secular instruction, is equally certainly in no sense hindered by it.'

The following verdict, in regard to Australia, is taken from the *Southern Cross* (Adelaide) of March 5, 1909: 'In the current issue of the *Australian Schoolmaster*, Miss Mabel L. Conklin, who seems to know what she is writing about, makes a most serious indictment against these (i.e., the public) schools. She speaks of the "appalling amount of immorality" apparent among small children, especially school children, and that the cry of the school teachers is, "What can we do to stop it?" "One teacher," she says, "told me recently that last year the state of immorality in her schoolroom was such that the authorities thought seriously of discontinuing school in that room for the rest of the year. . . . While parents sleep or deliberately close their eyes to these conditions teachers and purity workers are driven almost frantic by the many devices that the devil is putting forth for the destruction of our boys and girls, and the thought presents itself—Where are our morally, mentally, and physically strong men and women of the future to come from if this thing goes on? The occasional teacher who buckles on the armor of courage and wades through prejudice and opposition to go to the rescue of her pupils with purity literature and personal effort is all too soon, in the majority of cases, confronted by the virtuous parents, who demand to know by what authority she presumes to destroy the innocence of their children? Ten chances to one those innocent children know more of sin and wickedness than their parents, who, because they 'don't like to hear about such things,' deliberately close their eyes and ears to the conditions about them. To ignore sin is not conquering sin by any means, and silence and false modesty on the part of parents is simply aiding and abetting the Evil One in his work of destroying boys and girls.'"

Our final quotation relates to the American school-system. It is taken from the article 'Education' in *The Encyclopedia of Social Reforms*, edited by William D. P. Bliss, with the co-operation of many specialists (3rd ed., New York, p. 538): 'But perhaps the deepest evil in our schools is the lack of moral teaching. Until this century moral teaching has gone principally with religious teaching. The modern divorce of Church and State, the opposition of secularists to all religious teaching, and, above all, the opposing views of Protestant, Roman Catholic, and other religious bodies, having led to the disuse of religious teaching in public schools, a lowering of the tone and the time given to moral teaching has almost inevitably, tho not necessarily followed. The coming of the children of ignorant emigrants into the public schools has increased the difficulty, while many of our native children have developed immorality equal to that of the foreign element. Many parents fear to send their children to public schools, and yet it is not proven that the moral tone of most private schools is better.'—[But no evidence whatever is tendered to show that the moral tone of religious schools (properly so called) is not better. The logical and common-sense presumption is that, in such schools, the moral tone is better. In every case, in a well-regulated religious school, if bad moral conditions set in, they would be short-lived.—Ed. N.Z.T.] 'In the

month of December, 1881, a Californian State Teachers' Institute was held in San Francisco. With scarcely a dissentient voice it was declared that the children of our public schools were addicted to lying and dishonesty. . . . A committee of Massachusetts ladies made a report declaring that the "teachers almost universally complain of the prevalence of lying, stealing, profanity, and impurity among their children" (*The School Question*, pp. 97, 115). A writer in the *Atlantic* for May, 1894, argues that more attention is being given to the teaching of moral purity, but says that in a large class of young women graduates of public schools, in one of the older States, all but two confessed to hearing in their early life in the public schools what they could never forget, tho no words could express the longing they felt to blot it from their memory. This statement of the immorality of public schools is not to be confused with the Roman Catholic assertions that they are "godless," tho Roman Catholics and some others connect the two propositions. . . . All believe, however, that, in some better way than at present, morals and ethics need to be taught in public and private educational institutions, and all agree that the lack of this is among the most serious evils of the present time.'

Notes

Football

Football is now 'in.' In the United States the game of football is almost as dangerous to life and limb as the battles of the Anglo-Boer war. In these countries time and circumstance have greatly mitigated the erstwhile strenuous savagery of this old English game. 'What,' asks *The Captain*, 'would be thought to-day of a game of football in which 500 or 600 players were engaged on each side, and how would we like to be in the thick of it when teams of this number were rushing after the ball? When we remember also that few rules governed the play, and that, moreover, a proportion of the players were horsemen, the events that marked the progress of the game must have been of sufficiently stirring a character to satisfy the most greedy seeker after excitement.'

'Church People' in America

We have in this country [the United States], says the *Catholic Advance*, 'about eighty millions of people, and of this number only thirty millions of "church people" (such is the term used by some of the "yellow press" people.) Again of the number of church adherents about fifteen (millions), or one-half, are Catholics. There are fifty millions who are without the pale of Christianity, yet our neighbors are fond of spending millions in foreign missions. Would it not be a very sensible thing to clean up at home? Begin, for instance, by training the injured youth in our public schools. We believe the anti-Christian disease has its origin there.'

How's This?

Colonel Gudgeon has been celebrating the tenth anniversary of his office of British Resident to the Cook Islands by 'A Letter to the Group,' which appears in English and in Maori in *The Cook Islands Gazette* of January 28. We take therefrom this curious paragraph.

'On the date in question,' says the Resident (namely, the date of his first arrival in the Cook Islands), 'you owned but one institution that might prove a blessing, you had but one evidence of civilization to prove that you were under a stable and enlightened form of government, and that was the Tereora school which had been initiated by the L.M.S. [London Missionary Society] and subsidised by your government. The school has at all times afforded an education most suitable for the young people of these islands, and will have a lasting effect on their future. It will indeed do more for the salvation of the Maori population than all of the doctrinal teaching of the various sects, who are attempting to save your souls.'

The Cook Islands are a dependency of New Zealand. We have no objection to the Resident saying the best he can in regard to the work of the London Missionary Society's religious school. But we are desirous of knowing if one of the official duties of the British Resident of the Cook Islands is to institute 'odorous comparisons' between creed and creed, to dub as 'sects' the other faiths that are laboring zealously in the group, to sneer at their 'doctrinal teaching,' by implication to pronounce as more or less futile their 'attempts' to save the souls of the natives, and to make an official Government publication (to the cost of which, as to the Resident's salary and perquisites, members of all creeds contribute) the medium of disseminating this slight among both whites and Maoris? There was trouble in the British Parliament over an attack by

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a recent Governor of New Zealand upon the religious convictions of a portion of the population. And even in the minor field of the Cook Islands it behoves the head of the local Government to maintain in his official capacity a decent measure of neutrality, and not to embroil himself in the rivalries of creed and creed.

DIOCESE OF DUNEDIN

The Very Rev. Father O'Donnell, of Gore, leaves for a trip to Europe on next Monday. During his absence his duties will be taken up by Rev. Father Delany.

The Hibernian Defence Cadets under Lieutenants J. B. Callan, jun., and S. Columb, went into camp at the Heads on Thursday evening. On Easter Sunday Mass was celebrated at the camp by the Rev. Father Liston, when, in addition to the Hibernian Cadets, there were numbers present from the other corps.

The arrangements for the opening ceremonies in connection with the Church of the Irish Martyrs, Cromwell, on next Sunday are now completed. As previously mentioned the ceremony of blessing and opening will be performed by his Lordship the Bishop, who will also preach in the morning. The sermon in the evening will be preached by the Rev. Father Murphy (Riverton). A report of the opening ceremony, with an engraving of the new church, will appear in our next issue.

On Easter Sunday in addition to the early Masses at St. Joseph's Cathedral there was Pontifical High Mass at eleven o'clock, his Lordship the Bishop being celebrant, Rev. Dr. Cleary assistant priest, Rev. Father O'Reilly deacon of the Mass, Rev. C. Collins (Holy Cross College) subdeacon, Rev. Father Delany and Rev. H. Woods (Holy Cross College) deacons at the throne, and Rev. Father Coffey master of ceremonies. The music, Gounod's No. 3 Mass, was rendered in a finished manner by the choir under the conductorship of Mr. Vallis. In the evening there were Pontifical Vespers, when his Lordship officiated, Rev. Father Corcoran being deacon, Rev. H. Woods subdeacon, and Rev. C. Collins cantor. At the conclusion of Vespers the members of the choir were entertained by his Lordship, who thanked them for their services, and congratulated them on the efficient manner in which they had rendered the music at the day's ceremonies.

There were large congregations at all the Masses and devotions at St. Joseph's Cathedral during Holy Week. His Lordship the Bishop was celebrant of the Mass on Holy Thursday, Right Rev. Mgr. Mackay (Oamaru) being assistant priest, Rev. Father O'Reilly deacon of the Mass, Rev. C. Collins (Holy Cross College) subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. The sermon in the evening on the Blessed Eucharist was preached by the Rev. Father Lynch (Palmerston). His Lordship the Bishop celebrated the Mass of the Presanctified on Good Friday, the Very Rev. Father O'Donnell (Gore) being assistant priest, Rev. P. O'Neill (Wrey's Bush) deacon; and Rev. M. Scanlan (Holy Cross College) subdeacon. The occasional sermon was preached by the Rev. Father Morkane (Lawrence). The Rev. Father D. O'Neill (South Dunedin) preached in the evening on the Seven Dolours of the Blessed Virgin Mary. On Saturday the Rev. Dr. Cleary was celebrant of the Mass, Rev. Father O'Reilly being deacon; and Rev. Father Corcoran subdeacon. His Lordship the Bishop presided at Tenebrae on the evenings of Wednesday, Thursday, and Friday, and in addition to the clergy of the Cathedral the following were present in the sanctuary during the Holy Week ceremonies:—Right Rev. Mgr. Mackay, Very Rev. Father O'Donnell, Rev. Father Lynch, Rev. Father Howard, Rev. Father Hearn, Rev. Father O'Malley, Rev. P. O'Neill, Rev. Fathers Ryan, Liston, and Buckley (Holy Cross College), Rev. D. O'Neill, Rev. Father Morkane. The beautiful singing of the 'Benedictus' and 'Miserere' by the students of Holy Cross College, and their rendering of sacred psalmody at Tenebrae were pleasing features of the impressive ceremonies of Holy Week.

We understand that two of the Redemptorist Fathers in Wellington—Rev. Fathers Lowham and McDermott—will leave shortly for Australia.

Of 219 men employed by the Christchurch City Council, 185 are married and 30 single; 93 are ratepayers and 122 non-ratepayers; 83 were born in New Zealand, 102 in Great Britain, 24 in Australia, and six in other places.

The average speed of the new express service between Invercargill and Christchurch, including stoppages, is 31 miles 10 chains per hour, or about 50 per cent. faster than the mail train between Wellington and New Plymouth.

FEDERATED CATHOLIC CLUBS

ANNUAL CONFERENCE

(From our Wellington correspondent.)

The eighth annual Conference of the Federated Catholic Clubs of New Zealand was opened in the St. Patrick's Hall, Boulcott street, at 10 o'clock on Easter Saturday. The president of the Federation, Mr. A. H. Casey, occupied the chair, and there were present his Grace Archbishop Redwood, the Very Rev. Father O'Shea, S.M., V.G., and Rev. Father Venning, S.M. The representation was as follows:—Federal Executive, Messrs. A. H. Casey, P. J. McGovern, and E. J. Leydon; Ashburton, Mr. C. Gamble; Auckland, Messrs. A. Cullen and J. Shanaghan; Blenheim, Mr. E. Higgins; Christchurch, Messrs. P. McNamara and F. Hickmott; Dunedin, Messrs. G. Dee and S. J. Moran; Dunedin South, not represented; Greymouth, Messrs. E. Casey and P. J. Smyth; Hastings, Messrs. J. McQuirk and D. Dowling; Hikitika, Mr. J. J. Burke; Invercargill, Messrs. M. O'Kane and D. Mulvey; Napier, Mr. F. McDonald; New Plymouth, Messrs. J. J. Sullivan and T. Boyce; Oamaru, Mr. G. J. Pama; Onehunga, not represented; Palmerston North, Messrs. W. Scanlon and J. J. Callaghan; Petone, Messrs. T. Fitzgerald and O. O'Hare; Temuka, Mr. L. T. Reichel; Wanganui, Mr. J. R. Hunt; Wellington, Messrs. J. McGowan and J. W. Callaghan; Wellington South, Messrs. D. Moriarty and E. Foote.

Our correspondent's report of the proceedings not having come to hand we take the following report from the *Dominion*:—

His Grace Archbishop Redwood extended a very cordial welcome to the delegates, and referred to the great work which was being done by the Catholic clubs throughout the Dominion. He urged upon the members the desirability of being loyal to their club, and taking every advantage of its benefits, as by doing so they would be true sons of the Church and worthy citizens of the Dominion.

The Very Rev. Father O'Shea, president of the Wellington Catholic Club, also extended a welcome, and expressed his pleasure at seeing such a representative attendance.

The Rev. Father Venning, spiritual director, also extended a welcome to members.

Two newly-formed clubs, Timaru and St. Canice's (Westport), were admitted to the Federation.

Alterations and additions to rules were made as follow: The power of nominating to the annual conference the officers for the ensuing year was vested in a joint committee of five executive officers from all federated Catholic clubs within a radius of ten miles of Wellington. The representation of clubs at the conference was fixed at one delegate for less than fifty members, and two for more than fifty. A new rule was passed providing that each affiliated club should arrange for the celebration on the first Sunday in September of each year of a Mass for the repose of souls of deceased members.

Provision was made for delegates from any established club not admitted to the federation, and from any town where it is proposed to establish a club, to attend the annual conference.

Power was given to the executive to appoint an official representative on the executive of each club, and power was also given to any accredited member of an affiliated club when visiting Wellington to attend the meetings and take part in the discussions of the federation executive.

A notice of motion that the annual conference be held alternately at Wellington and Christchurch, and an amendment that it be restricted to the four centres, provoked a lengthy discussion, but they were eventually defeated. The conference reserved to itself the right to fix the locale of the gatherings, and Greymouth was selected as the place for the next.

A paper on 'The True Ideals of Catholic Clubs' was read by Mr. L. T. Reichel.

The election of officers resulted as follows:—President-general, his Grace Archbishop Redwood; president, Mr. A. H. Casey; vice-president, Mr. H. McKeown; hon. secretary, Mr. S. J. Moran; hon. treasurer, Mr. J. McGowan; committeemen, Messrs. P. J. McGovern, L. T. Reichel, and D. Moriarty.

Votes of thanks to the outgoing officers, to Messrs. J. McCusker, and J. R. Hunt, and the president (Mr. A. H. Casey) brought the conference to a close.

The Sisters of St. Joseph, in charge of the Foundling Hospital, Broadmeadows, have received from the Very Rev. Dean Phelan, V.G., treasurer of the Irish national concert, the sum of £170 14s 1d. This is the largest sum the institution has ever received from this popular celebration.

Intercolonial

Ballarat St. Patrick's Day celebration gave a net profit of £525, which is a record.

Though the exact date of the return of his Grace the Archbishop is not known (writes the Melbourne correspondent of the *Freeman's Journal*), the laity are preparing to give the Most Rev. prelate a whole-hearted welcome home to his Cathedral city. A meeting, convened by circular, was held in the Cathedral Hall to arrange details, and a public meeting will follow, at which the form of welcome to his Grace will be decided upon. The Archbishop will be welcomed even with more enthusiasm than was the case ten years ago, when his reception partook of a public demonstration, the city being *en fete* for the occasion. The Hon. John Gavan Duffy, is chairman of the committee, Dr. A. L. Kenny, K.S.G., secretary; Mr. Mornane (solicitor), treasurer.

Mr. James Finan, Lower Turner's Marsh, Tasmania, died recently (says the *Advocate*). Mr. Finan went to the district over forty years ago, and resided there ever since. He lived to be over ninety years of age, and was up and about until a week or two before his death. He hailed from County Sligo, and he came to Tasmania over seventy years ago. He was an example to the entire district. Neither cold nor heat nor rain ever prevented him from regular attendance at Mass and the Sacraments. He lived more than nine miles from the church, and most of the way was until recently very difficult to pass over. Yet in winter, as in summer, this good old Irishman, even when the weight of ninety years rested on him, was the first at the church on the Mass Sunday, and he nearly always went in order to receive Holy Communion.

His Honor the Chief Justice (Sir John Madden), speaking at the Irish national concert in Melbourne, thus spoke of the Very Rev. Dean Phelan, V.G., the administrator of the diocese:—'I thank the Dean for giving me this opportunity of addressing you in connection with the celebration of Ireland's National Apostle. In the Dean's remarks we had an example of what is true in the history of our country; the strong predominant notes of joy and triumph, with an undercurrent—a minor chord—of lament. In a day the like of which the Irishmen of Melbourne have not seen, the Dean expresses his regret for the absence of his great chief, the beloved Archbishop. In this we all share the regret of Dean Phelan, for the Archbishop was not only the greatest churchman that ever came amongst us, but also a citizen of the highest rank, and a statesman whose views on matters of state were respected by even those who differed from him. However, in most human affairs there was a gleam of light in every trouble, and we are all glad to find that in this day of triumph we have as substitute for the Archbishop a man who has won not only the confidence and admiration of his own people, but the respect of the entire community.'

A statement went the round of the Home papers to the effect that his Grace the Archbishop of Melbourne was about to apply for a Coadjutor. Referring to this rumor and also to the reported serious illness of his Grace the *Advocate* says:—We referred these statements to the Very Rev. Dean Phelan, V.G., and it so happened that he was in a position to contradict them wholly or in part. Our readers will, therefore, be pleased to learn that there is no foundation in the news as to the serious character of the Archbishop's illness, nor regarding his Grace's application for a Coadjutor. Dean Phelan received a letter by the last mail from the Bishop of Ballarat, Dr. Higgins, in which his Lordship anticipated that the rumor would find its way to Melbourne, and assuring the Dean that it had no foundation, saying 'I hasten to assure you that there exists no ground for alarm. The Archbishop caught a cold when in the country, and he came up to Dublin for the marriage of his nephew, when a slight form of influenza supervened. He is now completely recovered, and in a few days will seek a change, likely in France.' With regard to the alleged application for a Coadjutor, the Dean was told that 'there is no truth in the rumor that the Archbishop has applied to Rome for a Coadjutor, and, of course, no truth in the rumor about Dr. O'Dea.'

Recently a patient in the Oamaru Hospital (says the *North Otago Times*) underwent an operation of a peculiar character. Some time ago a swelling appeared in the side of the patient, which continued to increase in size and painfulness. An operation was performed in the hospital, and part of a long and much corroded needle was extracted. The patient had no knowledge of how the needle got there, how long it had been there, and how it had worked to the place from whence it was extracted. All the patient had any distinct knowledge of is the decided relief that was afforded when it was extracted.

OMAKAU NEW PRESBYTERY

Subscriptions paid and promised on opening day, March 17, 1909, being the first subscription asked of the parishioners towards the building and outhouses now complete:—

	£	s.	d.
Rev. Father O'Dea	10	10	0
Rev. Father Murphy	5	5	0
Rev. Father Coffey	3	3	0
Rev. Dr. Cleary	2	2	0
Rev. Father Hunt	2	2	0
Rev. Father Delany	2	2	0
Rev. Father Hearn	2	2	0
Rev. Father John Lynch	2	2	0
Rev. Father McMullan	1	1	0
Rev. Father O'Reilly	1	1	0
Rev. Father Morkane	1	1	0
Mr. Peter Flannery	7	7	0
Messrs. P. and J. Scott	8	8	0

The following contributed £5 5s each:—Mrs. Keligher (Crown Hotel, Dunedin), Mrs. John Meade, Thomas Flannery (Poolburn), John Leamy, Patk. Dillon, sen., Patk. Sexton, Michl. Doyle (Rough Ridge), Mrs. E. Donnelly, Mrs. McDavitt, Mrs. John Mellor.

The following contributed £3 3s each:—Thomas Flannery (Matakanui), Mrs. Dillon (Hill's Creek), Patrick Doyle (St. Bathans), Mrs. Stafford, Mr. William McDavitt, Messrs. Thomson and Co. (Dunedin).

The following contributed £2 2s each:—Messrs. Briscoe and Co. (Dunedin), Mr. Jas. Hazlett (Dunedin), D.I.C. (Dunedin), Messrs. Spoight and Co. (Dunedin), Mr. Wm. Laidlaw (Matakanui), Mr. Peter Harrington (Clyde), Mr. Patk. Landers, Mr. John Flannery (Omakau), Mr. John Moran, Mrs. Patk. Fahey, Patk. Garty, Antony Gallagher, Thos. O'Brien, Simon O'Hara, Jno. Coffey, Wm. Coffey, Saml. Trusdale, Edmund Moran, Jno. Ryan, Jos. Hall, Jno. Griffin (private hotel, Nightcaps), Peter McDonald, Mrs. McDonald, Thos. Anderson, Mrs. Wm. Cahill, Thos. Webb, Mrs. Gavin, Patk. Kinney, jun., Bryan Flannery, Dan Kinney, Geo. Gilispy, Chas. Gallagher.

The following contributed £1 1s each:—Jack McTamney, Mrs. Mary Hickey (Invercargill), Patk. Kerin (Arrowtown), D. Cameron (Nokomai), Messrs. Hurley Bros. (Gore), Michael Bradley (Omakau), Michael Fahey, Wm. McConochie (St. Bathans), Mrs. Pyle, Miss McNamara, Mrs. Murphy, Mark Sinclair (Dunedin), Messrs. A. and T. Inglis (Dunedin), Patk. Kinney, sen., Patk. O'Regan, Felix Donnelly (Cromwell), Mrs. O'Neill (Omakau), Dan O'Neill (Rough Ridge), Robt. McBride, John Holly, Dan Brown, Jeremiah McGelliott, T. C. Donnelly, R. W. Wilson (Dunedin), Patk. McCarthy (St. Bathans), Jas. Trusdale, jun., Gilbert O'Hara, John Halpin.

The following contributed £1 each:—Patk. Donovan (Orepuki), Patk. McCarthy (Hawea Flat), Mrs. S. Fennessy (Ranfurly), Mrs. Anne McNamee (Garston), Harry Hart (Lawrence), Mrs. Graham (Ranfurly), Mrs. McGuckin (Omakau), Mrs. Jos. Gallagher (St. Bathans), Thos. O'Dowd, a Friend, Mrs. Kennedy, Mrs. McNally, M. Ryan (Edendale), Thos. Hanning (Hedgehope), Miss E. Hanning (Morton Mains), Jno. Boyle (Clinton), Miss Ellen Spedderi (Gimmerburn), Jno. O'Keefe, Con. White, Miss Brown (Alexandra), Alex. Kinney, Tom Moran, Mr. Heavy, Miss M. Dickie (Clyde), Thos. Minehan, Mrs. John McCarthy (Maheno), Joe Wall, John McHenry.

Mrs. Tipping (Bluff), 12s 6d; Mrs. M. Sharkey (Kieburn), 10s 6d; Patk. McKay (Wedderburn), 10s 6d; Michl. Ryan (Hill's Creek), 10s 6d; Miss A. Halpin, 10s; Miss M. O'Brien, 10s; Miss K. Fahey, 10s; John Macnamara, 10s; Mrs. Mary Mulqueen (Balfour), 10s; Mr. O'Maley (Naseby), 10s; Denis Sullivan, 10s; Mrs. Culhane (West Plains), 10s; Michl. Mannix, 10s; Mrs. Gartley (Springvale), 10s; Jas. McBride, 10s; Moses Hanrahan, 10s; Danl. McDonald, 10s; T. Gilispy, 10s; G. Gilispy, 10s; Miss Young, 5s; Miss M. McDonald, 5s; Mrs. Peter Anderson, 5s.

The total quantity of hemp exported from New Zealand for the year ended March 31 shows a decrease of 56,508 bales—roughly, 11,300 tons—which, at £20 a ton, figures out at a loss to the country of £226,000. The quantity graded for export for 1908 was 132,535 bales, and for 1909 only 76,027 bales.

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WE have during the past year spared no expense in endeavouring to make our Beer second to none in New Zealand, and can now confidently assert we have succeeded in doing so.

We invite all who enjoy A Good Glass of Beer to ask for **STAPLES BEST**

On Draught at almost all Hotels in the City and surrounding districts

and confidently anticipate their verdict will be that STAPLES AND CO. have successfully removed the reproach that Good Beer could not be brewed in Wellington.

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Molesworth and Murphy Streets
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PURIRI NATURAL MINERAL WATER.

FOR RHEUMATISM, INDIGESTION ETC.

At all Clubs, the Leading Hotels, and on board the U.S.S. Co.'s Steamers.

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YOU'LL DERIVE GREAT BENEFIT

If you're digestion is weak or you're of constipative habit, by taking regularly **ROBINSON'S PATENT GROATS.**

It makes a delicious gruel and an excellent porridge, both of which are digestible and nourishing, and have the effect of keeping the system regular.

NO SPOTS, NO STREAKS

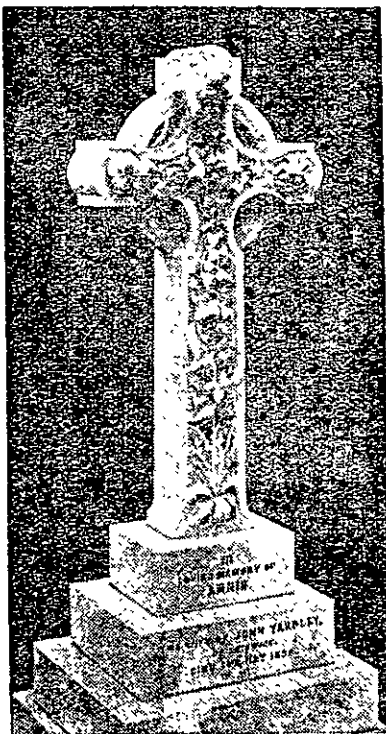
There are no spots, no streaks on your clothes after they have been blued with **KEEN'S OXFORD BLUE.**

It makes the clothes a clear, beautiful white colour, delightful to look at, pleasant to wear.

It's a British Blue and the Best Blue.

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Don't try to save money by buying cheap starch. It comes dear in the end, for an inferior starch will ruin your clothes.

COLMAN'S STARCH

is the starch to buy. It preserves your laces and linen, and enables you to iron them beautifully.

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One Trial will mean Permanent Orders
Clerical Trade a Specialty

ECZEMA.



"NOAH'S DOVE" OINTMENT
(Patented by R. White of Auckland).

For the cure of Eczema and Ringworm
And Kindred Diseases of the Skin

HAS effected MARVELLOUS Cures of the most STUBBORN and LONG STANDING cases which have baffled the MEDICAL PROFESSION and PATENT MEDICINES.

PRICE—3s. 6d. per tin; all chemists and storekeepers.

Following is one of the many glowing Testimonials we are constantly receiving:—
"Otahuhu, Auckland, 15th April, 1908.—
TESTIMONIAL TO THE WONDERFUL CURE OF 'NOAH'S DOVE' OINTMENT—I had suffered from Eczema for 14 years. I was twice in the Auckland Hospital. It is now over two years since I left that institution, as I found they were doing me no good. I tried all kinds of ointments, lotions, and blood mixtures, all to no use. The pain was most cruel, and I often wished to God that I was dead. The day 'Noah's Dove Ointment' was brought to the door, I was on crutches; I could not put my legs to the ground. I laughed at them when they said it would cure me. I told the gentleman I had tried too many ointments, and I would try no more, as I had given up all hopes of ever getting well; but my husband would have me try one tin—it was on a Tuesday—and at the end of a week I was able to go about without a stick; and although it took several tins to complete the cure, it is now over 12 months since, and no sign of it coming back.—I am, thankfully yours, (Signed) J. MURPHY.—To R. White, Esq., Auckland."

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J. J. CROININ, Victoria St., Wellington.

Irish News

ARMAGH—Compulsory Irish at National University

Writing to the *Freeman's Journal* in reference to the controversy on Compulsory Irish in the National University, Cardinal Logue says:—'The question in debate is one of means. Principally it is, first, whether it is advisable and judicious that the new University should be handicapped, at the very start, by conditions for which the country is not yet ripe, while the doors of other institutions stand wide open, unimpeded by any such conditions. Secondly, it may be doubted whether the mere smattering of Irish with which some profess themselves to be satisfied, for matriculation—what may be picked up in six months—would contribute to raise Irish to the place it should hold in the University. These are questions on which each one is free as the winds to hold his own opinion, and to support it, too, strongly by arguments, provided they be honest and decent arguments. The debate, within its proper limits, does not concern religion. Neither would it involve charity very much, were it conducted in a temperate spirit, free from the tendency exhibited on both sides to attribute motives, call names, and say things needlessly harsh.'

DUBLIN—Confession of a Convert

In the course of a lecture in Dublin under the auspices of the Catholic Young Men's Society, the Rev. R. H. Benson, son of the late Archbishop of Canterbury, said:—'Every single day of my life I thank God more and more that I am a Catholic.'

Death of a Prominent Layman

The death is announced of Chevalier Sheeran, J.P., Knight of St. Gregory. The Chevalier, who was in his 65th year, died of heart disease after a few hours' illness. His death makes a big gap in religious and philanthropic circles in Dublin. He was a staunch supporter of Catholic interests, and was especially zealous in cementing the bonds of attachment between Ireland and the Holy See, for which the late Pope Leo XIII. conferred on him one of the highest Orders of Papal Knighthood. He was a prominent member of the Society of St. Vincent de Paul, the Catholic Truth Society, the Catholic Defence Society, and the Sick and Indigent Roomkeepers' Society.

The Lord Mayor's Principles

At his inauguration the new Lord Mayor of Dublin, Alderman Coffey, made the following significant announcement:—'As one who likes to practise what I preach, I have decided that, while on all other occasions the hospitality of the Mansion House will be in keeping with its usual customs, I am anxious that the national holiday should be kept in a manner befitting the capital of Ireland and in accordance with my own principles, and I therefore wish to make an announcement here to-day from the Mayoral chair that my inaugural banquet on St. Patrick's Day will be a temperance one.'

The Archbishop of Melbourne

There will be widespread regret throughout Ireland (says the *Irish Weekly* of February 27) at the news that his Grace the Archbishop of Melbourne has been lying seriously ill for the past week at the Hammam Hotel, Dublin. His Grace's illness is due to a very severe bronchial attack, which at first caused alarm amongst his friends, but the worst stages of the illness are passed, and the distinguished patient is on a fair road to recovery. His Grace, as is generally known, is at present on vacation in Ireland, and has but recently been in Rome, where he was received by the Holy Father, to whom he gave a pleasing account of the wonderful spread of the Catholic Church in Australasia.

Lord Aberdeen Defends the People

The Lord Lieutenant took a bold course even for a Viceroy in taking occasion, at the annual dinner of the Royal College of Surgeons in Dublin, to refute the calumnies of the 'Carrión Crows,' who are doing their best to spread the slander that Ireland is overrun with 'lawlessness and crime.' The Lord Lieutenant, having disclaimed any intention to talk politics, said that while he could not on that account say anything in defence of a government, he would like nevertheless to say something in defence of a people, and he thought that, politics apart, he was justified in helping to protect the people of Ireland as a whole from the imputation of being concerned in disorder or riot. England was getting quite a wrong impression, and surely no patriotic Irishman would wish his countrymen to be depicted in a worse light than they deserved. By all means let there be criticism of an administration,

but let not that criticism outrun the limits of fairness and truth.

GALWAY—Death of the Vicar-general

The death is announced of the Rev. Edmond Power, Vicar-General of Galway, and parish priest of Toulelea. He was over ninety years of age.

The Holy Father's Gift

The Archbishop of Tuam in a letter to the Archbishop of Dublin says:—'From my heart I thank you for procuring for the victims of the bog-slide in County Galway the splendid donation of £1000 which the Sovereign Pontiff has remitted to us through your hands. The Holy Father, as might be expected, is ever full of sympathy for his afflicted children throughout the world, but never has he given a more signal proof of his sympathy and affection for Ireland than is unfolded in the letter which I have just received from your Grace. I am quite satisfied that not only the Catholic clergy and laity of the West of Ireland, but indeed good Christians generally, will know how to appreciate the royal munificence of his Holiness, which is all the more remarkable, as your Grace points out, in view of the fact that his own passionate appeal for his stricken fellow-countrymen is still ringing piteously through Christendom. May I request your Grace, then, not only in my name, but in the name of the Bishop of Elphin—in whose diocese the disaster occurred—and in the name of the other Bishops and all the priests and people of the province, to return our most cordial thanks to the Holy Father for the open-hearted, full-handed manner in which he has stood by us in our hour of need? This noble and timely act of generosity will help to draw more closely than ever the bonds of loyalty and love that from the beginning have linked Ireland with Rome, as well as to increase considerably our personal devotion to the present occupant of the Holy See.'

LIMERICK—The Material Condition of the People

The Bishop of Limerick, in his Lenten Pastoral, says: 'Amongst the changes through which we are passing there is one so important in itself, and so far-reaching in its moral and religious bearings, that it seems to me worth our consideration, particularly from this latter point of view. I mean the process that is known as Land Purchase. In this diocese it has made great progress: considerably more than half the land is now owned in fee by the occupying farmers, and it is sincerely to be hoped that nothing will happen to stop or to delay the process until not only in his diocese, but throughout the country, the people of Ireland will own their land, and know the blessings of personal independence. Already we can see the beginnings of prosperity which this measure is bringing. In all probability it will set forces in motion that will fundamentally change the material condition of our people; but what is of far more consequence is that it promises to exercise, under God's Providence, an equally great and beneficent influence on their religious welfare, and, in relation to this, I should wish to point out some of the ways in which it may be expected to produce these results. In the first place, it is already acting as a measure of appeasement amongst us. Hitherto one of the most lamentable features in Irish life has been the sharp and, in many instances, bitter divisions which separated the different sections and classes of the people. We have not been in fact and reality one nation occupying the soil of a common country, but we have stood apart from one another, in hostile camps, differing in religion, in politics, and social interests. There was nothing like this unnatural disorganisation in any country in the world. The great mass of the people, poor and downtrodden, lived like serfs on the lands from which their ancestors had been driven to make way for a foreign race who held it, not only as proprietors but as a garrison. Out of all that state of things arose the evil history of the Irish land question, and, amongst others, that opposition of interests which made any hearty co-operation between landlords and tenants a practical impossibility. Down to our day we were reaping the bitter crop of the wrongs that were sown centuries ago. Well, land purchase, if it does nothing else, will blot out of Irish life that miserable separation, and replace its bitterness, its distrust, its wrongs, by mutual feelings of fellowship in the service of a common country. That will be an incalculable gain for every good element in society.'

SLIGO—A Strenuous Advocate of Temperance

The death is announced from Rosses Point, County Sligo, of Canon Casey, formerly the parish priest of Athleague, County Sligo, who passed away in his 82nd year. The deceased priest was one of the best known ecclesiastics in Ireland, mainly by reason of his enthusiasm in the temperance cause, to the furtherance of which he devoted the zealous labors of many years. Canon Casey wrote voluminously in the propagation of temperance advocacy,

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not confining his productions to prose either. He was a man of great simplicity of life and manner, and his death is very widely regretted.

TIPPERARY—Improved Circumstances

In the course of his Pastoral Letter for Lent, his Grace the Archbishop of Cashel, says:—I am very well aware of the many difficulties that agricultural interests have to contend with, such as foreign competition, fall in prices, increase in wages, and a higher standard of living; but, all the same, I am confident that a man who is thrifty, sober, industrious, and skilful, will be able, in spite of all, to live and thrive in his native land. Even in the bad past, such men have thriven, against the greatest odds—insecurity of tenure, diseases in cattle, failure of the potato crop, and various other visitations which the application of scientific remedies have, to a large extent, disposed of; and, therefore, I have no hesitation in saying that, under present improved circumstances, a man may thrive and prosper on his native soil.

GENERAL

The Progress of Temperance

Temperance occupies a leading place as usual among the many important questions dealt with by the Archbishops and Bishops of Ireland in their Lenten Pastorals. His Eminence Cardinal Logue, writing at length on this subject, says though much has already been done for the cause of temperance, an earnest and sustained effort is still required on the part of those who strive for the regeneration of the country and the spiritual welfare of the people. They have to deal with a malady which does not yield easily to treatment and which is liable to recur, if neglected even for a time. His Eminence says that countries in which there exists a strong public opinion against drunkenness are remarkable for their sobriety. To create and foster this salutary feeling a public meeting, having delegates from every part of the archdiocese of Armagh, will be held in the Primatial city on Sunday, June 27. Many of the prelates joyfully recognise the great advance which temperance has made within recent years. His Grace the Archbishop of Tuam says the Anti-Treating League has already accomplished wonders, and he hopes it will do even greater work. Most Rev. Dr. O'Dwyer believes temperance is steadily gaining ground. Most Rev. Dr. O'Donnell exhorts his people to let no opportunity pass of strengthening the hold that temperance has secured. Most Rev. Dr. Fogarty states that drunkenness is visibly on the decrease. Most Rev. Dr. O'Neill recognises the progress of temperance and urges perseverance. Most Rev. Dr. Hoare says the temperance missions have all but eliminated the disgrace of drunkenness.

Crime in England and Ireland

In the course of his speech in the House of Commons on the Address in Reply Mr. John E. Redmond gave some statistics relative to crime in Ireland and England. He said:—By comparison with England, Ireland at this moment is in a state of almost absolute crimelessness. We are asked to say that Coercion should be applied to Ireland because she is seething with crime in three out of the four provinces. I will show you that if the present state of Ireland is a reason for applying Coercion, there is ten times greater reason for applying Coercion to England. I hope hon. members who represent English constituencies will not accuse me of doing anything wrong in calling attention to the state of crime in England. We are the people attacked. We are not attacking England; we are only defending ourselves. Let me institute a comparison in all classes of serious crime. Let me take murder first. In the last twenty years down to the present time there have been 3000 cases of murder in England. Of these cases, only 1309 were ever brought to justice, and of those only 551 were convicted. Is there anything like that to be found in the criminal statistics of Ireland? The average number of murders in Ireland is something like seven or eight or nine. Let me take the last four or five years in particular. I take the last four years of criminal statistics for England and I find, not including infanticides, there were 389 murders. In the last five years in Ireland there were only 57 murders. There has been no agrarian murder in Ireland for years until the unfortunate occurrence the other day. For three or four years at least there has been no agrarian murder in Ireland. In London alone there were, in the last three years, 92 murders, and there were 2094 attempted murders. I am prepared to prove from the statistics I have in my possession that for several years past there has been a serious increase in all forms of serious crime in England.

For Influenza take Woods' Great
Peppermint Cure. Never fails. 1/6 and 2/6

People We Hear About

Mr. Thomas A. Edison was 62 years old on February 12. The celebration, by wish of Mr. Edison, was confined to congratulations on the part of relatives and friends.

One of the speakers at the recent banquet to Mr. Joseph Devlin, M.P., in Belfast was Mr. Wm. Redmond, jun., son of Mr. John Redmond, chairman of the Irish Party. Young Mr. Redmond said he would remember with pleasure that his first appearance as a public speaker was made at Belfast, and at a gathering called to do honor to his father's friend, Mr. Devlin.

Lady Hallé is the daughter of Joseph Neruda, of Brunn, Moravia, and she began her English career in 1849, when she took part in a London concert. Twenty years later she brought out the violin that brought her fame. She married first Ludwig Norman, of Stockholm, and secondly Sir Charles Hallé. In 1900 Lady Hallé retired from the platform, and in 1901 she was appointed violinist to Queen Alexandra. Since 1900 she has been chief professor of the violin at the Stern Conservatoire, Berlin.

Madame de Navarro, who will be best remembered as Miss Mary Anderson, has since her retirement from the stage and subsequent marriage, resided in the quiet, old-world village of Broadway, in Worcestershire, famous for its artistic little colony, which includes such well-known figures as Mr. Edwin Abbey, R.A., Sir Hubert Parry, Mr. Alfred Parsons, A.R.A., and others. On the rare occasions when Madame de Navarro emerges from her retirement it is to give her services in the cause of charity.

Mr. Laurence Ginnell, M.P., whose name has been rather prominently before the public of late, was born in 1854. He is the son of Mr. Laurence Ginnell, of Castle-town, Delvin. The future M.P. was called to the Bar at the Middle Temple in 1893, and at King's Inns, Dublin, in 1906. Mr. Ginnell was one of the founders of the Irish Literary Association of London. He was elected Parliamentary representative of North Westmeath in 1906, and he suffered several months' imprisonment last year in connection with the cattle-driving agitation. In 1902 Mr. Ginnell married Alice, daughter of Mr. James King, J.P., of Kilbride. He is the author of *The Brehon Laws* and *The Doubtful Grant of Ireland*.

Mr. Charles Talbot Walmsley, whom the Pope has just appointed one of the private chamberlains at the Vatican, and who was formerly an officer in the 17th Lancers, is the eldest son of Mr. Humphrey Walmsley, of Westwood Hall, Lancashire, and head of a very ancient Catholic family of distinction. The Walmsleys of Westwood held lands in Lancashire in the time of Henry VII., while a younger branch of the family (the Walmsleys of Pilgrim's Place) afterwards settled in Kent, where they were established for many generations. They are among the comparatively few great families who remained loyal to the old faith through the days of the penal laws, and they have given many bishops and priests to the Church.

A Paris contemporary compiles the ages of the principle rulers. Among those who have passed 50 years of age we find the following:—Francis Joseph, 79 years; Leopold II., 74; Charles of Roumania, 70; Edward VII., 67; Frederick VIII., 66; Abdul Hamid and Menelik, 65; George I. of Greece, 64; and Gustav V., 51. In the list of those who have not reached 50 years are—Ferdinand of Bulgaria, 48 years; Victor Emmanuel II. and Nicholas II., 40; Haakon VII. and Mahomet-Ali-Mirza, Shah of Persia, 37; Muley Hafid, 36; the Khedive of Egypt, 36; the Queen of Holland, 29; Alfonso XIII., 23; and Manuel II. of Portugal, 20. The President of the French Republic and the Pope are ignored.

The Dowager Lady Bute, who received birthday congratulations recently from a large circle of relatives, was born (says the *Daily Chronicle*) at Dorlin, the wildly romantic place among the Argyllshire hills which her father, the first Lord Howard of Glossop, had bought some years before from his brother-in-law, Mr. James Hope-Scott. Lord Howard's three eldest daughters all married Scottish peers of ancient lineage, and his eldest daughter's wedding with the millionaire Marquis of Bute in 1872 was a notable ceremony, attracting as much attention as Royal nuptials. Since her widowhood Lady Bute has established her home on the green isle of Cumbrae, in a pretty house formerly owned by Lord Glasgow. It is within an easy distance of Bute, now the home of her eldest son and her grandchildren, to whom she is devoted.

For Children's Hacking Cough at night
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TRUST—'An organisation formed mainly for the purpose of regulating the supply and price of commodities, &c., as a sugar, steel, or flour trust.'

COMBINE—'To form a union, to agree, to coalesce, to confederate.'

ASSOCIATION—'Union of persons in a company or society for SOME PARTICULAR PURPOSE; as the American Association for the advancement of science; A BENEVOLENT ASSOCIATION.'

N.B.—WE ARE IN NO WAY CONNECTED with any of the above concerns; free in every respect, and we intend to remain so, with the WORKERS' assistance.

WORKERS, we are benevolent to a degree. This you know, and we must bashfully admit it, also exponents of the science known as the NOBLE ART when danger is hovering round you, fully verified in our recent tussle with those 'RIGHT AT THE TOP,' and the long combat with the FLOUR TRUST, which naively poses as an association.

But with your valuable assistance, we are STILL 'CHAMPION.'

The only matters that baffle your CHAMPION are advancing wheat markets, caused by droughts and shortages throughout the world, and we crave your indulgence until the laws of Nature have adjusted them

So kindly rally round your "CHAMPION STANDARD" once more, and the victory is yours.

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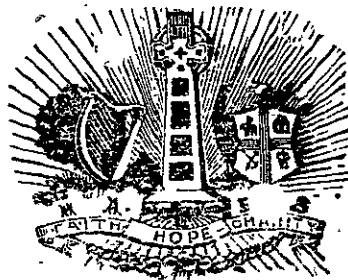
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Funeral Allowance, £20 at the death of a member, and £10 at the death of a member's wife.

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The District Officers are anxious to open New Branches, and will give all possible assistance and information to applicants. Branches being established in the various centres throughout the Colonies, an invaluable measure of reciprocity obtains.

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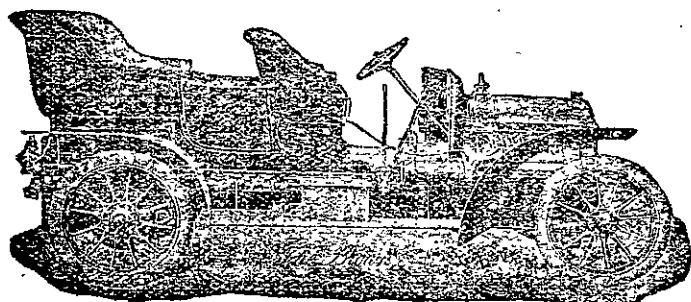
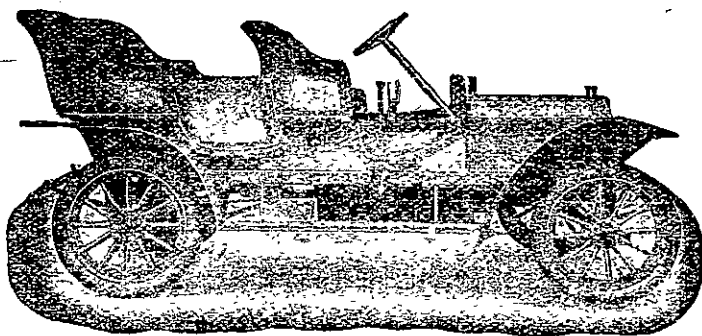
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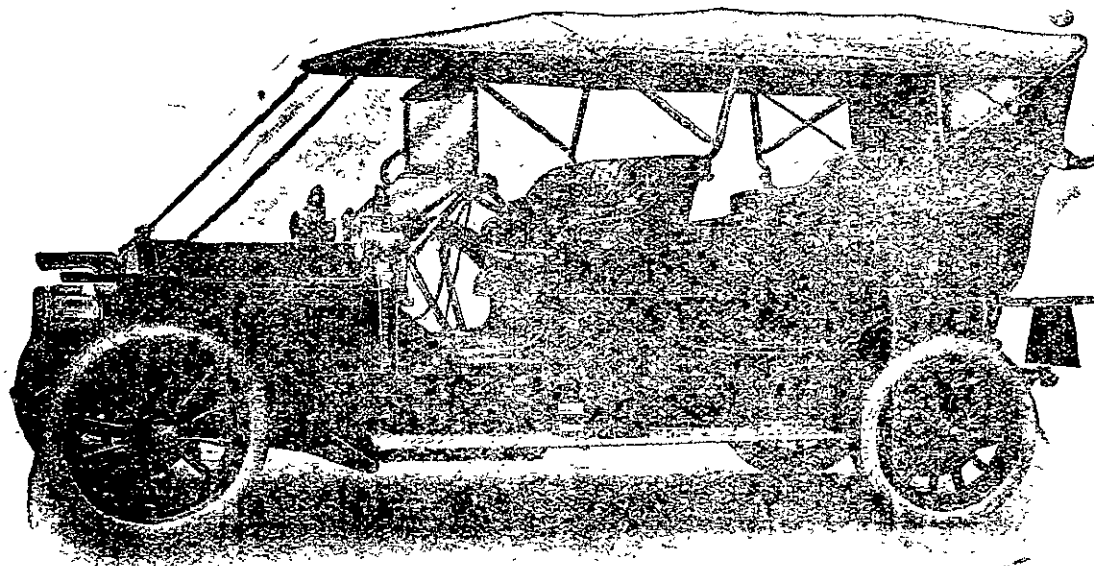
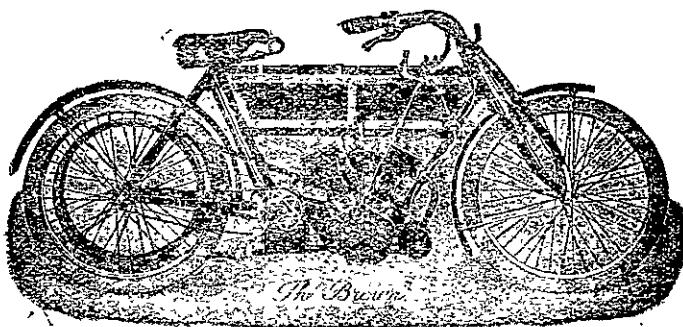


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The Catholic World

ENGLAND—Presentation of Colors

A large congregation filled Westminster Cathedral on Sunday afternoon, February 21, for the festival celebration of the constitution of the Catholic Boys' Brigade and the recognition of the Brigade by the Holy Father. Colors which had been blessed by the Pope were presented by the Archbishop of Westminster. Father Bernard Vaughan preached.

Death of a Monsignor

By the death of the Right Rev. Mgr. Provost Harnett, rector of the mission of Our Lady and St. Patrick, Nottingham, the Catholic Chapter loses its revered head and the diocese at large has to mourn an earnest, zealous, and devoted priest.

A Guild of Housecraft

It is proposed to establish in Great Britain and Ireland a Guild of Housecraft for educated Catholic girls, and to open a school in connection with it in London.

Catholic Victims

The greatest sympathy (says the *Catholic Times*) is felt amongst Catholics for the families of the men who lost their lives in the colliery disaster at Stanley, Durham. Nearly one-third of the victims were Irish Catholics. Mr. Fred Crilly, the secretary of the United Irish League of Great Britain, received the following telegram:—'Stanley disaster—Forty-seven Irishmen, the major portion of them identified with the United Irish League and Hibernians, are victims.' Mr. Redmond, on receipt of the intelligence, replied by wire: 'Irish Party deeply sympathise with bereaved families in this terrible calamity. Many are Irish, but our sympathy goes to all.'

ROME—The Earthquake Fund

All the funds for the victims of the earthquake (writes the Rome correspondent of the *Tablet*) have almost come to a standstill—all of them except the Pope's. During the last twenty-four hours over 70,000 francs have been added to it (including 50,000 from the diocese of Strasburg), and the sum total to-night reaches 3,346,832 francs. It is a noble sum, even when you reduce it into about £134,000, but on the other hand, it will look very small in the face of the immense amount of work which is to be done with it—the feeding of the hungry, clothing of the naked, providing for the orphans, supplying in some manner the hundreds of churches that have been destroyed. This week, after long delays, the Pope's ship, *Catolagna* sent to the Pope here in Rome hundreds of orphans and wounded and not a few students of Messina and Reggio, who are to complete their studies in the eternal city at the expense of the Holy Father. His Holiness granted an audience to the officers of the vessel. They were presented to him by Cardinal Merry del Val, and they were warmly thanked for their services by the Pontiff, who entrusted the captain with a warm message of gratitude to the Marquis de Camillas, who so generously put the *Catolagna* at his disposal.

Religious Instruction in the Schools

When six months or so ago the Bloc Municipality of Rome abolished religious instruction in the schools (writes the Rome correspondent of the *Catholic Times*), it found itself confronted by an order from Signor Rava, Minister of Public Instruction. By this regulation of the Hon. Rava, a bitter enemy of Christianity, the schoolrooms were to be placed at the disposal of the children, if their parents wished at their own expense to have them instructed in their faith. Without delay thousands of fathers throughout the city applied to the Municipality for the use of the schools, according to the conditions laid down by Signor Rava. Weeks and months passed by, yet no reply was vouchsafed to the application of the citizens. As a registered letter might have some chance of proving effectual, the fathers despatched one, without, however, being able to obtain an answer. At length a final application was made in which ten days were given for a response, or rather for the handing over of the schools according to law. The answer has now arrived, but only to arouse more than ever the ire of the people. In a few lines, couched in the usual red-tape jargon, the fathers are informed that each of them must come in person and formally apply at the various schools for permission for his children to enter after school hours!

A Municipal Decree

It is with no little indignation (writes a Rome correspondent) the Catholics of Rome have heard of the most

recent decree of the Roman Municipality regarding Catholic rights. Among the enormous sums given by charitable Catholics in past ages for the benefit of the poor, is a certain amount of money sufficient to produce annually a marriage dowry for Catholic girls unable of themselves to procure the usual 'dot.' This fund has been of service not only in enabling poor girls to enter the matrimonial state, but also in keeping intending candidates for the dowry in the straight path; for the first thing demanded from an applicant by the Congregation of Charity that has the distribution of the money was her baptismal certificate with an attestation of general honesty from her parish priest. But the Municipality—in the interests of progress, of course, has just come to the conclusion that the necessity for a baptismal certificate is a condition suitable only to the Middle Ages, and has accordingly issued a notice that henceforth no such document is to be looked for from candidates for the marriage dowries!

SCOTLAND—Glasgow Catholic Charities

Catholic charities in Glasgow benefited to the extent of £2500 out of the Dick Bequests. The trustees allotted, among other, the following sums:—Little Sisters of the Poor, Garnaghill, Glasgow, £500; Glasgow St. Vincent de Paul Society, £500; Parkhead Reformatory, £500; St. Mary of Egypt's Home, India street, Glasgow, £250; Working Boys' Home and Newsboys' Shelter, Glasgow, £250; Convent of the Good Shepherd, Dalbeth, £250; and Convent of Mercy, Garnethill, £250.

A Novel Scheme

One of the recently formed parishes of Glasgow is that of St. Columba (writes a correspondent), where a church and school were erected some three years ago. A great effort is now being made to purchase the site for the permanent buildings, and the novel plan has been adopted of suggesting that subscribers should buy one or more square yards of the ground. The idea has 'caught on,' and a large number of purchasers have already come forward. The pastor of St. Columba's is Father Edward Fitzgerald, to whose energy the present flourishing state of parochial matters is chiefly owing. The Catholic school is attended by an average of 566 children, and various societies are at work in the parish, which is one out of many manifestations of the extraordinary growth of the faith in Glasgow during recent years.

SOUTH AFRICA—A Successful Student

The *Diamond Fields Advertiser*, Kimberley, in its issue of January 26, says:—The name of Mr. Jerome Charles McCarthy appears on the list of passes in connection with the law certificate examination. This successful student, who obtained third place for the whole of South Africa out of some 200 candidates who presented themselves for examination, is a son of Councillor Charles McCarthy, of Beaconsfield. He was educated at the Christian Brothers' College, Kimberley.

SPAIN—Catholic Social Action

We (*Catholic Times*) have already called attention to the social work inaugurated by the Bishop of Madrid in that city and stated that it was his intention to have established in every parish a society which will devote itself to promoting the interests of the working classes. The project has been cordially welcomed by priests and people, and the popular prelate is receiving enthusiastic assistance in putting it into execution. Addressing a meeting of parish priests held the other day in the diocesan seminary, he told how to his own knowledge a few lectures by Father Vincent, the indefatigable apostle of social action in Spain, sufficed to establish in the diocese of Tarazona a Catholic society which changed the whole character of the district. The parish-priest of Fuentiduena related a similar experience. When he was appointed to the charge of his parish the conditions were most disheartening. Religious duties were neglected by the people, and many suffered from poverty. Sermons which he delivered with the object of rousing the energies of the parishioners had no perceptible effects. But when he established a benefit society and proved to the people that they could improve their lot by exerting themselves more actively he found the key to their sympathies, and now it is recognised on every side that he is at the head of a model parish. Lessons of this kind cannot but encourage the Bishop in promoting the free social action of parochial organizations.

UNITED STATES—A New Cathedral

A new Cathedral at Cheyenne, Wyoming, was dedicated on Sunday, January 31, in the presence of a representative gathering of prelates, priests, and laity. Bishop Matz, of Denver, performed the dedication ceremony. The total cost of the Cathedral was 80,000 dollars.

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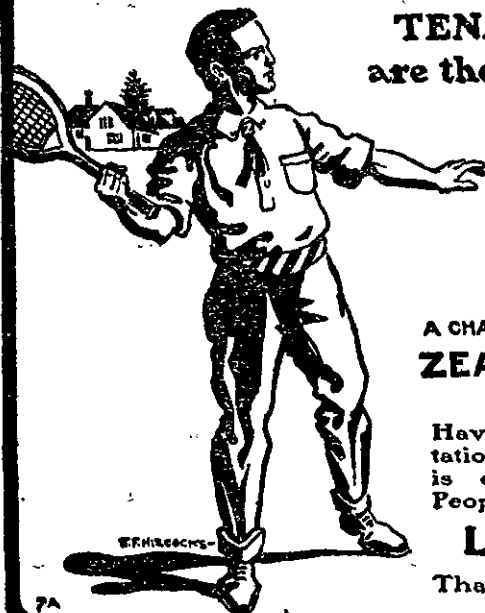
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By MAUREEN

A Roasting Hint.

When cooking a chicken or game in the oven, roast in the usual way until nicely browned, then turn back upwards and let it remain so till done. This causes the gravy to run into the breast, making it soft and tender.

To Remove Mildew.

Brush off any loose mildew, then rub in common salt afterwards sprinkling liberally with powdered chalk and moistening with clean cold water. After this dry slowly in the open air, rinse, and if the marks are still there repeat the process. It may be necessary to do this several times, but in the end the spots will be removed.

Medicinal Value of Vegetables.

It is a mistake to throw away the water in which peas, beans, etc., have been boiled. It contains valuable salts, the full flavor of the vegetable—the very life in fact. In cases of rheumatism, neuralgia, etc., these salts are very helpful towards effecting a cure. A good soup can be made from the water to which tomatoes, onions, or any vegetable desired may be added, or bones to add to the flavor. If housekeepers recognised the value of this vegetable water so rich in salts, not a drop of it would be thrown away.

How to Avoid Influenza.

First keep up your general health. Take sensible food, live and sleep in well ventilated rooms, avoid chills and over fatigue. Secondly, guard against infection, especially when you feel seedy or depressed. When feeling out of sorts avoid crowded entertainments, where there are always a certain number of people in an infective condition. Avoid stuffy rooms, and be in the fresh air as much as possible. The influenza bacillus loves a stuffy atmosphere, so ride on the top of the 'bus rather than in a crowded interior, and insist upon an open window on a long train journey. Above all see that your living and sleeping rooms are well aired all the year round.

Household Gymnastics.

If girls who spend so much time, energy, and money on physical culture would turn their attention to housework as a means of physical exercise, they would derive a great deal of profit at a very small cost. The muscles of the spine, the shoulder blades, the arms, and the body generally are all brought into play in sweeping, dusting, and bed-making, and closely resemble the physical culture exercises which are practised just now. Ball-punching is one of the fads of the hour. The fashionable ladies who spend so much time daily punching an elaborate striking ball would derive just as much good from poking and punching their bolsters and pillows if they would engage upon the homely occupation of bed-making. Turning the mattress entails a muscular effort which exercises the muscles of the back and shoulders. Brisk dusting and sweeping provides healthful exercise at the minimum of cost to every woman who will give housework a trial. Many a discontented sallow young woman would be transformed by a good liberal dose of housework. It is often difficult for business girls to find the necessary time, but even half an hour's brisk housework combined with a walk to and from business will do a great deal to keep the muscles in a healthy condition. But those who intend to go in for household gymnastics must remember that housework, done with open windows and plenty of fresh air about, is ten times more valuable than the same work done in badly ventilated rooms. Open the windows before you begin, and be careful to vary the occupations as much as possible so as not to keep a certain set of muscles on tension. If there is a great deal of housework to be done judicious rests are essential. Ten minutes in the middle of the morning spent in complete rest will make the latter half of the morning's work not half so hard.

Maureen

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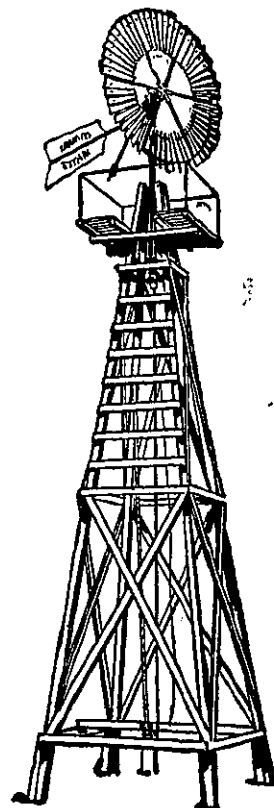
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The most curious of all of the old organs is the organ of bamboo in the barrio of Las Pinas, Philippine Islands. In this instrument, Padre Diego Cera built himself a monument in bamboo, and no more interesting and unique memorial could be found. When he went to the Philippines in 1785 to build organs, there was neither metal nor suitable wood, nor leather, nor pipe metal, nor wire, nor keys, nor anything else with which organs were wont to be built. With a genius equal to an eighteenth century Edison, Padre Cera rose to the occasion and built an organ of bamboo. The old pipes are of every size down to an inch long, and the cane that has stood there much over a hundred years is as hard as iron and apparently might last for a thousand years to come.

Empire Clock.

Considerable interest has been aroused by an announcement in the *Court Circular* that Mr. J. Haddon Overton, of Haddon Place, Park street, Woodstock, has had the honor of showing his Empire clock to the King, and explaining its mechanism, in which his Majesty displayed the keenest interest. His Majesty expressed himself highly delighted with the clock, and referred to its great educational value. The King ordered one of the clocks, and directed Lord Knollys to forward it from Buckingham Palace to Windsor. For two years the inventor has been at work on the device. Its principal intention is to enable the time to be told at any moment in any part of the globe. The invention consists of an 8in terrestrial globe, inclined 23½deg., which completes one revolution on its axis in 24 hours, in the same direction as the earth itself turns. Parallel with the equator is a fixed ring dial, having the 24 hours and sub-divisions engraved on it. The meridians of longitude are 15deg. apart. Any meridian being adjusted to its own mean time, all the other meridians denote their own mean time, and each meridian will continue to do this correctly the whole of the 24 hours.

The First Transatlantic Cable.

In the records of human enterprise there are few more romantic than the narrative of thirteen years of hardship and failure which preceded the successful laying of the first ocean cable. Disaster, criticism, ridicule, and the loss of millions did not deter Cyrus Field and the few resolute men who believed in him from carrying out the great project. The real beginning of the cable under the Atlantic Ocean was in 1853, when Field was introduced by his brother to Fred Gisborne, of Newfoundland. He was then thirty-five years of age, had accumulated a fortune in trade, and had determined to retire from business and devote the remainder of his life to study and travel. Gisborne was interested in a project to build a telegraph line from New York to St. Johns, Newfoundland, and by putting on a line of fast ships between that point and Ireland, to obtain a better news service. It was hoped that the period of transmission might in this way be reduced to five or six days. Field declined to entertain the project, but conceived the idea of placing a wire under the ocean, and consulted with S. F. B. Morse, perfecter of the telegraph, and other experts. On May 6, 1854, a company was organised to undertake the great enterprise. Opposition and discouragement were met on every hand, and it was not until August 16, 1858, that the first actual message was flashed between the two continents. The life of this cable was destined to be short, however, and in 1863, a new company was formed and work on the new cable was commenced, the historic steamship, Great Eastern, being used to lay it. This effort was also futile, as the cable parted when 1200 miles of it had been laid.

Through Field's great force of character and influence he organised an entirely new company, and the Great Eastern was placed in commission a second time, leaving Valentia, Ireland, with her cargo on July 13, 1866. After fourteen days and nights she steamed into the harbor of Heart's Ease, Newfoundland, and again united the Old and the New World by telegraphic communication.

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NEW BOOKS

The Ave Maria Press (Notre Dame, Indiana, United States) has issued a new and enlarged edition of Mr. Charles Warren Stoddard's terribly fascinating book, *The Leper of Molokai*. We notice a new chapter and an epilogue which add greatly to the interest of the book. We have often referred to this wonderful little book, and, in 1907, we quoted extensively from its pages in describing the 'isle of death' in which the poor lepers spin out the thread of life, their sorrows assuaged by the tender care of noble and devoted priests and Sisters of our faith. No brighter or more touching example of the all-embracing charity of the Church is to be found in our day than that which takes place on lone Molokai, and no noble deed of devotion to the afflicted has found a fitter or more readable chronicler than that of the book before us. A most excellent prize book. (Pp. 138, 75 cents. Of all Catholic booksellers).

Sands and Co. have issued a book which will be of much interest to the growing number of clients and admirers of the gentle Saint of Assisi. It is entitled *Pilgrim Walks in Franciscan Italy*. The author is Joannes Jørgensen, and his book is an interesting and well-written narrative of a pilgrim journey and pilgrim stays, under the most favorable auspices, in the historic Franciscan centres of Greccio, Ponte Colombo, Assisi, Cortona, and the Holy Mount of Alverna. The narrative contains also bright sketches of the people, their festivals, and their ways. (Louis Gille and Co., 73-75 Liverpool Street, Sydney).

Messrs. Whitcombe and Tombs' (Christchurch, Wellington, and Dunedin) list of new publications dealing with the early history of New Zealand keeps growing apace in number. That enterprising firm deserves well of the public of this Dominion, and it has made them once more its debtors by an excellent reprint of Augustus Earle's *Narrative of a Nine Months' Residence in New Zealand in 1827*. The author was an artist and draughtsman to the British surveying ship, the Beagle. The book is of very great value in as much as it records the observations and impressions of an educated man in regard to the conditions of both white and native life in those primitive times of New Zealand. His descriptions of Maori life are of an altogether special interest, and his inland excursions among the brown people, at a time when cannibalism was still everywhere prevalent, and slavery and the other old pagan customs still rife, alone make the book well worth perusal. The missionary and the whaler and the convict and the sailor also come in for a good deal of attention from the author. The book is illustrated by eight engravings from the author's pictures. (Pp. 232, cloth gilt.)

The name of Father Hull, of the *Bombay Examiner*, is sufficient to guarantee the excellence and finish of any publication with which it is associated. His latest brochure, *Priests and People in Ireland*, is a much-needed reprint of a series of articles in which he exposes the statements and inferences of the book of the same title by the soi-disant 'Catholic,' Michael McCarthy. Father Hull's work is temperate and reasonable in tone and deadly in substance. The need of it is sufficiently indicated by the frequency with which callow misrepresentations of of Mike McCarthy, pet and orator of the Ulster Orange lodges, are even still flung at Catholics in and out of controversy. Father Hull's able and timely pamphlet is published at the nominal price of one penny (posted 2d), and may be obtained from W. P. Linehan, 309-311 Little Collins Street, Melbourne.

The Kegan Paul firm have brought out a third edition of the charming book, *Roads to Rome*. It is compiled and edited by Mr. J. Godfrey Raupert (himself a convert and former Anglican clergyman), and it gives personal records of nearly sixty converts to the faith, and descriptions of the various roads by which they were led to 'Rome.' The book is a series of autobiographical human documents of surpassing interest—many of them written with a charm of style that will carry the reader along in spite of himself. (Pp. xx-330, cloth, gilt. From Louis Gille and Co., 73-75 Liverpool street, Sydney.)

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The Family Circle

GOOD-NIGHT

'Papa, tiss me dood-night?'
Why, bless you wee heart!
I could kiss you good-night
Till the dark curtains part,
Letting in the broad day;
Or hold your wee form
Through the long hours of sleep
Just to kiss you good-morn.

The night has come down
And it finds you undressed,
Snuggled close in my arms
Like a bird in its nest.
I've recited the 'piggies'
To all your wee toes,
And have kissed you—
Now how many times do you s'pose?

'Papa, tiss me aden?'
Dear, you know papa will!
The lush grasses sleep
On the south sloping hill.
And the trees are asleep,
Oh, my pink bud and white,
But still you're awake,
And I've kissed you good-night.

Papa's real good-night kiss
Dear, will find you in bed,
When your dimpled arm pillows
Your dear yellow head,
And your eyes are fast shut,
And your red lips a-pout
Like love's gates ajar
For a kiss to steal out.

And no one may know
What your father feels then,
As he stoops o'er your couch
Just to kiss you again.
God keep you forever
From sorrow and blight!
May angels watch over
My darling! Good-night!

SADIE'S PRESENTS

'Next week—that is, on next Wednesday—will be my birthday,' said Sadie Moreland reflectively.
'You will be fifteen,' replied Aunt Alice, looking up at her from her knitting—'almost a young woman.'
'Father and mother don't seem to think so,' sniffed Sadie.
'Don't they treat you with sufficient consideration?' asked Aunt Alice, turning her head to conceal a smile.
'No, they don't,' answered Sadie, decidedly. 'They treat me like a child, and when I ask for anything I am told that I am too young, or they laugh at me. I think it a shame.'

'So you want to be a young woman. Well, now, what would you do if you had your own way?'
'I would get anything I wanted,' replied Sadie quickly, 'and I'm going to begin now.'
'Dear me!' ejaculated her aunt.
'You know,' went on Sadie confidentially, 'Uncle Henry sent me ten dollars on my last birthday, and I feel sure he will repeat the gift. That's twenty, and I have nearly two dollars saved up. Now only this morning I asked papa what I should do with my savings, and he said I might do anything I pleased. So I am going to spend it on myself.'

'For something useful, I hope,' ventured Aunt Alice.
'For something I want,' rejoined Sadie, half-defiantly. 'First I'm going to get a red silk umbrella with a Dresden ball handle. Then I'll get a morocco pocketbook—'
'You have a nice one now.'
'I want a stylish one. Then I want a reefer tie and a hair-ribbon, and—and—oh, I have quite a list of things I am going to buy.'
'Will you spend all your money?'
'Every cent. Nobody will give me the presents I want, so I'll buy them for myself.'

'It is a great deal of money to spend on frivolity in these hard times,' said her aunt quietly.

But Sadie affected not to hear, and sitting down at her father's desk, began to write with some ostentation, and here Aunt Alice wisely said no more.

That night at supper Mrs. Moreland came in late. 'I am completely fagged out,' she remarked, as Mary, the eldest daughter, poured out the tea. 'I have visited twelve families this afternoon, and I am sure I had no idea such destitution existed.'

'I encounter instances of distress every day,' said Mr. Moreland, 'and it pains me to think that I cannot relieve all the deserving cases.'

'If every one would do their share,' observed gentle Aunt Alice, 'it would not be so hard for the few.'

It would not be hard for anyone to give assistance,' assured Mrs. Moreland earnestly, 'if we could force ourselves to do without luxuries while our neighbors are starving.'

Sadie thought her mother looked at her particularly, and it made her uneasy. This feeling was increased when her father continued, with emphasis:

'I can't see how anyone can be so heartless as to squander money when it might be put to use in actually saving lives.'

As the conversation ran on in this strain, Sadie spent a very unhappy half-hour.

But it rather aroused her resentment than otherwise. 'I just believe Aunt Alice told,' she said angrily; 'but I don't care! It's my money, and I can do what I please with it. Nobody thinks I ought to have anything nice.'

So when Uncle Henry's present of a ten-dollar note came the next day, she put it in her purse and went down town to shop.

'I'll not take all my money,' she decided. 'Ten dollars will be enough for one day.'

But somehow Sadie did not see anything that exactly suited her. Everything seemed outrageously high-priced, and Sadie came home with nothing but a twenty-cent hair ribbon.

The next day Sadie asked Aunt Alice to accompany her.

'To-morrow is my birthday,' she explained, 'and I haven't got my presents yet.'

Aunt Alice willingly consented, and the two set forth after school hours. The first thing they looked at was an umbrella, price four dollars.

'This is just what you want,' said Aunt Alice. Sadie was looking at a glass globe in the aisle, that bore a sign—

'Remember the Poor.'

'I don't believe I really want an umbrella,' she replied in a low voice, and Aunt Alice followed her out of the store.

This experience was duplicated in several other stores. Sadie either bought nothing or contented herself with some economical trinket; so that when they returned home the total purchases amounted to only two dollars.

After supper that night Sadie drew her mother aside and put something in her hand.

'For the poor,' she said. 'It is my birthday present.'

Mrs. Moreland took five dollars from the little roll. 'Give according to your means, daughter,' she said, kissing her fondly; 'I have watched your struggle against self, and never was a present more worthily bestowed.'

A PLEASING MANNER

It is a curious fact that nothing plays a greater part in a woman's career than a charming manner. Yet nothing is taught and cultivated less. To be gracious without being patronising on the one hand or too gushing on the other, all this requires cultivation and is not attained in a day. That illustrative attribute known as charm is still more difficult, if not impossible, to achieve. It is not inborn and not to be acquired, strive as we may ever so hard. Certain it is that this charm is the most to be desired of all the good gifts the fairy godmothers have to bestow. Beauty may fade and riches may fly away and health and youth be swallowed up by the years as they pass; but that charm will ever remain, more potent, more soul-satisfying than beauty and riches and even youth itself. How often does not one see this exemplified in society by the popularity of some woman who apparently possesses little or nothing to justify such success and who nevertheless is courted and admired and of whom everyone says, 'Isn't she charming?' You agree that she is, and wonder why. Other women you know, better-looking, younger, better-dressed—and yet they lack just something which attracts others. What is it, you ask yourself, and you come to the conclusion it is something which, for want of a better name, you call 'charm.'

WEBSTER'S LITTLE JOKE

Daniel Webster was one of the great men who like to make remarks of a character intended to puzzle simple minds. Stopping one day at a country inn to dinner on his way to Marshfield, he was asked by the hostess if he usually had a good appetite.

'Madame,' answered Webster, 'I sometimes eat more than I do at other times, but never less.'

The inhabitants of the village where this profound Hibernicism was uttered have probably been at work ever since trying to comprehend its exact purport.

THE REFORMER'S DISCOMFITURE

To a young man who stood smoking a cigar at a street corner one evening there approached the impertinent reformer of immemorial legend.

'How many cigars a day do you usually smoke?' asked the licensed meddler in other people's affairs.

'Three,' replied the youth, as patiently as he could. Then the inquisition continued.

'How much do you pay for them?'

'Ninepence each,' confessed the young man.

'Don't you know, sir,' continued the sage, 'that if you would save that money, by the time you are as old as I am you would own that big building at the corner?'

'Do you own it?' inquired the smoker.

'No,' replied the other.

'Well, I do,' said the young man.

A WASP STORY

A story of how one wasp cared for another that had been injured is told by a gentleman who, while reading the newspaper, felt bothered by the buzzing of a wasp about his head and knocked it down. It fell through the open window and lay on the sill as if dead. A few seconds afterwards, to his great surprise, a large wasp flew to the window-sill, and, after buzzing round his wounded brother for a few minutes, began to feel him all over. The injured wasp seemed to revive under this treatment, and his friend then dragged him gently to the edge, grasped him around the body, and flew away with him. It was plain that the stranger, finding a wounded comrade, gave him aid as well as he could and then bore him away home.

SURPRISING

After a performance of 'Uncle Tom's Cabin' in a small town a kind-faced old gentleman found his way behind the scenes and complimented Little Eva on her beautiful ascension through the pink clouds.

'Ah, my child,' he said affectionately, 'just keep up your talented acting and some day you may be a second Sarah Bernhardt.'

That's impossible, sir,' laughed the child.

'And why?'

'Because I am a little boy.'

ODDS AND ENDS

'Terrible accident on a tramcar this afternoon,' said the confirmed joker at the club. 'What accident?' said a score of voices in unison. 'A man had his eye on a seat, and a woman came in and sat on it.'

Mother—'Bobby, do you know what Solomon said, "Spare the rod and spoil the child?"' Little Bobby—'Yes; but he didn't say it till he was growned up.'

FAMILY FUN

Which may weigh the most, Scotsmen or Irishmen?—Scotsmen may be lighter, for while Irishmen may be men of Cork, Scotsmen may be men of Ayr.

What is highest when its head is off?—A pillow.

I went to India, but I didn't go there. I stopped there, but I came home again.—A watch.

What fish is most valued by a loving wife?—Her-ring.

Why should a man never tell his secrets in a corn field?—Because so many ears are there.

Why is a seamstress always a deceptive woman?—Because she is never what she seems.

Why may a barrister's fees be said to be cheap?—Because they are bar-gains.

What do they do with peaches in California?—They eat all the peaches they can, and can what they can't.

'What is the utmost effort ever made by a piebald horse at a jump?—The utmost effort made by a piebald (or by any) horse at a high jump is four feet from the ground.'

All Sorts

A mother thinks her son acquires his bad habits from the boy next door.

Vesuvius and Etna are never both active at the same time; when one is most violent, the other is most quiescent.

The hardest wood in the world is not ebony, but cocus, which is much used for making flutes and similar musical instruments.

There are 11,004 mines and quarries in active operation in the United Kingdom. These produce 280,000,000 tons of minerals in a year.

The clearness of the air at Horn Sound, Spitzbergen, is such that it is possible to make out objects on the horizon at a distance of 80 miles.

Sugar, when first introduced into England, was used only for the purpose of making nauseating medicines pleasant to the taste.

Cheese is one of the most concentrated of foods. A 20lb cheese contains more nitrogenous substance than a sheep weighing 60lb or 70lb.

A statistician has ascertained that nearly 10 per cent. of the recipients of the Victoria Cross are military doctors.

First Swagger—'You won't get nothing decent there. Them people is vegetarians.' Second Swagger—'Is that right?' First Swagger—'Yes, and they've got a dog wot ain't.'

Divers in the clear waters of the tropical seas find that fish of different colors when frightened do not all dart in the same direction, but that each different kind takes shelter in that portion of the submarine growth nearest to its color.

'Have you any nice fresh farmers' eggs?' inquired a precise old lady, at a grocery shop.

'No, ma'am,' replied the practical assistant, 'but we have some very good hens' eggs.'

She took three to try.

A local band was one day playing at Dumfermline, when an old weaver came up and asked the bandmaster what they were playing.

That is "The death of Nelson,"' solemnly replied the bandmaster.

'Ay, man,' remarked the weaver, 'ye ha' gien him an awfu' death.'

The world's peppermint is grown on peppermint farms in the neighborhood of Kalamazoo. Over 300,000 pounds of peppermint oil, worth five dollars a pound, is produced annually from the moist and ink-black soil of southwestern Michigan. Peppermint farming is simple. The roots are planted in the spring; the bushes, which are about three feet high, are cut down in the late summer; the stilling goes on through August and September. An acre yields about 25 pounds of oil. The cost of this production—planting, weeding, stilling—is about 15 dollars. The oil itself brings 125 dollars. Thus every acre of a peppermint farm gives a profit of 110 dollars.

In spite, says the *Builder*, of the lessons taught by the recent earthquake and fire, buildings of unsuitable character are being erected wholesale in San Francisco. Structures embodying ordinary brick walls and steelwork suffered considerably from earth movements and were totally destroyed by the subsequent fire. Yet nearly 7½ millions sterling have been expended in constructing buildings of this class. Wiser members of the community have adopted either reinforced concrete or protected steel-frame buildings with armored glass windows and other safeguards. These, however, are in the minority, the amount of about 3¼ millions representing the outlay so far. In the outer regions timber framed buildings are rising apace, as may be judged by the fact that the expenditure on this type of combustible construction is already well-nigh nine millions. It seems a pity that unnecessary fire risks should once more be accumulated in a city which has surely had a fine opportunity of learning wisdom from experience, the best and most unpleasant of all preceptors.

Pallid, thin, and passing weak,
Shivering in the cold wind bleak,
Coughing till he scarce can speak,

This is man without it!
Laughing at each cough and cold,
What is this that makes him bold?

Stuff that's worth its weight in gold—
Woods' Peppermint Cure—don't doubt it.

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48 HOURS TO LIVE.

A girl had fits in such rapid succession that she was unable to take food or drink, and the doctor who was attending her said she could not live more than 48 hours. Trench's Remedy at once stopped the fits, and there has not been a further attack since—over 2½ years—and none of the Remedy has been taken for over a year.

DECLARED TO BE INCURABLE.

A girl who had been at various times under treatment by several of the leading doctors of Melbourne was declared to be incurable by them all, and the parents were advised to place her in an asylum. She took from ten to twenty fits a day, yet upon using Trench's Remedy the attacks ceased at once, and she has not had a fit since—nearly three years. She ceased taking the Remedy nearly two years ago.

£1000 SPENT WITHOUT RESULT.

The son of a leading merchant of Melbourne broke down just as he was commencing his University course. All the best physicians of Melbourne were consulted, but none of them could stop the fits. The father then took the young man to England and elsewhere to obtain the best advice in the world, but, after spending over £1000, he brought him back with the fits occurring more frequently than ever. Trench's Remedy at once stopped the attacks, and the young man is now perfectly cured.

The above statements can be verified by personal reference to the parents of the patients, who, from gratitude, have offered to reply to any enquirers we refer to them.

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