

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

February 21, Sunday.—First Sunday in Lent.
 „ 22, Monday.—The Chair of St. Peter at Antioch.
 „ 23, Tuesday.—St. Peter Damian, Bishop, Confessor, and Doctor.
 „ 24, Wednesday.—St. Matthias, Apostle. Ember Day.
 „ 25, Thursday.—Of the Feria.
 „ 26, Friday.—Of the Feria. Ember Day.
 „ 27, Saturday.—Of the Feria. Ember Day. No Abstinence.

Chair of St. Peter at Antioch.

On this day we commemorate the establishment by St. Peter of his Episcopal See at Antioch, where for seven years he ruled the Church as Universal Pastor, before finally fixing the seat of his spiritual government at Rome.

St. Peter Damian, Bishop, Confessor, and Doctor.

St. Peter was born at Ravenna, in the north of Italy, about 988. After a youth of hardship, he entered a Benedictine monastery at the foot of the Apennines, where for many years he led a life of austerity, prayer, and study. His great piety and learning having brought him under the notice of his ecclesiastical superiors, he was employed by more than one Pope in important affairs, and displayed great zeal and prudence. In 1057 he was created Cardinal and Bishop of Ostia, but, five years later, he succeeded in obtaining permission to resign his bishopric and return to his monastery. His death occurred in 1072.

St. Matthias, Apostle.

After the Ascension of our Lord, St. Matthias was chosen by lot to fill the place which the treachery and suicide of Judas had left vacant. Tradition assigns Cappadocia as the place of his labors and martyrdom.

GRAINS OF GOLD.

TO-NIGHT.

To-night, dear Lord, I can not pray:
 My heart is sore oppressed—
 So long and weary was the day,
 That fain would I have rest!
 Before Thy altar see me now—
 I know that Thou art near—
 And to Thee all my faith I bow,
 My Jesus, present here!

Although no word to Thee I speak,
 Thy love my heart can read,
 And see how poor, and vile, and weak
 Am I, in all my need!
 Most humbly, Lord, I come before
 Thy majesty and might,
 And ask that to a heart grief-sore
 Thou givest peace to-night!
 —Amadeus, O.S.F.

It is better to prefer honorable defeat to a mean victory, to lowering the level of our aim that we may more certainly enjoy the complacency of success.

A virtuous life may lie under more burdens than a free-and-easy one, but it is supported by all the strength of charity and religion, and these burdens are delightful.

It is supreme folly to attempt to find happiness by taking the short cut across the lawns of life. There is but one end to all these endeavors. They all end in tragedy.

Each complaint drags us down a degree in our upward course. If you would discern in whom God's spirit dwells, watch that person and notice whether you ever hear him murmur.

The Storyteller

THE CHASTENING OF SISTER CLAIRE

The visit to New Orleans would be her first since she entered the convent, and Sister Claire was anticipating it with the eagerness of a child. Devoted as she was to her companions in the Order and absorbed in her dedicated life, there was still about this journey the particular charm of a return to her own people.

She was a member of one of the old families from the land of the fleur-de-lis who had entered America through its Southern ports many years before. Her own particular family group had lingered for a time in the old Louisianian city, then passed northward, while her uncle's branch of the family remained in the South. As a little girl she had dreamed romantically of those Southern relatives. Having no sisters and brothers, no cousins in the community where her family had pitched its tents, her childish imagination pictured her little kinsmen and wished for their presence in her games. The roots of inherited affections stirred in her childish heart. In her girlhood the older members of the family were associated in a business relation which meant financial loss to her father. For this the New Orleans brother was blamed. The result was a cleavage of affections and business relations. Thereafter the daughter of the Northern branch of the family was discouraged in her affection for her Southern cousins.

But youthful sentiment withers slowly. Though their names were not spoken, the Southern cousins continually reappeared in their young relative's thoughts. Even when she entered the convent they were not forgotten, and gradually it became her custom to pray for them daily. Thus, though she had never seen them, these men and women of her clan were bound to her not by ties of blood only, but by a distinct spiritual union.

By one of the roundabout roads which fact and falsehood sometimes travel, she had heard that her father's brother, after his losses, had gradually fallen away from his Church. She concluded that her cousins were what her father bluntly styled 'little pagans,' and as such she fondly commended them to the Shepherd of straying lambs.

And now, when Sister Claire, in the maturity of her womanhood was to be sent on a very special mission to a distant city, her heart and imagination turned eagerly to her unknown but endeared relatives. Could she find them?

She had some hope. Their name was unusual. A few years ago she had clipped from a Southern paper which had drifted to her desk the name of a merchant in the city to which she was journeying—her family name. She now placed it in her pocket-book. She would, if possible, go to see them—and who knew what she might accomplish for their spiritual salvation? The idea became a fountain of enthusiasm.

Sister Claire welcomed the day when, having accomplished the purpose for which her Superior had designed the visit, she was free to undertake this more personal devoir, this intimate, Heaven-directed duty. Then she took the slip containing her family name to the Sister in charge of the parlor. In response to her inquiry the Sister said that she knew the name—it was one of some prominence in the city—but she did not know if its bearers were Catholics. Sister Claire decided to write a note declaring her own identity and asking if the person addressed was a member of her family. The response stated that the recipient was the child of Sister Claire's uncle, and he and his brothers and sisters were living—living together in somewhat patriarchal fashion—and that his wife and sister would like to call for Sister Claire the following morning to escort her home to make the acquaintance of the whole family, now eager to see her.

The next day Sister Claire went gladly forth to make the acquaintance of 'her own.' She learned something of the family from the two gracious and dig-

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nified matrons who called for her. They had transplanted their Old World tribal loyalties to American soil, and had preserved the family as an ideal unity—offering an example of love and unselfish filial and fraternal piety. Sister Claire felt as if she were being initiated into the beautiful traditional ideals which had given her family a dignified position in the Old World and some strength and standards in the New.

The two women talked with inherited French volubility during the ride home, telling her about this and that member of the family, preparing her for all the new acquaintances she was about to make. So much description, so much rapid sketching of the large family's various personalities, so much revelation of the speakers' own exuberant natures, so many polite, considerate questions about herself so filled the conversation that poor Sister Claire had little opportunity to put the question burning in her heart.

At last her two voluble companions paused simultaneously to draw breath for further dissertation, and Sister Claire contrived to ask: "And where does this large clan go to church?" The answer, "St. Paul's," did not leave her much the wiser. Before she could press another direct question the carriage had stopped, and the two women were exclaiming, "Here we are!"

Sister Claire's quick vision noted that the house they were about to enter was apparently comfortable. Though not new, it attested good housekeeping. The two chatty dames briefly resumed the family chronicle:

"You will find us in an old home, Sister, but a comfortable one. It is the old Le Blanc mansion. We wish to live together, and it is difficult to find a newer house large enough to shelter our numerous family."

The purpose of spacious shelter was evidently well accomplished. This she observed as they entered the wide hall with its spreading wings of large rooms on either side. She was ushered into one of these rooms after the several greetings which awaited her in the hall. Almost conventional simplicity! There were a few pictures on the walls, and those of a religious nature—a copy of the Madonna della Sedia, of the Leonard, Last Supper, of a Fra Angelico, and so on. But all proved nothing definite.

Then Sister Claire was ushered into a magnificent dining-room, where "table" in fact had no place. It was comfort, and amid the luxury one found a readiness to unknown, lovely family as evidenced. There were a few matrons, her cousins or her cousins' wives, a few youths and maidens, several little persons, a truly patriarchal assembly, reflected the great old Le Blanc, thoroughly charmed by the harmony and affection that seemed to prevail.

Still more delighted was the visitor when, once everybody was assembled, the eldest member of the family addressed Sister Claire:

"Perhaps you would say grace for us, Sister. I yield to you."

Sister Claire bowed, while the thought: "A Christian household, at least," dashed rapid reassurance. If she had not closed her eyes for the "Bless us, O Lord," she might have seen the sign of the Cross made around the table. Then as they chatted around her, warming her heart with their affection, Sister Claire remarked:

"How ideal for you to live together this way!"

"Yes, it's like a scriptural tribe, isn't it?" said one cousin smiling from the head of the table.

"The only trouble we have, Sister, is in finding a roof wide enough to shelter us."

"You seem very comfortable," said Sister Claire, glancing at the healthy faces around the table. "You seem to have even space to spare."

"Not much," laughingly answered several of the younger ones. Sister Claire could not resist continuing:

"I was thinking of the large spare room you took me into on my arrival."

"Oh, that is the room we reserve for morning prayers. There is such an army of us, that when we assemble there's no room for furniture. Of course, the servants are always present, too."

And this was the family she had hoped to bring back to the Church, to bring back en masse! Dear, faithful, pious Sister Claire's heart knew a moment of chastening. . . . She was divided between profound spiritual gratification and amusement at herself.

"It is indeed gratifying," she said gently, "to find you such good Catholics—I really, if you will pardon me, thought to find you—otherwise—"

The eldest cousin smiled. "Had you come ten years ago you might have found some of us 'otherwise.'"

Sister Claire's eyes were questioning.

"Yes, some of us are more recent acquisitions than others. You know our father had drifted away."

"May I ask how you happened to return?" Sister asked gently.

"I wish you would. I rather like to tell," answered her cousin.

"My occupation as a young man," he continued, "threw me into association with large groups of busy men, working industriously, often feverishly. I was fond of them, as a rule; but blasphemy was a habit with some and I could not endure hearing them call the Lord's name in irritation. I hated such language, perhaps because of some heaven of protest inherited from religious ancestors or learned from my mother's gentle training. I had, however, noticed that one of my associates, though distinctly hot-tempered and frequently tried, never indulged such language. I caught him looking at me in half-amused all approving fashion one day when I was annoyed by it."

"There's really no need for that talk," I growled to his sympathetic ear.

"Nonsense in the least," he assented, and our mutual conversation led us into a specific fellowship. One evening sometime, I met him as I was taking a walk."

"Where are you going?" I asked, wishing to secure his company for my walk if he had no other engagement.

"I am on my way to a meeting of the Holy Name Society," he answered.

"What's that?" I inquired.

"The explanation in a dignified manner, adding as necessary."

"You'd better come along. I notice you don't like the 'swear word' any better than I do."

"I'll walk as far as the church with you, anyway," I said.

"At the church gate he said again: 'Better come in. You sure you'll be welcome.'"

"Don't forget if I do," I assented, a little curious about the society and its possible influence along lines I somehow unconsciously forewent.

That was the beginning. I was impressed that evening. I met the priest who was present; I went again and my little heaven of reverence for the Holy Name, I suppose, worked in my heart to do the rest."

Sister Claire was deeply gratified. She had no little tinge of regret that one object of her visit to her cousin's city had been already excellently accomplished.

On her return home, she told the elderly chaplain the story, smiling as she described the wholesale conversion she had intended to accomplish—had not the Lord's grace anticipated her. Good Father William smiled.

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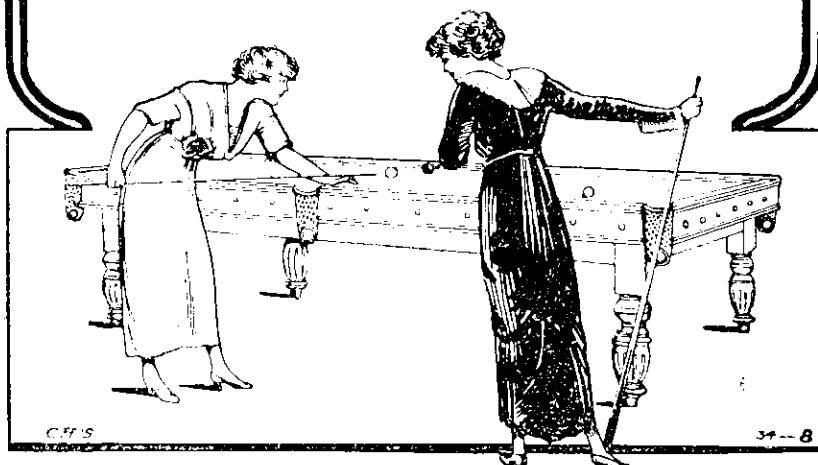
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IN THE DAY OF NEED

Mary Derwent wore a very depressed and troubled air as she walked out of the warehouse in St. Paul's Churchyard, where for many months she had been employed as typist. It was a foggy November evening and the gloomy and cheerless aspect of things without seemed to accord well with the state of her feelings. It was her last day at the warehouse. She had been dismissed by the manager on some frivolous pretext, the real reason being that he wanted the post for a friend of his own. As she had only a week's salary in her purse and no immediate prospect of further employment, the future looked very gray and dismal indeed. She walked to her lodgings in Berners street by way of Fleet street and the Strand, and a forlorn figure indeed she seemed as she made her way with lagging footsteps through those crowded thoroughfares. The face of a friend, a word of sympathy or advice would have given her unspeakable joy at the moment, but the crowd rolled ceaselessly on, each one of its units intent on his or her own business, and poor Mary felt as lonely and isolated as if she were in the backwoods of Canada. Oh! the awful loneliness of London for the stranger within its gates! And how many there are completely, utterly alone in the vast city, even though their life's pulse is throbbing at a fever heat. Wretched, indeed, is their fate.

As she wended her way homewards a thin drizzle of icy-cold rain began to fall, and soon her garments were moist. This made her feel all the more depressed, as the one room which she rented in the lodging-house in Berners street would have neither fire nor light when she entered it. She waited on herself for reasons of economy and the small room which was to be her 'home' for the time being was always in complete darkness when she returned on those winter evenings.

Yet chill and cheerless as the young girl felt, she did not forget a practice which she had of turning up Southampton street and paying a visit to the Blessed Sacrament in the Church of Corpus Christi, Maiden lane. Ever since she came to London she had been too busy, too ceaselessly occupied to have any leisure for cultivating friendship, and our Blessed Lord was now the only Friend Whom she had in the vast city. But that made her feel all the more confidence in His love and protection. She had not been many minutes in the church when she conceived the idea of making a novena to the Sacred Heart to find a path out of her present difficulties, and there and then she commenced her nine days' prayer. Her petition was made with fervor and childlike confidence, and she left the church with a very much lighter heart than when she entered it.

The restaurants along her route were all brilliantly lighted, and as Mary's eyes fell on the people within, who all seemed to be comfortable and happy, her own forlorn condition seemed all the more wretched by contrast. As she passed by Frascati's, the sound of music fell on her ears, and visions of brightness and luxury seemed to mock her poverty, and she hurried past to the cheerless room in Berners street.

When, however, she reached the house where she lodged, she was amazed to see that her room was lighted up. The blind was drawn, but the light shone through it. This Mary saw from the street and thought to herself after her first surprise:

'Well, I suppose the landlady has been doing me a good turn—lit my lamp and the fire and tried to make things a bit comfortable, as it's such a wretched evening. She has more good nature than I've given her credit for.'

But when she opened the door it was not the figure of her landlady which rose from the armchair by the fire, but that of one whom she had known from childhood.

'This is a pleasant surprise, Mrs. Desmond,' said she, as the visitor folded her to her heart. 'But I hope there is nothing wrong.'

'Your stepfather is dead, Miss Mary,' she answered. 'His widow, the new mistress, got rid of me as soon as possible—I expected she would—and so I've come to

you and brought you some of your belongings, as you see.'

So saying, she pointed to a statue of the Sacred Heart, which she had placed on the table.

'And you've brought me what of all my belongings I am the most pleased to have,' said Mary, as she kissed the image which stood on her table.

Mary Derwent was the daughter of a country doctor in an English midland county. Her father had died when she was quite a child, leaving her mother and herself almost penniless, and after some years of a hard struggle with poverty, Mrs. Derwent, more for the child's sake than her own, married a wealthy gentleman of the neighborhood named John Pickersgill, who had paid her attention ever since the commencement of her widowhood. She did not survive the union more than a few years, but she died with a heart at ease, for John Pickersgill seemed to regard Mary with all the affection of a real father, and her mother felt certain that he would provide for her; and so he fully intended to do at the time. But later events induced him to alter his mind. He was a Low Churchman of the most pronounced type, hating with a hate that was more than hatred High Churchism and anything that savored of Catholicism. He had a firm belief that the Catholic Church was the Scarlet Woman of the Apocalypse, and that the Catholic religion itself was but a form of idolatry. Surely strange beliefs these for an educated man to hold in an enlightened age, but who can be surprised, considering the fact that a great Cardinal, one of England's intellectual giants, had a firm faith before his conversion to Catholicism that the Pope was anti-Christ? England has many like them, so reared in prejudice, that the Catholic Church as they see her is but the phantom of their own blind bigotry.

Yet in spite of all his hatred of Catholicism, Mr. Pickersgill had a strange liking for Catholic servants, for he had found them eminently trustworthy, and his housekeeper, ever since he had set up house on his own account, had been a Catholic Irish woman named Mrs. Desmond.

On applying for the post, and before matters were finally settled, Mrs. Desmond informed him that she was a Catholic and must have time off every Sunday morning to hear Mass. On hearing this it was quite evident to Mrs. Desmond that her prospective employer was unfavorably impressed, and she quite expected to be told that her services would not be required. But as she had been highly recommended by people whom he happened to know, and on whose word he knew he could rely, he simply said, after a brief mental struggle: 'Well, I suppose it will be all right, so long as you don't let me see any of your idolatrous images about the house.'

And John Pickersgill never had reason to regret the day that Mrs. Desmond took charge of his household. He learned to trust her in everything, and so transparently honest was she, that he would never dream of questioning a single figure of her accounts.

'Whatever else they are they're honest,' he would say of the Catholics, after Mrs. Desmond's advent; 'but then all people, even the worst of all, have some virtue or other.'

After her mother's death Mary Derwent was thrown a good deal into the company of the housekeeper, with the result that she acquired much knowledge of the Catholic religion. It appealed strongly to the young girl's pure, unsullied soul, and ere long she was received into the One True Fold in the little Catholic church which Mrs. Desmond attended on Sundays.

Because of her stepfather's prejudices, however, and in order to avoid unpleasantness, her change of religion was concealed from him for the time being. But his new wife, whom he married a couple of years after the death of Mary's mother, and whose Low Churchism was as pronounced as his own, soon discovered the fact that Mary was a Catholic. She disliked Mary from their very first meeting, and had been constantly on the alert ever since then to find some way of prejudicing her husband against his stepdaughter.

Wherever men are found in good fellowship—where the braw Scotch tale is told, and the guid smoke rises to the rafters, man there too will ye find BONNIE DOON TOBACCO. Taste it yourself.

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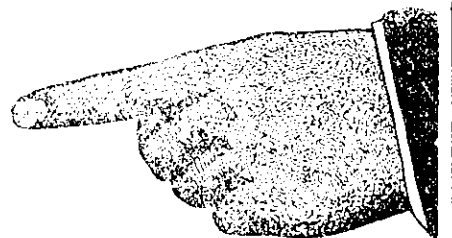
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AVENUE

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She therefore rejoiced exceedingly when she made the discovery that Mary was a Papist, as she termed it, and lost no time in communicating the intelligence to John Pickersgill. He was as furious as she had hoped he would be, and she so worked on his prejudices that poor Mary was ordered to quit his house with the least possible delay.

Much pleased with her success, the new Mrs. Pickersgill tried to persuade him also to get rid of Mrs. Desmond because of her religion. But this he flatly refused to do.

'No, I will not,' said he. 'Papisty runs in her blood, and she cannot help being what she is. But it's different with the other. She ought to know better.'

And when she still pressed him to dismiss the housekeeper, a look came into his eyes which plainly warned her that it would be wise to desist.

But directly her husband died she had her wish, as we have seen.

'I'm very sorry, Mrs. Desmond, that I haven't a better place than this for you to come to, but, as you know, I am now entirely dependent on my own earnings, and can't afford to pay much in the way of rent. However, such as it is, you are most welcome to share it,' said Mary, as she busied herself with the preparations for supper.

'Thank you, Miss Mary. You were always kind,' answered Mrs. Desmond. 'I shall be glad to stay with you until I get another place, which won't I think, be very long, as I have heard of one already which I hope will suit.'

'I wish I could hear of one to suit me,' said Mary. 'I am in the ranks of the unemployed at present. To-day was my last day at the business house where I filled the position of typist, and the worst of it is that I have less than a sovereign in my purse.'

'Never mind, Miss Mary,' said good-natured Mrs. Desmond. 'There's some of my savings that you can have to go on with. You know I have a good bit put by. But just to think that you'll like this and that woman that doesn't deserve it having your stepfather's fine place and all his money they say. I'm told he left her everything.'

'Thanks, dear Mrs. Desmond, a thousand thanks for your generous offer. After all, things might be worse. I've health and strength, and who knows what God may have in store for me,' said Mary, cheerily.

'I'm certain He has something good for you, Miss Mary, if not in this world at any rate in the next, which is what matters most,' said Mrs. Desmond.

'Is this really the statue I left behind at my stepfather's, Mrs. Desmond?'

'It is, indeed, your very own statue, Miss Mary; and do you know I believe your stepfather began to think about becoming a Catholic when his end was near, for he asked me to bring that statue to his room, and nothing would please him but that I should stand it by his bedside.'

'And what did his wife say?'

'Oh, she looked at it with a sneer and ordered it to be removed. I believe she thought it was my idea to put it in the master's room, but when he said it was to stay, she just said: "Oh, a sick man's fancies," and took no further notice of it. But just a little while before he died he called me and said: "When I am dead, Mrs. Desmond, take her statue to Mary Derwent and tell her—," but he didn't finish what he wanted to say, for at that very moment his wife came into the room, and seeing me bending over him, came up in a wild hurry and said: "If there's anything you want, John, ask me," and then, turning to me, she said: "You may go now, Desmond. I shall remain with my husband for the present." I tried several times to get near him after that, but didn't succeed. She was that watchful that I didn't find a chance of speaking to him, but his eyes followed me about the room as if he wanted to tell me something.'

'I wonder what he wanted to say,' said Mary: 'perhaps that he was sorry for turning me out of the house in the way he did, but I didn't blame him for it. I knew that it was all his wife's doing. She

didn't want him to provide for me. I expect she is very wealthy now.'

She hasn't got the Pickersgill diamonds at all events. You know your stepfather owned some very valuable diamonds that came into the family through an uncle that lived in India. They were reported missing when your stepfather died, and though detectives have been in the house ever since, they had not been found up to the time of my leaving. She had everyone in the house searched, including your humble servant, and all her belongings.'

'What a woman! But I shouldn't be surprised at anything that she would do considering how she treated me,' said Mary.

A few days later Mrs. Desmond left for her new place, leaving her address with Mary, and giving her strict orders to write to her in case she needed assistance. But this Mary resolved to do only in the last resort, as the housekeeper would, she reflected, need all her savings for her old age, when she could no longer work.

On the ninth day of her novena, Mary had a letter in answer to an advertisement that she had put in one of the daily papers, which raised her hopes to the highest pitch. It came from an eminent firm of solicitors, requesting her to call that very evening, and mentioning a salary which was beyond Mary's most replete dreams.

'Surely the answer to my novena,' she exclaimed, and her heart beat high that evening as she set out for Lincoln's Inn Fields—the address given in the letter.

But directly she entered the solicitor's office something in the face of the person who was there to interview her seemed to freeze her hopes.

'I'm very sorry, Miss Derwent,' said he, 'but the position about which we wrote is not vacant after all. Our typist was going out to South Africa, but something has occurred to make her change her mind, and she is remaining with us.'

It was a crushing blow to Mary. Depressed and miserable she again made her way through a drizzle of rain to Berners street. She felt wretchedly lonely, but the first object on which her glance fell as she entered the room was the statue of the Sacred Heart, and her eyes seemed to look at her with such sympathy that she felt comforted. She went towards it and took it in her hands to imprint a kiss upon the feet. But was it her fancy that it was much heavier than she remembered it to be? She held it to the light and examined it all over. Almost immediately she discovered that a hole had been made in the pedestal, and that it had been carefully plastered over again. Expecting something strange to happen, she removed the plaster, when lo! the famous Pickersgill diamonds fell into her lap, and after them a heap of golden coins—her stepfather's legacy to her! Soon she left the dingy room in Berners street for a charming residence of her own, where Mrs. Desmond fills the position of housekeeper, and she often reminds people who hesitate to enter the Church, because of losing their friends or their position, that God is never outdone in generosity, and she tells them how He rewarded her even in this world for the sacrifice which she had made for Him.—*English Messenger.*

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**THE OBLIGATION OF HEARING MASS
ON SUNDAYS AND HOLY DAYS.**

(Continued.)

The great feature of the sanctification of the Catholic Sunday is the Holy Sacrifice of the Mass, and devout attendance at it should ever be the first duty of a good Catholic. A second duty, hardly less important, is to try to understand what the Mass means and to know something about those venerable prayers and ceremonies by which its celebration is accompanied. As showing the anxiety of the Church that her children should follow the ritual of the Mass intelligently, there is a striking passage in the decrees of the Council of Trent: 'That the flock of Christ,' we read, 'may not go hungry nor His little ones seek bread, and there be no one to break it to them, this Holy Synod commands all pastors and those who have the care of souls, frequently to explain, during Mass itself, portions of what the priest reads in the Mass, and at other times (and that especially on Sundays and festivals) to preach on some mystery of this holy Sacrifice' (Session xxii. chap. 8). What is here said to pastors of souls holds in its own way for parents in regard to their children. Parents should make every effort to teach their little ones as much as possible about this greatest of mysteries: if the children come to understand the Mass, they will love it also. (Much useful information will be found in a leaflet of the Catholic Truth Society: 'What are they doing at the Altar,' and in Cardinal Vaughan's little book, *On the Holy Mass*).

The sanctification of a parish would be quickly effected if men and women came to love the Mass and to live in its presence. 'The reason is,' writes Dr. Hedley, 'that from the Divine Victim there comes to a sincere worshipper a mighty impulse and grace which turns his heart to his Maker and fills him with the horror of sin; that in the Mass he receives a supernatural light to see the value of his immortal soul and the nearness of eternity; and that in the power of Him Who is immolated there he carries away a supernatural strength to enable him to stand firm against temptation.'

In conclusion, we may quote Cardinal Newman's moving description in *Loss and Gain*: 'To me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Mass for ever, and not be tired. It is not a mere form of words—it is a great action, the greatest action that can be on earth. It is, not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before Whom angels bow and devils tremble. This is that awful event which is the scope, and the interpretation, of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on, as if impatient to fulfil their mission. Quickly they go, the whole is quick, for they are all parts of one integral action. Quickly they go, for they are awful words of sacrifice, they are a work too great to delay upon, as when it was said in the beginning, "What thou doest, do quickly." Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another: quickly they pass, because as the lightning which shineth from one part of the heaven unto the other, so is the coming of the Son of Man. Quickly they pass, for they are as the words of Moses, when the Lord came down in the cloud, calling on the Name of the Lord as He passed by, "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." And as Moses

on the mountain, so we too "make haste and bow our heads to the earth, and adore." So we, all around, each in his place, look out for the great Advent, "waiting for the moving of the water," each in his place, with his own heart, with his own wants, with his own thoughts, with his own intentions, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation; not painfully and hopelessly, following a hard form of prayer from beginning to end, but, like a concert of musical instruments, each different, but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple labourers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving, there are innocent maidens, and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great action is the measure and the scope of it.'

Mr. William Patrick Fennell, ex-pupil of the Hawera Convent School, and now of Mr. O'Dea's law office, was successful at the recent University examination in completing Matriculation and Solicitor's General Knowledge.

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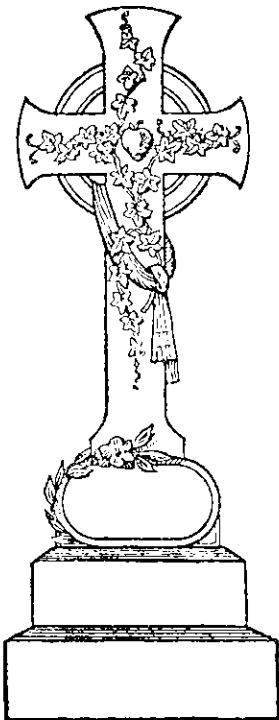
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IMPOSING GATHERING OF VOLUNTEERS.

IRELAND'S DUTY IN THE WAR.

The largest review of National Volunteers yet held in Ireland took place on Sunday, December 20, at Limerick, when Mr. John Redmond, M.P., inspected a body of 14,000 well-equipped citizen soldiers, drawn from all parts of Munster (says the *Irish News*). Such a muster as that witnessed in the historic city on the Shannon demonstrated that the strength of the Volunteer movement in the South is being well maintained, notwithstanding the fact that a high percentage of the men of military age there are now attached to the regular forces, and despite the perverse influence, sought to be exercised by cranks and faddists in various parts of Ireland, against the development and spread of the organisation. That the sound common sense of the people, both in the agricultural and urban communities is solidly behind the policy of a well-administered, well-equipped, and well-manned Volunteer army, representative of the majority of the people of Ireland, was distinctively evidenced in the character, as well as the numbers, of the force which marched past the Irish Leader on Sunday, while the whole tone and temper of the monster public demonstration following on the review was a revelation of Irish sentiment existing on the issues involved in the present war. There could be no doubt about the intensity and earnestness with which the great gathering endorsed the views so finely and tellingly expressed by Mr. Redmond in a notable address.

Practically every corps of the National Volunteers in Munster was represented, a first class performance in 'mobilisation' of itself, having regard to the great difficulties involved by the distances to be covered from the more outlying portions of the province, whose divisional forces were consequently hampered in sending full complement on a Sunday morning. Considering the immense area to be covered, the assemblage of such a

Large Body of Volunteers

was truly remarkable, especially as it was representative in the very widest sense. Waterford on the one side, and Kerry and Clare on the other sent their Volunteers to join the ranks with those from Cork, Limerick, and Tipperary in a truly inspiring parade of military efficiency. The review took place at the Greenpark Racecourse, which provided an excellent parade ground, special arrangements having been made there for the occasion, and the march past took place in front of the Grand Stand. Advantage was taken of the Irish Leader's presence to present colors to the Limerick City Regiment, provided by the ladies of the Limerick Volunteers' Association; and after this picturesque ceremony came the general demonstration. This was held on another portion of the racecourse, and was attended by scenes of enthusiasm such as even Limerick, with its long record of famous National gatherings, has seldom witnessed. The Trade Guilds of Limerick, in addition to political, social, and athletic organisations connected with the famous borough, united in making this a most impressive display, so far as the city itself was concerned, and when it is remembered that the public bodies of every county in the Southern Province were also joined in paying tribute to the Irish Leader, some idea of the extent and significance of the assemblage may be obtained. From a spectacular point of view, the display was highly effective, and the music provided by over one hundred fine bands was a splendidly-spirited accompaniment to the day's memorable proceedings.

Addresses and Procession.

In the early part of the day, Mr. John Redmond was made the recipient of addresses of welcome, all of which expressed absolute loyalty to his leadership, from the public bodies and organisations represented. Sub-

sequently the Irish Leader left the city for Greenpark, accompanied by an imposing procession.

Though the morning was very wintry and snow fell, the afternoon proved delightfully fine, and both the parade through the city and the muster on the racecourse were witnessed to the best advantage by a great assemblage of the general public, including many military officers. The gathering which thronged the grand stand at the racecourse included members of the local aristocracy, while public men from every part of Munster were to be seen. The Volunteers were in great proportion armed, and all were smartly uniformed, and detachments of well mounted men 'kept the route' and also rode in the procession.

The operation of bringing the vast body into the required formations was carried out without a hitch by mounted officers, and when subsequently Mr. Redmond and Colonel Moore, C.B., accompanied by Captain the Hon. Fitzroy Hemphill, and a staff drawn from the officers of the Dublin National Volunteers, made an inspection of the ranks, the men were drawn up with military precision. After the impressive ceremony of the blessing and the presentation of colors, the review concluded, and an immense meeting was held on the hill overlooking the course, where a splendid platform had been erected.

THE IRISH LEADER'S SPEECH

THE DUTIES AND RESPONSIBILITIES OF IRELAND.

Mr. John E. Redmond, on rising to speak, was received with enthusiastic and prolonged cheering. He said, people of Munster, it is quite impossible for me to put into words the impression created upon my mind by this vast gathering to-day. Its vastness, its enthusiasm, its order and discipline, and its spirit of complete confidence are proof conclusive that the people of Munster fully realise the position of triumphant power in which the national cause of Ireland stands at this moment. They realise that the Union is dead. They realise that Ireland has at long last won a free constitution, a better and freer constitution than that which Grattan won for Ireland in 1782. They know further, none know better than the men of Munster, they know the machinery whereby that struggle has been brought to success, they know the men who made that machine, they know the men who worked that machine against all odds, against abuse and calumny, in fair weather and in foul, and who have brought the cause to victory. Therefore this great gathering means to me the unity of Munster. It means to me the confidence of Munster, it means to me the determination of the people of Munster to stand by the men who have brought their cause to victory. Fellow-countrymen, we have won the victory, but do not let Ireland forget that we have still a period of anxiety before us through which we must preserve unbroken our unity as a party and our national organisation if we are to reap fully

The Fruits of Victory.

An interval of several months must elapse before the new Irish Government and the new Irish Parliament come into being. My hope and my fervent prayer is that that interval will witness a softening of animosities, a gradual disappearance of class and sectarian hatreds, a growing sense of responsibility and of the spirit of citizenship which will fit us for the grave and glorious task which lies before us in the immediate future. Fellow-countrymen, I beg to-day of the Irish people to take a really serious view of the position in which we stand. The old order has changed, the old era is ended, and to-day we are witnessing the re-birth of Ireland. We have been very apt in the past to attribute and, in the main, rightly to attribute to the carelessness, sometimes to the malice, oftener to the ignorance, of the English Government all the ills of Ireland—our poverty, our depopulation, our misery, our dissensions,

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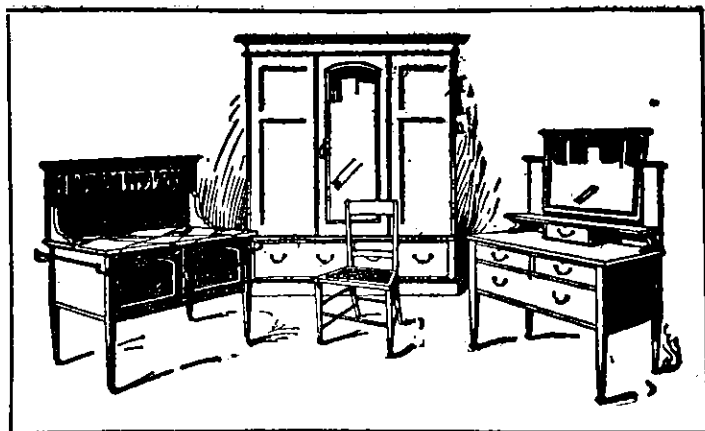
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and even our religious discords. But let the Irish people realise this—that excuse for Irish misery can exist no longer. From now on the British Government will not be responsible. The responsibility will rest with ourselves. We have been fond of boasting through long generations that we were capable of self-government. Irishmen, the test has come. In heaven's name, let the Irish Nation realise fully

The Gravity of the New Responsibility that has come home to them. This is not the time for personal or local dissensions. This is not the time for mere party bitterness or sectarian rancor or political selfishness. We stand at the most solemn moment in the whole history of our country; and I say here to-day that the interest of Ireland as a whole must over-ride every other consideration if, indeed, we are to behave as sane men worthy of freedom. The claim has recently been made that because the victory has been won the machinery and the organisation that won the victory should now be discarded. I say a greater piece of political insanity was never suggested. The discipline and the unity of the Irish Party, the discipline and the unity of the National Organisation—that is the United Irish League—were never as necessary as they will be in the interval between now and the assembling of the Irish Parliament, and if that interval is not to be turned into a period of dissension, confusion, and chaos, with every local and personal issue bitterly contested to the grave injury of Ireland—if this is not to happen, then the power of the National Organisation must be maintained. Attacks have recently been made upon the system of holding conventions for the selection of Nationalist candidates, so as to prevent purely personal and local issues interfering with the progress of the National cause. I say here to-day that no part of the National Organisation is so essential as this system of conventions. Of course if a constituency is not organised, if the representative men are so apathetic that they do not care to send delegates, if the clergy think it consistent with their duty not to attend the convention, then possibly the convention in such a case might be an unrepresentative one, but even then I say such a convention is better than none at all. The conventions, after all, remember, are a purely democratic piece of organisation. What would be thought of me if to-morrow I abandoned conventions and I went back to the old system of the time before conventions were established, and if I took upon my shoulders as Leader of the Nationalist Party the responsibility which Parnell took upon his shoulders before he was able to establish conventions? What would be thought of me if under these circumstances I abandoned conventions and myself nominated candidates for the various constituencies? No, when our Parliament is in actual being the whole face of politics will be changed. The present parties will naturally and certainly disappear. The present organisation will cease to exist, having done its work, but until that day comes, I say that any attempt to undermine the authority of the National Organisation, either by flouting the National leaders or by discrediting the system of Conventions is an act of absolute political folly, and almost a treason to Ireland. Now, fellow-countrymen, I have to announce that in the course of the next few weeks special meetings will be held of every divisional executive of the United Irish League in Ireland in order to perfect its organisation for the coming year, and so as to make sure that in any conventions which may have to be held in the immediate future, these conventions will be fully representative of the people. I have further to declare that, so far from abandoning the system of conventions, we will stand by that system. We will support the decisions of the conventions, and we will support these decisions with the full strength of the National Organisation and the National Party. Now, people of Munster, Mr. Redmond continued, every day that passes makes it clearer and more certain that the attitude adopted by your leaders

WITH REFERENCE TO THE WAR

is the attitude of the Irish nation. There are three reasons why that attitude is absolutely necessary. The

first is, that it is the only attitude consistent with the National honor of Ireland. I have been accused of propounding new policies and of making new declarations and departures. I have done nothing of the kind. I have made no new departures; I have announced no new policy. The policy which I announced in the name of Ireland was the policy of O'Connell, it was the policy of Butt, it was the policy of Parnell. Each one of these men declared with the approval of Ireland, in Parliament and out of Parliament, that in the concession of Home Rule to this country Ireland was willing to close the old chapter of wrong and of hatred, and to make a treaty of peace with England. If these men were lying, then the whole Home Rule claim for a century past has been in itself a lie and a fraud, and the whole Irish nation would be proved to have been engaged in a system of lying, trickery, and dishonor. I assert here to-day that since the great National Conference in the Rotunda under Butt in 1873 down to this very moment every Irish leader in this movement has declared over and over again what I declared in the House of Commons; and what I declare here to-day is the national policy of Ireland. What did Parnell say: 'If Home Rule,' he said, 'be carried into law, the Irish people will cheerfully accept all the duties and responsibilities assigned to them and will justly value the position they have won in the Imperial system.' And what, asked Mr. Redmond, was

My Particular Mandate

at the great convention held when the Home Rule Bill was introduced? The following resolution was unanimously and enthusiastically passed—

'That we welcome the Government of Ireland Bill as an honest and generous attempt to settle the long and disastrous quarrel between the British and Irish nations; that this National Convention of the Irish people decided to accept the Bill in the spirit in which it is offered; and we hereby declare our solemn conviction that the passage of this Bill into law will bind the people of Ireland to the people of Great Britain by a union infinitely closer than that which now exists, and by so doing will add immeasurably to the strength of the Empire.'

Well, that Home Rule Bill has passed into law. It is the Bill which we said we would accept as a treaty of peace; and if now, because England is supposed to be in danger, we had seized this moment to attempt to stab her in the back, and if now, when the test for men's souls has come, we went back on our pledges and promises for the last century, then I say we would inflict a deadly blow upon the honor of Ireland in the eyes of the whole world, and I personally—I, the man who was specially and particularly charged and commissioned in the name of Ireland in the most solemn way to give that assurance and promise to England—I, who, in pursuance of that campaign, did give that pledge on scores of occasions in the House of Commons and on hundreds of platforms throughout the country, with the consent and the approval of the whole National Party in Ireland—I personally would not have remained one single hour in public life

If Ireland Had Adopted so Dishonorable an Attitude as suggested by some people to-day. My position is this, the Home Rule Bill, the Home Rule Act, the Home Rule settlement is not, to use the Kaiser's words, 'a scrap of paper' to be torn up. This is a solemn treaty made between the people of Great Britain and the people of Ireland. I say that Ireland would cover herself with dishonor if, because danger looms on the horizon in England, she went back on her promise and her pledge. Now, the second reason I have to give is this, the merits of this war, our duty towards Belgium, our duty towards the other small nations of the world. Believe me the existence of the small nations of the world is at stake in this war. It is not a question of the fate of Belgium, or Serbia, or of Poland only. If Germany wins this war it would mean the end inevitably of the independence of Holland, of Denmark, and of Switzerland, and probably of every small nation in Europe. I ask is there to-day an Irishman living on

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the soil of Ireland who when reading of the destruction of the churches and cathedrals in Belgium and in France, who on reading of the butchery of the peaceful villagers, in reading of the ruins of convents, and of the murders of priests and of nuns—is there an Irishman who, when reading those things, is not proud of the fact that there are Irishmen at the front endeavoring to maintain right and justice and to punish these crimes. And I ask further, is there any Irishman living whose cheek would not burn with shame if it could be truly said of his country—Ireland—Ireland, the cradle of the fighting race—that it could be said of her that either from the base cowardice of her sons or from the ridiculous pretext of race hatred of England, or any other cause, that Ireland as a nation remained peacefully at home and allowed other men, by the risk of their lives, to save her from the fate of Belgium? I ask, further, is there a Catholic Irishman who would not blush with shame if it could be said that the only Irishmen who came to the succor of the friendly Catholic nation of Belgium were Orange Volunteers from Ulster? Happily, fellow-countrymen, there is no such danger. At this moment Ireland has 150,000 men of Irish birth with the colors. The Irish Brigade which, I believe, is destined to rival the glory of the old Irish Brigade, is rapidly filling up, and when the war is over, when the small nations of Europe are vindicated, when Belgium is revenged, when Prussian militarism is dead, then Ireland will be able to boast that in proportion to her means and, I believe, more than in proportion to her means, she has borne manfully.

Her Share in this Great Struggle.

and has once again vindicated the valor of her sons. Now, the third reason I give you is one on a lower plain altogether. It is summed up in the word 'Policy'; and I properly and designedly put that last. Still, it is a consideration to which no wise man can shut his eyes; and I put it to you that if, when the war is over, it can be truthfully said that whereas the Volunteers from Ulster had done their duty and borne their share, and in the South and West of Ireland had refused, I ask you what do you think the effect of that would be when we come, as we must, I suppose some day soon to the consideration of the Amending Bill. I do not press that argument too far, but it is right that I should point it out. I say as sensible men, as fair men, put yourselves for a moment in the position of Englishmen. I care not whether they be opponents of Home Rule or friends of Home Rule in the past, what would you do if it was proved to you that Ireland had broken faith, that Ireland had refused to do her duty, and that the only men in Ireland who had done their duty were the Ulster Volunteers? You know very well what any ordinary man would do and say under these circumstances. He would say, 'I'll stand by the men who stood by me.' I say therefore to you that there are three unanswerable grounds for the attitude that we have taken up, and that the Irish Nation has endorsed—first, the reason of honor, second the reason of justice, and third and last in importance, the reason of policy. Fellow-countrymen, you have done a good day's work here to-day in Limerick, and your Volunteer display was to me amazing in its size and in its efficiency. People say, some enemies of ours say, that these Volunteers, while they will parade at home in safety, will not do their duty where there is risk. It is a lie. On the 1st November last—these are the Government figures supplied to me—

16,442 Enrolled Members of the Irish Volunteers were with the colors. And, as you know, since then large numbers have joined. Now you know—every fair man knows—that the proportion who can join is comparatively small to the whole body. What I would say to those who cannot join is, that they can do a good work here at home in preparing themselves to be, what I hope some day they will be, efficient for home defence. I cannot for the life of me understand why it is that the Government and the War Office are so chary about giving assistance and instruction and help to turn these Volunteers into an effective—so far as they have to remain at home—into an efficient home

defence, when I see them doing exactly what I suggest they should do here over in England, and when they must know the magnificent material that is here at their hands for the purpose. You have done a good day's work for Ireland by your presence here to-day. You have proved your fidelity to your solemn undertakings. You have proved your loyalty to your leaders, and I say to you, deep down in my heart, I believe that future generations in a free and prosperous Ireland will look back with pride and gratitude at the spontaneous loyalty, fidelity, and courage of the people of Munster.

A resolution of confidence in Mr. Redmond was carried with acclamation, on the motion of Mr. W. R. Gubbins, chairman Limerick County Council, seconded by Mr. P. E. Burke, J.P.

The Right Rev. Monsignor Ryan, Tipperary, and Alderman Joyce, M.P., having also spoken, the meeting concluded.

There are three eminent personages who linger on in old age, having had more than an average share of sorrow and misfortune. The Emperor Francis Joseph of Austria, now in his 87th year, is tottering on the brink of the grave, and yet he may live to see the last of his empire, which can hardly escape disruption. The ex-Empress of the French, Eugenie, still lingers on in her English home, though the friends and greatness of her youth have long since passed away. A more pathetic figure is that of Charlotte, who lost her senses when her husband, Maximilian, was executed by his Mexican subjects nearly half a century ago.

The Hon. John Meagher, M.L.C., K.C.S.G., who is now in his 79th year, returned recently to Australia after spending twelve months in Europe. Mr. Meagher's primary object in undertaking the trip was that he might be present at the opening of the Irish Parliament. In this he was disappointed owing to the outbreak of the war. It is his intention, however, to visit Ireland again when this long-expected ceremony takes place.

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Intercolonial

The Rev. Father Donnelly, who has been removed to Temora, was made a presentation at June.

The Very Rev. Dean Tobin, of Glen Innes, late of Armidale and Inverness, has been created a Monsignor. The new Monsignor's friends in Armidale have heartily congratulated him on his appointment.

The Right Rev. Monsignor O'Haran, Rev. Father W. Barry, Rev. Father Rohan (Pymble), and Rev. Father J. J. O'Driscoll leave Sydney on February 22 by the Japanese boat for a trip abroad.

Prior to his departure from Pambula, the parishioners presented the Rev. Father P. Kenny, who has succeeded the late Rev. Father R. Condon at Campsie, with a purse of sovereigns and a handsome illuminated address.

The Very Rev. Father M. J. O'Reilly, C.M., president of St. Stanislaus' College, Bathurst, is to be succeeded by the Rev. Father Cullen, C.M., a grand-nephew of Cardinal Cullen. He is at present rector of Castleknock, Dublin.

His Excellency Judge Murray, Lieutenant-Governor of Papua, volunteered for service at the front in any capacity. The Federal Government, however, will not allow him to go, believing that he can be of more service where he is. Judge Murray served with distinction in the South African War.

In the person of Rev. Father James Grace, one of the most respected priests of the archdiocese of Sydney passed away recently. The deceased priest was a native of Kilkenny, and made his studies for the sacred ministry in Rome. For a few years there he was a class-fellow of his Grace Archbishop Kelly. Coming to Sydney, Father Grace was appointed to various important parochial districts, and at the time of his death he was pastor of Granville.

Writing in the *Kilkenny Journal*, the Very Rev. W. Canon Healy, P.P., of Johnstown, expresses sincere gratitude to his Lordship Dr. Phelan, Bishop of Sale, for his generous gift—a beautiful monstrance to his native parish of Johnstown. Father Healy adds: 'When Dr. Phelan was home here on holidays in 1906 he intimated to me that he wished to make a gift to my church in memory of his deceased friends. We agreed on the Holy Water Font to be erected inside the front door, and he left the design and cash entirely in my hands.'

His Lordship Bishop Dunne, in the course of an address at the annual synod, said: 'This may be a suitable opportunity of referring to Father O'Reilly's early departure from Australia. I say from Australia, because his fruitful labors were not confined to State, "province," or diocese—they were like his great zeal and ability, continental. During the 12 years that he called Bathurst his home, every village, town, and parish within the diocese benefited largely by his learning and labors. Always at the call of Bishop and priests, he spared himself in nothing where his inspiring presence and admirable assistance could be of service. During his presidency of our college, St. Stanislaus' has undergone a mighty change in fame and form, and few of the old patrons would recognise, in the now noble appearance of our premier educational establishment of the West, the modest structure of former times, with many deficiencies. True, he was well assisted by most competent fellow laborers, but he was himself the soul of the brilliant and most efficient management. The fine building on the crest of the hill will miss his princely form, his rare eloquence, his cheerful encouragement, his marvellous educational ability, and his genuine patriotism. Doubtless Australia's loss is Ireland's gain, but few can blame him for desiring to give his still vigorous life and masterful attainments to the service of his own country. In wishing him God speed, we will earnestly pray that his future may be worthy of his Australian life, and that his many admirers and friends will often hear great and good things of him.'

PUBLICATIONS

Round About Home: Irish Scenes and Memories. By Rev. P. J. Carroll, C.S.C. Ave Maria Press, U.S.A. 1 dollar net. 234 pp.

There are few readers, we think, who would not derive great pleasure and profit from this book of Father Carroll's. He seems to have caught the very spirit of rustic Ireland, elusive as it is, and to have given it tangible shape in these little sketches. Those who know the old sod cannot but read with delight these memories of the life which will be familiar to them, the life of the country districts of Ireland a quarter of a century ago. Their descendants who have not forgotten the Irish blood in their veins, and who wish to know what life was like among their forefathers, they, too, will read these pages with sympathetic enjoyment. And for others, the gallery of sketches forms a valuable and most attractive picture of Irish life, a picture which should do much good in supplanting the too-popular travesties of the Irish character spoken of by the author himself in the following terms: 'One wishes there was some sort of Literary Holy Office to order burned some two dozen or so books on Irish life and character. One would dance with blessed gleo round the funeral pyre.' These little essays are so simple both in substance and in narrative style, that the reader wonders whether their charm actually lies in absolutely unstudied simplicity, or whether the author is the fortunate possessor of the 'ars celare artem.' Little bits of description here and there, almost perfect in their finish and charm, seem to point to the latter conclusion, bits like this: 'Here and there a star began to peep, the advanced-guard of the great army that very soon would encamp on the wide acres of the sky.' Father Carroll's asides on the history of Ireland and the character of her people are always original and well worth listening to, and he is generously gifted with both pathos and humor. His characters are all human and convincing: they have their little frailties, but in them all, and through all the varied circumstances of their obscure lives, he makes us see the intense faith and the spirituality of mind, as well as the gentle kindness, which distinguish the Irish peasant.

The Secret of Pocumoke. By Mary T. Waggaman. Ave Maria Press. 75 cents retail. 270 pp.

Like all the stories of this delightful American authoress, this little book is at once suitable for children and for their elders. Indeed, it would be a precocious child who would appreciate at its true worth the singular freshness and originality which pervades the story of the lovable little girl who brightens the lives of all around her. 'Pat' is the most fascinating of heroines, and her bright gaiety of heart serves to render all the more attractive her staunch adherence to the Catholic faith in the midst of difficulties and opposition. Would that there were more books like this, in which children are given such a human and attractive character, whose fidelity to principle they can admire, without being repelled by unnatural and priggish speech and bearing. The book is attractively printed and bound, and possesses a taking frontispiece of the little heroine.

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Current Topics

Those German Atrocities

Apparently the suggestion made some time ago by Lord Selborne and commented upon in these columns—that the charges of barbarism and cruelty against the Germans in Belgium and France should be inquired into by a competent and judicial British committee—has been acted upon; and the announcement is now made that a British investigation has been in progress and that as a result a report may be expected in due course. We learn from the *Catholic Times* that the evidence collected is such as has been available in England during the past three or four months, and it has been examined by a number of members of the English Bar. The committee which has been appointed to consider the materials consists of Viscount Bryce, who is the chairman; Sir Frederick Pollock, Sir Edward Clarke, Sir Alfred Hopkinson, Professor H. A. L. Fisher, and Mr. Harold Cox. No one will question that these are men who are eminently qualified to perform the work of sifting the accusations which have been so freely made. It is announced that they will accept no statement that is not thoroughly reliable; and that charges will not be brought forward in the report unless they have been proved up to the hilt. That is as it ought to be. If the horrible stories of German atrocities are inventions or exaggerations, the fact ought to be made known, and the German Army so far vindicated; if on the other hand they are true, the world ought to be made aware of the exact nature of the proposition which the Allies are up against.

Progress by Inches

To the lay mind the ever-recurring announcements that the Allies 'have progressed several hundred yards in the Argonne,' or have captured a farm house or a field that was in possession of the enemy, are apt to become monotonous; and they become monotonous because they appear to the layman as trivial and unimportant and devoid of any real practical significance. According to the experts, however, the fact is far otherwise. The bearing of these apparently trifling incidents on the military situation and the very real value of this continued progress by instalments are explained by 'Eye-Witness,' who reports to the British public on behalf of the Government. After describing, in a recent communication to the English press, the nature of the fortified entrenchments by which the German lines are protected, he adds: 'These measures of defence are only such as are to be expected from troops who are well trained and have ample resources and time. And there are, of course, ways in which these can be overcome. But, where these methods are applied, the rate of advance is necessarily slow, and, when it is reported in laconic terms that ground has been gained at a certain point, topographically the gain may amount to only a few yards. Tactically, on the other hand, the progress implied by even such a small step forward may be important, for a trench, a cluster of trenches, the edge of a wood, a building, a village, or a knoll, may have been reached, the possession of which will facilitate further operations.' A contributor to the *London Chronicle* stresses the same point. 'The German front from the sea to Switzerland,' he writes, 'consists probably of the finest system of fortifications known in history. Every hundred yards of trench that is taken, every small advance, however insignificant it may appear in the bulletin of any particular day, represents months of labor and ingenuity lost by the Germans and a serious breach in their defensive armor.'

'In the Name of Humanity'

The tide of public indignation against President Wilson and his Administration for their complicity in the hideous Mexican outrages is gradually rising in America—as well it might. The amazing thing to us is that American Catholics have been so patient; it would not have surprised us if, after the repeated failure

of written protests, the Catholic manhood of America had demonstrated in some such way as would have forced President Wilson to face the situation. That Catholics are getting tired of the President's fair speeches is made clear by an outspoken utterance of the *Sacred Heart Review*, which raises its voice strongly against his policy of procrastination and do-nothing. 'The *Review* has no politics,' says our contemporary, 'but it can not help feeling that the men in Washington who are ignoring protests against our Government's espousal of the Constitutionalists' cause in Mexico must have a very low estimate of the citizens of Catholic faith who form such a large portion of the Democracy of this country. Mr. Wilson may congratulate himself, and pat himself on the back because this country is at peace with all the world; but this country, as represented by his administration is directly responsible for the awful crimes which have been committed in Mexico, and the memory of these, like the ghost of Banquo, will not down; it will not be hidden by fine phrases. The Catholic citizens see it plainly, and they must keep on protesting until the Government retraces its false step and makes such reparation as is in its power for the wrongs it has done in leaguering itself with blood-stained bandits.'

*

The indignation is not confined to the Catholic citizens, but is now beginning to crystallize and take definite shape amongst non-Catholics also. 'In the name of humanity,' the Boston Central Labor Union adopted resolutions at its meeting on Sunday, December 20, calling upon President Wilson and the members of both branches of Congress to take the necessary action to put an end for all time to the outrages and the indignities being heaped upon religious and defenceless women and girls by the brutal brigands of the armed military and factional mobs in Mexico.

The resolutions, which were adopted unanimously, were as follows:

'Whereas, The information received through the press and other sources from Mexico relative to the outrages by the armed military upon defenceless women and young girls fills us with horror and makes our blood boil within us at the indignities the religious and peaceful residents of that country have been subjected to;

'Whereas, Every liberty-loving citizen, no matter what color, nationality or creed, holds as the highest and most valued possession the right to worship his Creator according to his conscience, and any and every effort to restrict such worship calls for a vehement protest;

'Whereas, The entering of convents by the mad and infuriated mobs under guise of the military, the outraging of the inmates, whose lives were dedicated to Almighty God in working for His people, the sacrilegious orgy which attended the pillaging of the places of worship, the insults and assaults heaped upon the clergy and their followers are so harrowing and brutal that, even in the most callous person, every instinct of manhood is aroused and calls for a vehement protest against these barbarities; therefore be it

'Resolved, That we, in meeting assembled, respectfully call upon President Woodrow Wilson to protest, in the name of humanity and freedom of worship, against such outrages and indignities; and be it further

'Resolved, That we call upon our members of Congress to take this matter up with President Wilson to the end that such outrages will cease for all time.'

The Boston Labor Union deserves credit for thus initiating an agitation which, it may be hoped, may shame President Wilson into doing his duty.

More 'Tipperarys'

It was inevitable that 'Tipperary'—with its silly words but haunting and now all-pervading melody—should be freely parodied. The French have, of course, their own version; and a very neat version it is. Scotland, too, has caught the infection; and if its 'Tipperary' lines are somewhat guttural, they are at least pithy and expressive. It appears that a Presbyterian

minister, the Rev. W. Parton Shinton, has been holding a weekly series of concerts for the detachments of Argyll and Sutherland Highlanders quartered in a camp in the barrack grounds at Gravesend. Mr. Parton Shinton frequently sings at these concerts. 'His Scottish translation of the chorus of "Tipperary" was received with enthusiasm,' says the *Presbyterian Record*. Here it is:—

'It's a lang way tae Auchtermuchty,
It's a lang way tae Perth,
It's a lang way tae get tae anywhere,
Frae anywhere else on airth.
Guid-bye tae Ballachulish,
Farewell but an' ben,
It's a lang, lang way tae Auchtermuchty,
But we'll gang back again.

In the United States the Prohibitionists have sung, in somewhat limping measure it must be admitted, of yet another 'long way.'

'It's been a long way to Prohibition,
To the fairest land we know.
It's been a long way to Prohibition,
It's been a long way to go.

'So good-bye to Local Option.
High License we'll not spare.
It's a long, long way to Prohibition,
But we're almost there.

This may be—who knows?—the slogan in New Zealand at the next election.

America and the Rights of Neutrals

The one thing which alone seems able to stir President Wilson into definite action—or, rather, into definite utterance, for it is with him, first and last, little more than a matter of talk—is an interference with America's dollar-earning capacity. It was under this stimulus, it will be remembered, that his Administration roused itself into addressing, some two months ago, a Note of remonstrance to the British Government against Britain's contraband policy. The Note was concerned chiefly with shipments of foodstuffs and copper. The British Government replied with all possible politeness, but did not take the Note at all seriously, and definitely reaffirmed her decision classing foodstuffs and copper as unconditional contraband. That the Note was not to be taken as indicating any sympathy with Germany or antagonism to Britain on the part of the American people is made abundantly clear by an important explanatory telegram published in the *Liverpool Journal of Commerce*, and received by that paper from a trustworthy shipping agent in New York. 'Certain technical reasons,' says the message, 'have rendered it necessary that such a Note should be framed. Any suspicion of warlike feeling against England should be regarded as absurd. Our Government must do their best to keep an equipage of business interests, and President Wilson has been largely influenced in sending this Note from this point of view. There is, however, a strong resentment among the majority of United States citizens against this Note being permitted to indicate any sympathy with Germany. Already President Wilson has lost prestige through not protesting against Germany's outrages of neutral obligations in her attack upon Belgium. If he permits the present Note to cause heated feeling he is likely to become the object of great political opposition throughout the States, and especially in New York. It is realised that he has given way to great pressure.'

If President Wilson has 'lost prestige' in America through not protesting against Germany's violation of neutral rights in the case of Belgium, it may safely be asserted that his reputation has suffered still more severely in all the other English-speaking countries. Responsible parties are not in a position to speak freely; but a significant hint as to the feeling prevailing in English official circles is furnished by a recent action

of Lord Fisher, Britain's First Sea Lord. Having been asked by the United Press of America to send a Christmas message to the United States, Lord Fisher replied: 'Lord Fisher has to say (he is compelled to say) that the hope and good cheer that the Christmas spirit may bring humanity almost solely depends upon a hundred million of Christian men and women in America realising what "neutrality" means. "That word (neutrality) comes frozen on the frozen spray," so ask them, these hundred millions in the United States, to read William Watson's poem, herewith, to America concerning England.' Watson's poem is as follows:—

TO AMERICA.

Art thou her child, born in the proud midday
Of her large soul's abundance and excess:
Her daughter and her mightiest heritress,
Dowered with her thoughts and lit on thy great way
By her great lamps that shine and fail not? Yea!
And at this thunderous hour of struggle and stress,
Hither across the ocean wilderness,
What word comes frozen on the frozen spray?
Neutrality! The tiger from his den
Springs at thy mother's throat, and canst thou now
Watch with a stranger's gaze? So be it then.
Thy loss is more than hers: for, bruised and torn,
She shall yet live without thine aid, and thou
Without the crown divine thou might'st have worn.

The last two lines are underlined in the First Sea Lord's statement.

If the poets can be taken as the mouthpiece of the peoples, Mr. Watson's sentiments are not without a sympathetic response in the hearts of many Americans. America's reply has been voiced in the following verses by John Ernest Warren, librarian of the Dramatists' Club at New York:—

TO MOTHER ENGLAND.

Thy noble scorn, thy sad Cassandra sigh
'So be it, then', have struck us to the heart,
And flung the wide gates of our souls apart
To let our eagles, screaming, to thee fly
Upon the day that thou shalt to them cry:
'Come! help thy Mother, ere barbaric art
Flouts with blood our temples and each mart,
And all our babes and virgins crucify!
No traitor to Humanity can make
Us traitors to Humanity and thee,
O Mother England! cradle of our race!
God will not permit us to forsake
The great souls warring for our liberty,
And then to hope, one day, to see His face!

GENERAL OF THE JESUITS

A GERMAN POLE ELECTED.

A Rome message states that Very Rev. Father Lebochowski, a German Pole, has been elected General of the Jesuits. Strenuous efforts were made to defeat the French candidate, who was the favorite. The decision rested with the Spanish vote, which, owing to the German position, suggested Father Lebochowski as a compromise.

THE APOSTOLIC DELEGATE

A cable message from Sydney, under date February 11, states that the reception accorded Monsignor Cerretti, the newly appointed Apostolic Delegate, was the largest and most imposing Catholic ceremony ever held in Australia. A flotilla of ferry boats escorted the Delegate across the harbor, bands playing, crowds cheering, and bells pealing. Crowds lined the route to St. Mary's Cathedral, where an impressive official ceremony was held.

LENTEN PASTORAL

DIOCESE OF CHRISTCHURCH

JOHN JOSEPH

By the Grace of God and favor of the Apostolic See,
BISHOP OF CHRISTCHURCH

TO THE CLERGY, SECULAR AND REGULAR AND FAITHFUL
OF THE SAID DIOCESE, HEALTH AND BENEDICTION
IN THE LORD.

Dearly Beloved Brethren and Children in Jesus Christ:

God alone knows all that we, in New Zealand, owe to our Religious Orders. We know that without their powerful co-operation we could never do the noble work it is our glory and our duty to perform in the great task of education. Do we realise our indebtedness to the zeal and devotedness of the Marist Fathers and the Brothers of the Little Company of Mary? How often do we think of acknowledging our gratefulness to the Ladies of the Sacred Heart, the Sisters of the Mission, the Sisters of Mercy, and the Sisters of St. Joseph? Without their powerful help, their daily and hourly sacrifice and painstaking ability, could we ever maintain our schools in the efficient state to which they have attained under their untiring efforts? These efforts have been duly recognised by the Government inspectors, who visit and make their examination year after year.

Men marvel at the wonders wrought by our devoted Sisters and Brothers in every age and land. Can we not explain the principle underlying their praiseworthy conduct? Is it not to be found in the strength springing from the love wherewith they have vowed their lives to their thorn-crowned Head, love for our Lord and Saviour Jesus Christ for His own sake, and love of immortal souls for the sake of Christ Jesus? This, and this alone, explains the life of abnegation, zeal, and perseverance in the arduous work of teaching.

During the earthly career of our Divine Lord it was hurled at Him as a reproach that He singled out little children and sinners as the recipients of His fondest favors. He seemed to prefer the company of sinners, leaving the ninety-nine just to go after the strayed sheep, which, when found, He carried in triumph, declaring that 'there is more joy in heaven over one sinner doing penance than ninety-nine just' (St. Matt. xviii., 13).

The Daughters of the Good Shepherd share the love of their heavenly Spouse for those who are treated as 'outcasts of society.' For seven and twenty years the work done by the Sisters of the Good Shepherd is fully known to God and His Angels.

From the day whereon it was our privilege to transfer them from St. Mary's, their temporary home, to their present noble establishment at Mount Magdala they have admitted to their Institute 997, whom they have brought back to the knowledge and love of God, whose sorrows they have soothed, many of whose paths they have made straight, whilst the tottering steps of the unsteady they have steadied. They have helped to prepare for their eternity 13, who, without them, might have appeared before the throne of the Almighty without having had time to say, 'Lord, have mercy upon me, a sinner.' Fifteen inmates over the age of 25 years in Christchurch, 22 from 20 to 25; 18 from 15 to 20; 40 from 10 to 15; 30 from 5 to 10; whilst their total number at present is 186. Is there a more angelic, more God-like work in the Church than that of the Sisters of the Good Shepherd at Mount Magdala? Humanly speaking, there is naught that is attractive in their ministry. All is purely superhuman therein. All is based on the love of God and the love of poor sinners! As of old, He allowed sinners to approach Him, assuring us that it was to call them to Himself that He came from the heights of Heaven to them, giving the lovely invitation, 'Come to Me all ye that are weary and heavy laden and I will refresh you.'

What a consolation for the truly Christian soul to know that they have it within their power to co-operate in the divine work of saving souls! What a consolation to know that without our aid there are not a few whose conversion is morally impossible! The world will neither harbor nor encourage them, nor even bear with them. There is nothing for them but sin and sadness, shame and disgrace. How great are the efforts required for the conversion of such! And, once converted, how is their perseverance to be ensured when the moral sense has been dulled, when the religious fences of virtue have been broken down, when the very intellect and the will are weakened by a fatal familiarity with evil? Never did the salvation of such souls more depend on you than at present, dearly beloved Children in Christ Jesus. The Nuns of Mount Magdala are sorely in need of more accommodation for their 'dear children.' They only ask you to help them to enlarge the enclosure for those who are seeking admission therein. You will not refuse this service to your Divine Master. You will not close the door to the poor penitent, who asks only a retreat wherein the world may not enter, and where she may weep for her sins to the last hour of her life. Oh, Brethren, could you but see the fruits of such charity, you would see the once most loathsome of earth bearing fruit the fairest and most lovely! For what is there fairer or more beautiful than humble repentance? Does it not possess a charm unknown even to innocence? Could you penetrate within their hallowed walls, and witness all the generous love, the sweet humility, the heartfelt gratitude of the poor converted sinners! Could you witness the fervor of their prayers; could you witness the tremulous accent wherewith they sing forth the Divine praises; could you see them prostrate in adoration, sinking to the earth in tenderness and reverence when admitted week after week to receive the Body and Blood of their forgiving Saviour, and then recall the time when that tongue was once more familiar with blasphemy, those lips once belching forth horrid oaths and lewd profanity, that these converted creatures who once rolled in the delirium of drink through the streets, then you would acknowledge the Divine power of the religion of the great Good Shepherd, and you would bless and thank God for having in His merciful goodness chosen you to be with the Sisters of the Good Shepherd in this Divine work, the instruments of His mercy.

If you have the greater glory of God, your own salvation, and the good of immortal souls at heart, then be merciful towards those who are so dear to the heart of Christ Jesus.

What shall we say of the bright example, the great sacrifice of the Sisters of Nazareth, who, for the last ten years or more, are doing such noble work in our midst? Truly imitators of the Divine Master, besides nursing and tending the aged and afflicted and incurable, they devote their energies to the training of dear little children, of whom the Divine Master hath said, 'Suffer little children to come unto Me and forbid them not, for such is the kingdom of Heaven.'

It is pleasing for us to know that their brilliant success in this great work has won for them the praise and admiration of the highest in the land as well as the friends and benefactors of those dear children.

Since their coming to the diocese in 1905 the devoted Sisters of Nazareth have received into their home 120 old men, of whom 52 have left and 36 have died; 106 women, of whom 44 have left and 30 departed this life; 300 children have received hospitality from them, 152 of whom were restored to their parents and 7 were prepared for their last home; making in all 526 men, women, and children, 248 who left, and 73 died.

The present numbers are 32 old men, 32 women, and 141 children in all—a grand total of 205. It is very sad to know that the accommodation at Nazareth House is far too inadequate for the daily demands. Had they more room at their disposal they could receive twice the number of inmates, both the aged of each sex and little children.

Is it not a glorious privilege for you to co-operate with the Consecrated Spouses of Christ in preparing those so dear to the Heart of Jesus Christ, to be worthy citizens of time and eternity? To impart to them the knowledge of God their Creator and last end, their supernatural destiny, the secrets of infinite Mercy, the mysteries of faith which it has pleased God to reveal concerning Himself, and which He requires us to know: 'for this,' He says, 'is life eternal that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent' (John xvii., 3). Not by their own, but by the strength of the Most High, can they attain to His end, which is far above the reach of their own natural power. They are here taught to pray, how to pray, and what to pray for. Here they are taught to familiarise themselves with the means of Divine Grace, the mysterious channels through which the Blood of Christ Jesus is poured out into our souls—the Sacraments of God's Church.

Help them to acquire this Knowledge. Then, indeed, you will co-operate with our Blessed Redeemer in the salvation of souls so dear to Him, and secure for yourselves the glorious reward promised to those who shall 'have instructed many unto justice' (Dan. xii., 3).

Let us exhort you, dearly beloved brethren and children in Jesus Christ, to stand by, uphold, and support this noble institution, which is the legitimate pride and glory of our diocese. Let not the blessings of heaven pass away from amongst you, or be lessened by your neglect or remissness. You will hand it down to those who come after you as the most glorious legacy you can bequeath to them and theirs. Let us, in conclusion, remind you that the dear little ones, having received within those hallowed walls the true knowledge of God and the things of God, will expand their minds, enlarge their faculties, become more efficient in whatever their calling in life. Thus placed on the road to honest independence, they will bless you as their benefactors, and breathe a fervent prayer for your temporal and spiritual welfare, the prayer of the grateful heart always heard in the highest heavens. How many of those dear children, kneeling round the altar of the God Who rejoiced their youth, whilst partaking of the Bread of the strong, will earnestly remember those generous souls, by whose bounty they were preserved from sin and taught to live justly and soberly and godly in this world, and to walk in the happy paths of innocence which lead to life everlasting.

Should they, which is not likely, ever forget to pray for you, their benefactors, then their guardian Angels, whose office you will have performed, will take their places and implore for you from the Almighty the reward promised to your charity.

Words fail us wherewith to express our indebtedness to these devoted Sisters. Whilst we had reason to rejoice at their labors—labors which have deservedly won for them the admiration of those who do not belong to our faith—we for a long time felt a great need in our diocese—that of Sisters to pour out their charitable love for the sick and dying.

After long negotiations, we at length obtained that the Sisters of the Little Company of Mary, familiarly known as the Blue Sisters, would undertake to supply this want. Last year the Rev. Mother Xavier, who has made their House in Lewisham, New South Wales, the marvel of Australia, came over with the heroic band of nuns, who have since been at work in Bealey avenue, Christchurch.

By a strange coincidence, we were recently struck down by a trying sickness which necessitated our being advised to become an inmate of their hospital. Though unwilling at first, we at length yielded, and found ample opportunity to watch the self-sacrificing work of the Sisters not only during the day, but during the weary hours of night too. We can now understand why the medical staff are so loud in the praises of the Sisters of the Little Company of Mary. With their seven years' training as medical nurses, their motherly affection for their patients, and close attention to all that the medical men prescribe, we now understand how every one who goes forth from their establishment is so gratefully devoted to them.

Though so well and favorably known and appreciated throughout Australia, they are still unknown to many in New Zealand. Hence it may not be out of place to say a few words of their Order and of its illustrious foundress, Mother Mary Potter, who died 18 months ago, just as she had sanctioned the Christchurch foundation. Seven and thirty years ago Mother Mary was a remarkable woman, gifted with indomitable courage, wonderful pluck, and perseverance, to whom the greatest difficulties were but so many stimulants to renewed efforts. Her motto was to do all for the glory of God and the good of immortal souls so dear to His Sacred Heart. Her mental endowments were of the highest order, and she was endowed with a wonderful power of initiative and organisation. A true lover of discipline, she possessed all those amiable qualities which made her a very mother to her spiritual daughters and an ideal nurse. God had long inspired her with the idea of founding an institute wherein she and her spiritual daughters would minister to our dear Lord in the person of the sick and suffering portion of humanity. It was in the year 1878 that Mother Mary and five earnest and skilful companions received their first habits from Dr. Bagshawe, then Bishop of Nottingham, under whose sanction the Order was founded. From that small beginning marvellous results now seen in the nursing world developed.

THE NURSING SISTERS IN ROME.

A little later, in 1885, Mother Mary and two companions left England for Rome.

They were most graciously received by Leo XIII., who gave his blessing to the undertaking and expressed his appreciation of Mother Mary's project and the rules of her community by inviting her to remain to carry on her admirable work in the Eternal City. The hospital she opened on the Celian Hill, close to the Coliseum, became the Mother-House of the Order, and the refuge of Romans and visitors overtaken by sickness in Italy. The thoughts of many travellers of every nationality and rank nursed back to health by the Blue Sisters linger fondly around the beautiful house on the Celian Hill. In 1886, with the approval of its Archbishop, a house was founded in the City of Florence. Another has been founded near the City of Fiesole, in the same neighborhood. On the hillside which rises sharply behind the famous Villa Medici, built on a small platform overlooking the House and grounds, stands this interesting Convent of San Girolamo, where the Nursing Sisters receive convalescents. It is on the old road to Fiesole, the venerable Etruscan City, and from the terrace on the extreme left of the convent there is one of the grandest views of the City of Florence.

DEVELOPMENT IN AUSTRALIA.

In 1885, six Sisters of the Little Company of Mary, now growing in numerical strength, with each member trained scientifically for the arduous work of nursing in all its branches, embarked for Australia. They set out under the fatherly protection of the late Cardinal Moran, who viewed their noble work with the greatest admiration and sympathy. Later on a hospital and convent were erected at Lewisham suitable for their needs. Ryde was the next place whither their energies were extended. There, at the request of the Cardinal and thanks to the munificence of the late Hon. Thos. Dalton, they were enabled to establish a hospital for the mentally afflicted. A third Australian branch of the Order was opened in Adelaide in 1890.

That Mother Mary's foundation has been appreciated in Australia, is evidenced by the rapid strides made by these three hospitals. Lewisham alone, which supplies the staff for the Christchurch home, amply justifies the hopes and expectations of the wondrous woman raised up by the Almighty to originate the work.

It is recognised by the medical faculty as one of the finest and best equipped hospitals in the world. Thousands and thousands of patients have passed through Lewisham Hospital; most of them have been cured, and those who have not been restored to health, have had their last moments soothed and softened by the kindly attention of the Sisters.

A GOVERNOR TESTIFIES TO THE GREAT WORK DONE BY THE SISTERS.

Sir Gerald Strickland, Governor of New South Wales, in moving the adoption of the report at the 24th annual meeting, May 21, 1912, said: 'I feel that I do not know a tithe of the good work that others are doing in this State. I feel that all of us would be better in mind, at least, if not in body, by studying the self-sacrifice and the skill and devotion to duty of the good Sisters, who are giving health and strength, and happiness within these walls. Going through the institution it is clear that there is an incentive that inspires the working thereof. The Sisters are laboring for higher ideals, and look for their reward, not in this world, but in the next. Here they are serving their Master and making the most of their lives, and an appreciation of this ideal performs a grateful aseptic cure in my mind, as in the minds of all who come in contact with it.'

A celebrated medical man from Home having visited their hospitals says: 'The thing that strikes the visitor very forcibly is the all-round superiority of the Catholic hospital. It would be difficult to exaggerate the general excellence of these institutes and their perfect order and cleanliness: also the brightness and cheerfulness of the wards. Somehow one is apt to think of the Nursing Sister who has renounced the world as perfection, possibly, but a perfection tinged with some degree of austerity. In their wards, at any rate, the perfection is there without the austerity.'

RAPID PROGRESS AT HOME AND ABROAD.

Besides the houses in Australia and New Zealand, the Nursing Sisters have opened branches in several parts of England, in Limerick and Cork in Ireland, in Chicago in the United States, in Africa, and at Buenos Aires, and the Island of Malta. Altogether they have about twenty hospitals and over 500 trained Sisters.

The infant branch of the Congregation at Lewisham, Bealey avenue, Christchurch, has already earned for itself, by the excellency of its equipment and the efficiency of its nursing staff, something of the fame attached to the parent institution at Lewisham.

Dr. Taylor Young, in seconding the resolution for the adoption of the annual report, stated that in his opinion the Nursing Sisters were, as it were, hiding their light under a bushel. If this hospital and the great work it does were more generally known, the Sisters would soon have to be increased considerably. At the late Science Congress, his former Professor of Surgery, who attended, expressed a wish to see the Lewisham Hospital, and he was naturally anxious to hear the opinion of his old teacher. The Professor informed him that he had seen no hospital at Home or abroad better conducted or more up to date. He

further stated that hitherto it was the custom for Australians to visit the old world centres with a view to keeping abreast of the times. In the future he thought it would well repay British practitioners to visit Australian centres as he had done.

What is the secret of their success?

Those who devote themselves in the world to the task of nursing, devote themselves to a noble profession where much kindness, skill, and attention are required. For the Nursing Sisters' faith shows us something more than this. It presents them to us as fulfilling not only a noble profession, but a vocation, aye, a Divine vocation too. How else can we explain the tenderest care given the physical needs even the most humanly revolting of all patients whether Jew or Gentile, Catholic or Protestant, leaving their religious beliefs sacredly alone. Is it not because they behold the image of their Lord and Saviour Jesus Christ in the person of the suffering and afflicted whom they treat with not only motherly affection but with a true religious reverence.

The sufferings and afflictions of poor fallen humanity are the sole claims upon their Christian charity.

Alas! Alas! the Nursing Sisters, like the Sisters of the Good Shepherd and the Sisters of Nazareth, are greatly hampered for want of more accommodation. They are daily obliged to refuse patients because of the lack of room. It would be a noble act of charity to come to their assistance by legacies or otherwise. They propose erecting at once a ward wherein to receive and treat a few who are wholly deprived of means. Let us not forget that our Lord has lovingly promised as done to Himself whatever is done to those who so well represent Him in their afflictions.

In virtue of special faculties received from the Holy See, we hereby grant the following dispensations:—

1st. Permission for flesh meat at dinner only, on all Mondays, Tuesdays, and Thursdays, and also on all Saturdays.

2nd. Lard and dripping may be used at dinner on days of fast and abstinence during Lent, and throughout the year, except on the first and last Wednesdays of Lent and Good Friday.

3rd. Butter, milk, cheese, and eggs are allowed on all days at dinner and collation, with the exception of Ash Wednesday and Good Friday.

4th. Fish and flesh are not allowed at the same meal during Lent.

There is neither fast nor abstinence on Sundays in Lent, nor on March 17.

All who have completed their twenty-first year are bound to fast and abstain, unless excused by the state of their health or the nature of their employment, according to the regulations stated above, and all who have arrived at the use of reason, though not bound to

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in Southland.

fast before the completion of their twenty-first year, are, nevertheless, bound to abstain from the use of flesh meat on the days appointed, unless exempted for a legitimate cause, of which the respective pastors are the judges.

All who have arrived at the years of discretion are bound to go to Communion within Easter time, which in this diocese commences on Ash Wednesday and ends on the Octave of SS. Peter and Paul.

The collection for the Holy Places will take place on Good Friday.

The collection for the Seminary Fund on Whit Sunday, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for the Diocesan Charities will take place on the first Sunday in October, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for Peter's Pence on the Sunday within the Octave of the Feast of SS. Peter and Paul.

N.B.—According to instructions recently received from Rome, the special collection for the Holy Places should be made on Good Friday, or the first available occasion afterwards in every church or chapel where the Holy Sacrifice is offered in the presence of the faithful, and the whole proceeds be immediately forwarded to us.

Given at Christchurch, the Feast of the Commemoration of the Passion of Our Lord and Saviour Jesus Christ, and appointed to be read in its entirety, and afterwards to be placed conspicuously inside all the churches, chapels, and convents of the diocese.

* JOHN JOSEPH GRIMES, S.M.,

Bishop of Christchurch.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 13.

His Grace Archbishop O'Shea returned from the south this morning.

The Very Rev. Dr. Kennedy, rector of St. Patrick's College, was a passenger for the south last evening.

A parade of the men of the third reinforcements, numbering 4000, of whom 400 are Catholics, took place this afternoon at Newtown Park.

The quarterly meeting of the Particular Council of the St. Vincent de Paul Society takes place at St. Patrick's Hall on Sunday, 21st instant.

The Marist Fathers will conduct the missions at St. Anne's (Newtown), St. Patrick's (Kilbirnie), and St. Francis' (Island Bay), commencing on February 24.

The Rev. Father Tynons, S.M., left for Greenmeadows this morning to take up the position of Vice-Rector and Procurator of St. Mary's Seminary. He will be greatly missed by the parishioners of Thorndon. Although not long stationed in the parish, he endeared himself to them by his priestly character and sterling worth. At his express wish no demonstration or gathering was organised in connection with his departure.

The funeral of the late Mr. Wm. O'Hanlon, electrician of the Athenic, took place on Friday afternoon. Mr. O'Hanlon, who leaves a wife and family in England, had to leave the Athenic when she was last in port, and become a patient in the Hospital, where he died as his old ship returned to port, after conveying the troops to Egypt. The officers and men, from the captain down, attended the funeral. The Rev. Father W. J. Peoples, S.M., officiated in the church and at the graveside.—R.I.P.

A parish festival in connection with St. Mary of the Angels' was opened on the tennis courts at the rear of the church on Wednesday afternoon by Lady Ward.

Marquees had been erected for the various stalls, and the interiors had been most effectively draped and decorated for the occasion, while on the tennis courts were placed seats for the spectators, who gathered to view the pretty fancy dancing of some children dressed in Irish costumes.

His Grace Archbishop O'Shea, who with the Very Rev. Father O'Connell welcomed Lady Ward, briefly explained in his introductory speech the needs of the occasion, which was for the purpose of raising money with which to pay off the parish debt, and although the people of Wellington had given liberally to the various causes which had been brought into existence by the war, he was sure they would remember to assist so necessary a work as that on which they were engaged.

Lady Ward then very briefly declared the festival open.

The stalls were in charge of the following:—Altar Society's 'conservatory,' which included home produce, pot plants, and some beautiful fancy work, Mrs. Scott, Mrs. McMurrich, and the Misses Kent, McCusker, and Walker; 'The Bungalow,' Children of Mary's stall (principally fancy work made by the children themselves); lady Hibernian's stall—Misses Blanch Craig, M. Brennan, A. Sheehan, K. Lennihan, Nora Bell, Kathleen Griffin, Gladys Butler, Nita Fuller, B. Delaney, M. Delaney, Frances O'Flaherty, E. Doyle, E. McMahon, D. Moriarty, and Annie Lyons; hon. secretary, Maureen Griffin. St. Patrick's Hall had been turned into a tea kiosk, and had been draped with streamers of red, blue, and white, while branches of japonica frescoed the walls. Red and white geraniums decorated the numbers of small tables set for afternoon tea, while at the further end of the room were tables supplied with cakes, etc., for sale. This necessary part of the festival was under the auspices of the tennis club—Misses Collins, Meston, Lawlor, O'Regan, Delaney, Feeney (2), Carrick, O'Brien, Smith, Loftus, Packer, Webb, and O'Shea. Hoop-la was supervised by Messrs. F. J. O'Driscoll and K. L. De Muth, and quoits and pitching competitions by Messrs. T. O'Brien and H. A. Parsonage. Mrs. Sommerville and the Children of Mary were in charge of the sweet stall, which had a large marquee all to itself. Vitetta's string band played various selections during the afternoon, and in addition to the dancing Master Fergus Reeves recited. The Sports Pierrots provided the programme which had been arranged for the evening's entertainment, and contributing to it were: Mr. Frank Eller, Miss May Butler, Mr. W. Scrimgeour, Miss Dorothy Theobald, Mr. W. B. Keany; pianist, Mr. W. Scrimgeour; stage manager, Mr. W. B. Keany. The evening's programme was most attractive, consisting of a solo by Mr. Kenny, a Scotch reel by four small performers in Highland costume, a Highland fling by five young dancers, a double sword dance by the Misses Reid, and a sailor's hornpipe by Miss Lily O'Leary; all danced to the accompaniment of the pipes. Little Miss Rita McGee gave a recitation, with good effect. Afterwards the Sport Pierrots gave a programme of excellent items. Miss May Butler recited, Miss Dorothy Theobald sang, Mr. Frank Eller gave 'You made me love you,' and with Mr. W. B. Keany a 'Humorous interlude.'

A matinee is being held this afternoon, and this evening it will conclude with another musical programme and the drawing of the art union. The festival has been a great success, and the Very Rev. Father O'Connell is to be congratulated on his organising capabilities, and the ladies and gentlemen, who so ably assisted him, are deserving of the highest praise for the splendid results attained.

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CATHOLIC FEDERATION

SECOND PAN-SOUTHLAND GATHERING

ATTENDANCE OF 7000 PEOPLE.

INCLEMENT WEATHER EXPERIENCED.

(From our own correspondent.)

The Invercargill committee of the Catholic Federation, aided by the country committees all over Southland, had been at work for five or six weeks preparing to make the second annual meeting of the Federation in Southland a greater gathering than the first. The train arrangements were as perfect as could be; special trains were run from all the country towns, three specials leaving Invercargill for Riverton. The arrangements on the grounds were made by the Riverton committee—tents erected, and grounds prepared for the different sports. Every detail had been attended to, and all things were in apple-pie order. Only one matter—not under the control of the committees—was in doubt. That was the weather, and it failed. The morning broke over Invercargill murky and lowering, and as time wore on the fog grew into drizzle, and the drizzle increased to heavy rain, which fell as the last train was due to leave the town. Still, the people came along hoping the weather would clear up. The country specials carried large freights, especially the Gore, Winton, and Nightcaps trains, as rain did not fall in these districts in the early morning.

Solemn High Mass.

At the hour for the procession heavy rain fell at Riverton, hence the procession and religious ceremonies of the morning were interfered with. The High Mass was celebrated in More's Hall, a couple of thousand people being able to find standing room in the large hall, porches, and side entrances. The Rev. Father Woods was celebrant, the Rev. Fathers Morkane and E. Lynch being deacon and subdeacon respectively, and Rev. Father Murphy master of ceremonies. The choir of St. Mary's, aided by members of the country choirs—all under the direction of Mr. H. S. Searle, sang the choral parts of the Mass. The Hibernians and the Children of Mary in their regalia of green, blue, and white, formed a guard of honor around the extemporised altar.

At the conclusion of Mass, Father Murphy addressed the people on the objects and aims of the Catholic Federation, dwelling particularly on what might be accomplished by it in the matter of spreading sound ideas as to Christian education, supporting Catholic schools, and upholding Catholic educational principles and agencies. Father Murphy spoke with energy and feeling, and so impressed his large audience.

At 12 o'clock the rain ceased, and the crowd adjourned to the public park for luncheon. Here things soon turned out all right. The tents and the pine trees all round afforded sufficient shelter until the sun broke through the clouds warmly and brightly towards 1 o'clock. After that all things went as merrily as a marriage bell.

The Speeches.

A platform had been erected for the speakers. At 1.30 o'clock the bell rang, and the crowd gathered round. On the platform the members of the committees, the Southland clergy, and visiting speakers took their places. After a few remarks of welcome to the visitors to Riverton, and congratulation on the energy and determination which had brought together so large a crowd—between 6000 and 7000 people—on so unfavorable a morning, Rev. Father Murphy (president of the meeting) introduced Mr. Poppelwell to the audience.

Mr. Poppelwell congratulated the Catholics of Southland on their presence there that day in such large numbers. They evidently recognised the aims of the Federation and the good it had done and would do. It was an organisation that had come to stay, and that was fraught with great possibilities. During the past

year much of the Federation's work was of a defensive kind, being directed against the so-called Bible-in-Schools party. Under the direction of Bishop Cleary the Federation had defeated a clique, whose scheme implied still further burdens and annoyances for the Catholic people, and indeed, for others in this country. The Federation had succeeded in so amending the Education Act that our young people, clever enough to win scholarships, could receive their education, not in State schools, but in our Catholic secondary schools, provided the Minister of Education approved. That was an advance, as it placed our Catholic secondary schools on an equality with the State secondary schools. There were many other activities and necessities to which the Federation had turned its hand. Immigrants were met at the great ports, situations were provided for them under safeguards as to their religion and morals, and waifs and strays were gathered in and sent to Catholic institutions. The Federation kept under observation public libraries and also bookshops in the interests of a clean and pure literature, and watched against the circulation of fresh calumnies and stale bigotries in the public newspapers. The Catholic Federation stood for high ideals and true patriotism. It was a movement yet in its infancy, yet in a state of formation, yet feeling its way and finding out its work and learning how to accomplish it. As this great confederation of the Catholics of this country became known, all just and decent men of every party and class would recognise its utility in promoting the common interests of this Dominion, and would be glad to see it prosper. Only bigots, whose minds were dwarfed and twisted by a wretched, antiquated sectarianism, would look with suspicion on it. In Southland great activity and harmony, he could testify, were shown in the parish organisations, and he hoped this energy and harmony would be rivalled in the other provinces of New Zealand.

Mr. Girling-Butcher said this was one of the proudest days of his life. He was delighted to stand before this immense gathering of the members and adherents of the Catholic Federation of Southland. He had been all over Southland some time ago. He understood something of the unity, charity, religion, and patriotism of its clergy; something of the activity, harmony, and fine spirit of its young men and women, and something of the organising zeal of those young men who singled themselves out from the general mass by taking up the work of secretaries, treasurers, and committeemen. The fine physique of the young people before him showed they had come of a good stock, and that something worthy, something bold, aspiring, and self-denying may be expected from this southern people. There was a stirring refrain of Thomas Davis's: 'The West's awake! The West's awake!' But this great Pan-Southland gathering and the solidity of the parish organisations of which it is the obvious outcome showed that the 'South's awake! the South's awake!' and it is awake in the interests of the greatest of all causes—the cause of the grand old Catholic Church. What prouder thing could any man say than 'I am a Catholic, and I am ready to give my best energies to my great mother, the Catholic Church.' The speaker was glad to be able to say that every branch of their new Federation had been a success. He referred to the Bible-in-Schools propaganda and to the success gained by the Catholic side. He referred also to the successes achieved by the immigration department and the employment bureau. They had approached the Education Department, and had been successful in amending the Education Act. The Federation had also been the means of suppressing, throughout the Dominion, a good deal of objectionable literature. In conclusion, he congratulated the Catholics of Southland on the grand way in which they had rallied to the standard of the Catholic Federation, and he declared they were an example to the rest of New Zealand.

Mr. J. Shepherd spoke, as one of the oldest residents of the province of Southland, of the exhilarating pleasure it was to him to see this great gathering of our Catholic people. He remembered the day when, 50 years ago, there was no priest, no church, no school,

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BRANCHES THROUGHOUT NEW ZEALAND.

no Catholic congregation in this part of the country. What a marvellous change; what great progress! Now there were many priests, many churches, many schools, many parishes, many congregations, and these great gatherings of the Catholic Federation were the evidence and outward demonstration of the great, onward, steady movement of religion; whilst, by showing its greatness, they would add to its impressiveness and further its growth. Numbers and combination impressed and awed the onlooking world, whilst stimulating and urging forward the active participants in a movement. He was proud of this opportunity to express his joy and the joy of the old colonists round about in looking upon this evidence of the growth of their religion in this young country.

The Very Rev. Dean Burke said the great object of the Federation was to bring into practical activity that union in thought, morals, and manners which the doctrinal unity of the Christian faith had impressed upon their minds and hearts. It was a poor thing to be one in faith and divided in action; one in principle and separate in practice; members of One Fold and wandering over the wilds and the hills, a prey to clever wolves, in so many different coverings, lying in wait for us. Unity and faith and disunion and separation in so many other matters of importance, some of them bearing closely on that faith, is a sorry spectacle. And that sad and sorry spectacle may be seen in more Catholic countries than one. Look at France. For years we have looked in puzzled amazement at 38,000,000 people, Catholic people mostly, intensely Catholic millions of them, yet taken possession of, misled, misdirected, despoiled of their native strength, robbed and persecuted; and that by a small *élite* of from 30,000 to 40,000 secret-society men. So what unity can do in the case of a small minority. See the sad results of disunion in the case of the great majority. It is not vastness that accomplishes great things; it is combination of parts and unity of mind and aim. What a vast gathering a small company of soldiers could disperse in a few minutes! Now, the aim of our Federation is to produce in many matters, not directly of Faith, yet of great practical importance to the interests of our religion and our people, unity of thought and sentiment and combination in action, unity, combination in action, self-help in Catholic interests—*one mind and one heart*. Old cries, these; but these are the cries that win. When the great interests of our religion or of our country are at stake away with cranks and critics, with dissentients and disunionists, with private axe-grinders and the pursuers of self. Get all honest men and women to rally round the common standard. Now, these are the great aims of the Catholic Federation. This great meeting, in weather conditions so inclement, is evidence that there is in Southland some enthusiasm for the aims of the Catholic Federation.

The Afternoon's Proceedings.

Immediately after the Mass the ladies' committees entertained the clergy at luncheon in a spacious marquee erected for the purpose. The following clergy were present:—The Very Rev. Dean Burke, V.F., Very Rev. Father O'Donnell (Gore), Very Rev. Father J. Lynch (Wrey's Bush), Rev. Father Murphy (Riverton), Rev. Fathers E. Lynch, C. Morkane, B.A. (Holy Cross College), D. O'Neill and H. Woods (Invercargill), and J. Foley (Gore). His Lordship Bishop Verdon sent an apology for his absence, and gave his blessing to all those who attended and took part in the gathering. During the afternoon a capital sports programme was carried out under the direction of Mr James Collins, who was ably assisted by the various committeemen, all of whom wore rosettes of the Papal colors (yellow and white). A feature of the gathering, as far as the children were concerned, was the free distribution of toys and sweets, an item which gave great pleasure to the recipients.

This report would be incomplete without an expression of appreciation of the splendid services rendered by the Riverton committee under the able direction of Mr J. Geary. Every necessary detail was attended to, nothing being lacking for the amusement of the little ones and the comfort of the huge assemblage.

When the Very Rev. Dean Burke, some ten years ago, suggested a gathering of the Catholics of Southland it was then thought impracticable, but the Federation supplied the necessary machinery, and Wednesday's great gathering, the result of the Dean's forethought, must have been deeply gratifying to him.

At 5 o'clock the trains began to move off, and a great, sober, orderly assemblage of a fine class of people dispersed to their homes, pleased with the day's performances. Before the dispersion the hymn 'Faith of our Fathers,' the 'Song for the Pope,' and the National Anthem were sung. Cheers for the secretaries and the ladies who assisted them—to all of whom, of course, the success of the meeting was due—were heartily given by the crowd.

ST. JOSEPH'S PARISH COMMITTEE, WELLINGTON.

St. Joseph's Parish Committee met at the presbytery, Patterson street, on Wednesday, February 3. The Rev. Father Barra presided, and there was a good attendance of members. Mr W. O'Connor was appointed to the committee in place of Mr R. H. Williams (resigned) as parishioners' representative. The rev. chairman, in welcoming Mr O'Connor, spoke of the energy displayed by him in the various things he had been connected with, and he was sure that the committee would find in him a very ardent worker. Correspondence was received from the general secretary, covering sample copies of Catholic Truth Societies' pamphlets, and asking the committee to purchase a supply for free distribution. The matter was fully discussed, and it was decided that as the St. Vincent de Paul Society did good work in the distribution of Catholic literature in the parish the matter be left in their hands. A letter was received from Mr J. Donovan tendering his resignation as a member of the committee. The resignation was received with regret, and it was decided to write to the secretary of the H.A.C.B. Society asking his society to elect another representative. The secretary (Mr A. Cassie) reported on the work done at the half-yearly meeting of the Diocesan Council. Arrangements were made for members of the committee to be in attendance at the church doors for the purpose of collecting subscriptions. The secretary reported that subscriptions were coming in very well up to the present.

ANSWERS TO CORRESPONDENTS

C.S., Westport.—We have been unable so far to ascertain the exact locality at which the late Father Rawes was stationed at the time of his death. Should the information reach us later, we will let you know.

CONSTANT READER, West Plains.—The following is the present address:—Rev. James O'Malley, C.C., Templemore, County Tipperary, Ireland.

AMBITIOUS. There is no harm in your sending manuscript, which we will read through and advise you accordingly. At the same time, it is only fair to warn you that the number of people who wish to write stories is very large, and the number who can really do so is very small.

BROODIE, Ross.—(1) Wash the harness with soft soap and hot water, and when dry apply harness blacking with a stiff brush, finishing off with a chamois leather. (2) At this time of the year, when there is a plentiful supply of green feed, a horse's mouth ought not to be in need of washing with a disinfectant, unless the animal is troubled with a decayed tooth. Any chemist will supply you with a wash which will answer the purpose.

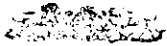
KAPPA, Hutt.—We have handed your queries to our contributor 'Ghimel,' who will deal with them next week.



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CATHOLIC READERS.

TO THE EDITOR.

Dear Sir,—As the delegate responsible for the remit, proposed at the recent meeting of the Catholic Federation, held in Timaru, regarding the advisability of approaching the hierarchy on the subject of a Catholic reader for our primary schools, I should like to state, in answer to Father O'Brien, that it is precisely because the authorities in the United States and in Australia have long since provided for their schools a suitable reader, that we, too, should neglect no longer to provide the same for our numerous schools.

It must be evident that such a serial, compiled expressly to meet the requirements of foreign countries, cannot be considered quite suitable for use in this country. There will, of course, be in all Catholic readers selections from Catholic classics, that are the inheritance of all; but in regard to local history, whether of the country or of the Church in it, nature study, etc., special provision must be made by the educationists of each country for their respective charges. I remember, years ago, that a Catholic reader compiled by, I believe, Bishop Gilmore, of the U.S.A., was used in the Catholic schools of Westland. As far as my remembrance goes, it was not considered quite suitable even in those days for us young New Zealanders.

I would go further and state, that as our education boards now require the use of the Continuous Reader, in addition to the Standard Reader, that we should have some Catholic classic *Fabulae*, *Calistula*, or any such work, instead of those recommended by the education boards. I have read that John Ayseough's *Faustula* is approved for such use in the schools of England. I was reading with a class the other day, a lesson in the *School Journal* for the present month, it was quite an ephemeral bit of literature inspired by the war, and it dealt with Poland. I don't say it is altogether objectionable, but Poland's pitiable state was all the fault of the corruption of Polish nobility, etc. Now, I don't think that is the Catholic version of the history of that country, and it seems to me that we cannot maintain the boasted Catholic atmosphere of our schools if we allow our children to derive their earliest knowledge of history from polluted sources.

Again, I understand that the history manual in use in our Catholic schools at the present time, is the *Highroads of History*. Now, our teachers have told me, that in using this work they are frequently obliged to explain away to the children its erroneous presentation of facts relating to the religious strife of other days. Have we nothing of our own to place in the hands of Catholic children?

Apologising for trespassing on your space. I am, etc.,

DELEGATE.

Palmerston North

(From our own correspondent.)

The important announcement has been made that in future the Convent High School will give a period of free tuition to girls who have passed the sixth standard with proficiency at the primary schools, thus enabling them to continue their studies under the Sisters, who offer the same curriculum as the State High Schools.

The Catholics of Palmerston will learn with regret of the transfer to the Opunake parish of Rev. Father Kelly, who has been stationed here for some time. During his residence in Palmerston, Father Kelly has won his way into the hearts of all, and he will carry with him to his new field of labor heartfelt wishes for the future. Rev. Father Forrestal succeeds Father Kelly.

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'I saw your advertisement in the *Tablet*.'

Timaru

(From our own correspondent.)

The Very Rev. Dean Smyth, S.M. (Provincial) was in Timaru for some days last week.

There was a very large attendance at the lecture, which was given by Very Rev. Dean Regnault, S.M., in the Choral Hall on Monday evening last, on his recent travels and experiences in Europe. The lecture proved a most interesting one, and the Dean was warmly thanked for his efforts to help along the relief fund in South Canterbury.

Rev. Father Quinn, S.M., is at present in Timaru collecting funds for the erection of a boarding-school for boys in Christchurch. At all the Masses yesterday he made an earnest appeal to the generosity of the people, and during the week he is to make a canvass of all the Catholic families in the parish.

Arrangements are well in hand for the grand Irish national concert, which is to be held here on the evening of St. Patrick's Day. Besides the very best local talent, the services of several artists have been secured from other places. The tickets, which are already in circulation, are selling freely, and everything points to a most successful gathering.

COMMERCIAL

Messrs Stranach, Morris and Co., Ltd., report for week ended Tuesday, February 16, as follows:—Rabbit-skins. Our next sale will be held on Monday, 22nd inst. Sheepskins. Our next sale will be held on Tuesday, 23rd inst. Hides.—We held our usual hide sale on the 11th inst. There was a full attendance of buyers and the demand was keen for all classes of hides. Quotations: Stout heavy ox, to 10½d; heavy ox, 9½d to 10d; best cow hides, 9½d to 10d; yearlings, to 10½d; calfskins, 10d to 11½d per lb. Oats.—Offerings from the country are very light. There is a keen shipping demand and prices show a firm tendency. We quote: Prime milling, 3s 10d to 3s 11d; good to best feed, 3s 9d to 3s 10d per bushel (sacks extra). Wheat.—There is a strong enquiry. Very few samples of new season's wheat have come to hand, and prices have not yet been established. Oats.—Supplies are not coming to hand so freely, and there is a keen demand for prime oaten straw at quotations. Medium and inferior quality, however, are much sought after. We quote: Prime oaten straw, £3 10s to £3 12s 6d; choice black oaten, to £3 15s; medium to good, £5 to £5 7s 6d per ton (sacks extra). Potatoes. The market is fully supplied at present, digging having become more general, and supplies are coming to hand more freely. We quote: Best tables, £7 10 to £8; medium to good, £6 to £7 per ton (sacks in).

DUNEDIN WOOL SALE.

The third of the Dunedin series of wool sales took place in the Art Gallery Hall, Dunedin, on Tuesday, when a catalogue of 8947 bales was offered for auction. Although this was a small offering compared with the 11,015 bales of January, 1914, the total to date is well up to that of the first three sales of last season. There was a further general advance of 1d to 2d per lb, some classes showing as much as 3d. The demand was principally for super halfbred and super crossbred in light condition. All pieces were in exceptionally strong demand at prices which also averaged 1d to 2d above those ruling at last sale.

Messrs. Donald Reid and Co. report:—We submitted a catalogue of 1834 bales, comprising a large proportion of clean, bright crossbred and halfbred wools, well suited to the present buyers' requirements. Under exceptionally strong competition we cleared our entire catalogue, with the exception of one small lot of five bales, at highly satisfactory prices. We append some of the best prices realised: Crossbred—Mr. Robert Smith (Hindon), 10 bales A crossbred, 14½d, 5 bales B crossbred 14½d, 5 bales crossbred hogget, 14½d; Mr. Jno. Finch (Milburn), 7 bales crossbred fleece, 14½d.

J. M. J.

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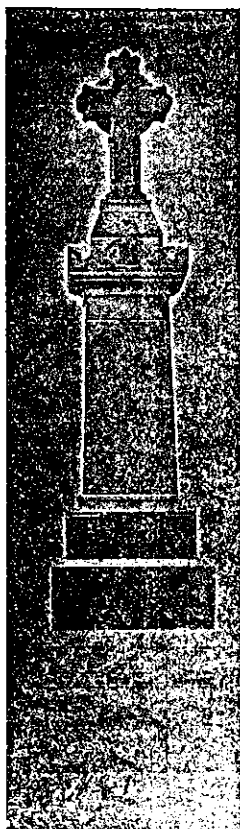
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1 The Extra Charges are: Washing, £1 10/- a year, and Medicine and Medical Attendance if required.

1 Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

1 The Seminary is under the patronage and direction of the Archbishops and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

1 Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

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OPENING OF THE
SCHOOL OF THE GOOD SHEPHERD
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The Right Rev. Monsignor Gillan acknowledges with many thanks the following subscriptions:—Miss Ralph £15, Monsignor Brodie £10 5s, Mr. J. J. O'Brien £5 5s, Mrs. C. Walker 10s, Mrs. Milan 2s 6d, Mr. Salegh 10s, Mr. Corbett 5s, Mrs. W. D. Helly £1, Mr. H. C. Jones 5s, Mrs. H. C. Jones 5s, Mr. P. Gleeson £3 3s, Mr. I. Litten £1, Mrs. Smithers 5s, Miss L. Burk 2s 6d, Mrs. McDonald 2s 6d, Mr. T. Grace 10s, Mr. Frenchie £1 1s, Mr. J. D. Fagan £5 5s, visitor 3s 6d, visitor 2s 6d, Miss Scanlon 2s, Mrs. Burk 2s 6d, Mr. Duggan £1, Miss Toby 2s 6d, Mr. T. Foley £2 2s, Mr. W. Hogan £2, Mrs. Highter 5s, visitor 10s, a friend 5s, Father Cahill £1 1s, Father Holbrook £1 1s, Miss A. Fouhey £5 5s, visitor 3s, Mr. Sullivan £1, Mr. J. Fenandous £1, Mrs. Balan 3s, Mrs. Jonas 2s 6d, widow's mite 1s, Mr. A. Rose 10s, Messrs Duggan and O'Meara 10s, Rev. Father Ford £3 3s, Mr. Rodgers 10s, Mr. Campbell 2s 6d, Mr. Davidson 10s, Mr. Deadey 10s, Mrs. Turner 5s, Mr. Avey £1 1s, Mr. A. Walmsley £1 1s, Mrs. Kelly 10s, Mr. J. Pearson £1 1s, Mr. Shine £5, Mrs. J. Ellison £1, Mrs. N. Jennings 10s, Mrs. H. M. Daley 10s, Mr. W. Blake 10s, Miss Blake 10s, Mr. C. Grey £1, Captain Plunkett £5 5s, Mr. R. England £1, Mrs. O'Kelly £1, Mrs. D. Grace 10s, Mrs. Williams 5s, Mr. A. Dougherty 10s, Mr. F. Dougherty 10s, Mrs. O'Neil £1, visitor 4s 6d, Mr. P. Murphy £1, Mr. and Mrs. Gordon £1 1s, Mrs. Williams 15s, Mr. Daley 5s, cash collected on plate £5 6s, Very Rev. Dean Mahoney (Onehunga) £3 3s, Mr. P. B. Darby (Ponsonby) £2 2s, Mr. P. J. Nerheny (Mt. Eden) £5 5s, Mr. Edward Jones (Mt. Eden) £5, Redemptorist Fathers (per Very Rev. Father Roche) £10.

Donations from St. Benedict's—Mrs. Reed £2, Mrs. Irvin 5s, anon £1 5s, Mrs. Dunne (Up. Queen street) £1 1s, Mrs. Forster 10s, Miss Forster 5s, Mrs. Williams (Park road) 2s 6d, Mrs. Ricketts 10s, Mr. J. Mason 2s 6d, Mrs. Smith (Newton road) 2s 6d, Miss Nolan 2s 6d, Miss Crawley 2s 6d, Miss O'Connell 2s 6d, Mrs. Dunne (Nugent street), 2s 6d, Mrs. Woodlock 2s 6d, Miss Eileen Kelly (Burlough street) 2s, Miss Reilly 2s 6d, Mr. Fitzpatrick 1s, Mr. Lees 5s, Mr. Fox (Mt. Eden) 10s, Miss Lorrigan and Society Vincent de Paul 4s, Miss Derrom 5s, Mr. Leo O'Malley (Symonds street) 10s, Mrs. Dunn (Symonds street) 2s 6d, Mr. C. Hayes 2s 6d, Mrs. Belcher (Symonds street) 2s, Miss Yates (Grafton) 5s.

Monsignor Gillan would be thankful for any further donations, to help him in the heavy expense entailed, and will acknowledge in the *Tablet*.

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ST. MARY'S PARISH FESTIVAL

Rev. Father O'Connell begs to thank his many friends for help given him in connection with the above Festival, and wishes to announce that the Winning Number for the Gold Nugget Prize is 8758, held by Mr. T. Bowler, Inglewood.

MARRIAGES

CARROLL—LENIHAN.—On November 2, 1914, at St. Mary's Basilica, Invercargill, by the Very Rev. Dean Burke, John, third son of Mr. Pierce Carroll, Bald Hill Flat, Otago, to Margaret, second daughter of Mr. Malachi Lenihan, Invercargill.

McGAVIN—SULLIVAN.—On January 14, 1915, at St. Patrick's Cathedral, Nuptial Mass by the Rev. Father Ormond, Michael, eldest son of Mr. Michael McGavin, Dublin, to Annie Sullivan, third daughter of Mr. Laurence Sullivan, Weld street, Hokitika.

O'REGAN—BARRY.—On Thursday, December 31, 1914, at St. Patrick's Church, Greymouth, by the Rev. Father Lacroix, John, second son of Mr. and Mrs. O'Regan, of Inangahua Landing, to Mary, third daughter of Mr. Thomas Barry, of Greymouth.

DEATHS

STEVENS.—On February 12, 1915, at Nazareth House, Christchurch, Catherine Stevens, late of Ashburton; aged 71 years.—R.I.P.

DELANEY.—On January 20, 1915, at Little Bay Hospital, Sydney, after a brief illness, Edward, the dearly beloved son of I. and A. Delaney, Palmerston North; aged 28 years.—R.I.P.

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THURSDAY, FEBRUARY 18, 1915.

ANTI-CATHOLIC PRIZE BOOKS



ONCE again it is our duty to draw the attention of Catholic parents—more particularly of those whose children through stress of circumstances may be attending State schools—to the danger which lies in the State school prize-book system, and to the necessity of keeping unceasing watch and ward over the volumes which may be placed in the hands of their children, even over those which may come as rewards for diligence or success. In the State school system, the selection of the book prizes is in the hands of the teacher or of the School Committee, or a section of the School Committee. There is apparently no supervision and no responsibility in the matter of selection. We are prepared to believe that the choice is made, in the great majority of cases, in such a manner that, at least, no outrage shall be committed on the religious convictions of any child. But it is obvious that, in the circumstances, there are wide possibilities for conscious or un-

conscious abuse. It has been again and again brought to our knowledge that the book-prize system of the State schools has been made the means of placing in the hands of Catholic children some of the most strongly flavored controversial literature of ultra-Protestantism. We protest against such a thing as being essentially wrong and unfair, and as being, when done intentionally, an unspeakably mean proceeding.

The Dunedin branch of the Catholic Federation have just submitted to us a prize book which was presented to a Catholic child in December last at the Wendon State School, Southland. It is a gold-lettered, gaudily upholstered work of fiction entitled *Gallant Sir John*, and is published by that aggressively Protestant association, the Religious Tract Society. The book is virulently no-Popery in character, is markedly controversial in its purpose, and was written with the evident aim of arousing in the young mind a hatred of 'Romanism,' and a contempt for the sacraments, practice, and characteristic doctrines and devotions of the Catholic Church. The 'Gallant Sir John' of the title is Sir John Oldcastle, or Lord Cobham, a prominent leader of the Lollards in the years following the death of Wyclif, who, having been convicted of being concerned in plots to carry off the King, was put to death as a traitor. According to the *Encyclopædia Britannica* (Art. 'Oldcastle'), the evidence of his guilt was conclusive, and his condemnation was entirely justified according to the universally recognised law against traitors. Needless to say, that is not the version of his history which is set forth in this sumptuous presentation volume. It is an established fact that Sir John Oldcastle was the original of the Sir John Falstaff of Shakespeare, and that in his youth he was the boon companion of Prince Hal in all his wild carousals. But the guileless reader of *Gallant Sir John* would never have suspected the fact. 'The story of Lord Cobham,' says the author in his *Preface*, 'offers striking proof of the tenacious hold of personality upon the popular mind. The character that won the hearts of the peasantry of his own day has not lost its fragrance and charm. . . . He stands out clearly as the champion of the Lollard faith. . . . He fell seemingly defeated, as many another reformer has done, but his work lived. Although hidden by the death-struggle of the House of Lancaster, and apparently lost, it was destined to spring into new beauty in the golden dawn of the Reformation.'

As is usual in violently anti-Catholic works of the kind, the author has only two colors in his palette—gold leaf for Oldcastle and his friends, and lamp-black for the monks and friars. The typically Catholic characters are all either cold, deceitful, and cruel, or they are gluttonous, avaricious, and sensual. The Lollard types, on the contrary, are all specimens of the most transcendent holiness and spirituality. The contrast continually conveyed by the author is well illustrated in the following outburst by one Granny Ursula: 'They are the heretics, the false monks and friars; they are the unclean livers and greedy dogs, who make their dwelling-places worse than a sty—they and not holy Master Wycliffe! We had departed from the true path and he led us back to it, as a flock that had gone astray from our good Shepherd. . . . But, bless the Lord, I do not weep now, for my heart singeth for joy, and though my eyes have grown dim my soul is filled with light.' The voice that had sounded almost defiant in its first outbreak had softened, and the aged face glowed under the power of strong emotion, as if the inward light of which she had spoken glowed through a transparency,' etc., etc. Master Arkwright, one of the Lollard preachers, mouths the same amiable, anti-Catholic reviling. 'And what think ye of these priests, the devourers of the flock they should feed; of these monks, idle and unclean; of these friars, that steal our lands and prowl around our houses more greedy than dogs that snatch the bread the child should eat withal? These men have corrupted England with their doctrine and shamed our holy religion with their lives, and are

for their ignorance worse than the beasts of the fields, for those live as God made them, but these in departing from all godliness and in hating the Scriptures, of which they are altogether ignorant, have turned again from the service of God to the filthiness of sin.' Nor can it be pleaded in defence of the book that the author is merely denouncing the particular abuses and evils of the time, for he roundly assails the cardinal doctrine and great act of worship of the Catholic Church. Let us hearken once again unto the gentle Master Arkwright: 'Hence are these false priests, who pretend to make out of bread and wine—things that have been made of men—the very body and blood of Jesus Christ, Who made all things—hence I say, are they full of fury against the preachings of the Gospel, for if Christ's sacrifice be complete and perfect for the taking away of the sins of all who shall believe on Him, then is the sacrifice of the Mass vain and abominable.'

There is much more to the like effect, but we have cited sufficient to show the character of the book that has been placed in the hands of a bright little lad in the Second Standard. Viewed simply as literature, the book is in the last degree one-sided, unveracious, and unhistorical. But that is not the main grievance. The point which we wish to emphasise is that it is an utterly improper thing that a book should be given as a 'prize' to any child which is a set attack on the faith of his fathers and on the religious beliefs and practices which he and they hold dear. So far as we can gather, the responsibility in the present case rests with the teacher. The act may, of course, have been merely one of inadvertence—though a glance at the volume would have been sufficient to show that the book was entirely unsuitable for presentation to a Catholic scholar. But whether inadvertent or otherwise, the incident illustrates the standing necessity for Catholic parents to be on their guard. In this as in other cases prevention is better than cure, and it is even more desirable to forestall the evil than to attempt to correct it after the deed has been done. One way, at least, is open in all parishes, and has been tried in some cases in New Zealand with complete success. The priest may request permission from the local State School Committee to select each year the prize books intended for the Catholic children attending the particular school under their jurisdiction. If the committee is made up of reasonable men the request will be granted as a matter of course. The teachers will be instructed to furnish the priest in due time with lists of the number and prices of books to which the Catholic children in each standard are entitled: and the work of procuring suitable volumes will, of course, be a labor of love. This plan, as we have said, has worked well where it has been tried: and it is worthy of practical consideration in every district where, through the absence or distance of the Catholic school, Catholic children are compelled to attend the State school.

Notes

One Qualification

A London paper records that a city solicitor, who has joined the 1st Sportsman's Battalion, Royal Fusiliers, has received the following congratulatory telegram from an old client:—'Accept my congratulations on your gallantry in joining the Sportsman's Battalion. Anyway, you know how to *charge*.'

The Best Women Nurses

No name stands higher in the medical world than that of the late Dr S. Weir Mitchell, well known as an author and as the founder and chief exponent of the famous and highly successful Weir Mitchell system of treatment for neurasthenia. In view of the war, American papers are recalling public attention to an address on 'The Medical Department in the Civil War,' de-

livered by Dr Weir Mitchell before the Physicians' Club of Chicago some time ago, and republished in a recent issue of *The Journal of the American Medical Association*. It bears brief but striking testimony to the superlative value of the Catholic Sisterhoods in war time. 'Very soon,' said this distinguished physician, 'the question of women nurses arose. There were women like the Schuylers, the Lowells, and Miss Wormly, of whom I think with grateful remembrance. When we were in the neighborhood of great towns we had many volunteer women nurses. Some were terribly in earnest, utterly ignorant, and quite incapable of discipline. Others, if more efficient, were not punctual, and came and went as they pleased. A large proportion were early credited in the papers for patriotic services, and were seeking that notoriety which is the motive force of so many of the aspirations: and shall I say of the exasperations?—of our own unrestful days. Our best women nurses were the too limited number of Roman Catholic Sisters.'

Some Irish 'Highlanders'

One of the circumstances which makes it difficult to get a full and accurate return of the exact number of Irishmen in the ranks of the British Army is the well-known fact that many Irishmen are enrolled in regiments with anything but Irish names. An Irish man writing from Scotland to an Irish paper gives some striking examples, which are of especial interest in connection with the current discussion on Irish recruiting. 'A few nights ago,' he says, 'I dropped into a recruiting meeting in Dixon Hall, Glasgow. The chairman introduced three of the soldiers who were wounded at the Battle of Mons. He described them as "Scots Fusiliers," and then gave their names William O'Brien, William McLaughlin, and Bernard Callaghan. I interviewed them afterwards, and found the three were Irish Nationalists. Just last week the *Dunfermline Free Press* stated it was untrue that recruiting was slow in Dunfermline, and printed seventeen photos of "local" men who had joined the Scottish Highlanders. Four of the "Highlanders" are Private William McMahon, Private T. Smith, and two young men of the name of William Tracey. The four are Irish Nationalists. There are many such "Highlanders" in Scottish regiments. When the returns are completed from every Irish centre in Scotland and verified, any one anxious to deny their accuracy can, by paying for the cost of printing the names and the places in Scotland where the men resided, obtain the list. Perusing the lists already received has been an eye-opener. Murphys and Gallaghers we have had back from the seat of war. In hospitals here there are many such "Highlanders." In the hospitals

I find on the list an O'Malley and Boyle, A Murphy, a Kelly, a Riley, and Doyle, A Casey, a Carney, a Rourke, and McCann. All strapping Highlanders, every man.'

DIOCESE OF DUNEDIN

The collection in St. Joseph's Cathedral parish on behalf of the distressed Belgians amounted to £123 6s 6d.

On Sunday there was Exposition of the Blessed Sacrament at St. Patrick's Basilica, South Dunedin, from the last Mass until after Vespers, when the usual procession, followed by Benediction of the Blessed Sacrament, took place.

A concert in aid of the funds for furnishing the stalls at the forthcoming bazaar in South Dunedin will be given in the Town Hall, South Dunedin, on Wednesday evening, February 24.

The arrangements for the St. Patrick's Day concert are well advanced, and the committee has drawn up a programme of exceptional merit, to which some of the leading vocalists in Dunedin have promised to

contribute. The concert takes place on the evening of March 17, in the Garrison Hall.

On Saturday a Solemn Requiem Mass, *Coram Pontifice*, was celebrated in St. Joseph's Cathedral for the repose of the soul of Sister Mary Aloysius Coffey, who died at the Presentation Convent, Clonmel, on February 9. Rev. Father Liston (Holy Cross College) was celebrant, Rev. Father Foley (Gore) deacon, Rev. Father Morkane (Holy Cross College) subdeacon, and Rev. Father Buckley master of ceremonies. The following priests were also present in the sanctuary:—Very Rev. Father Coffey, Adm., Rev. Fathers Delany, Corcoran, Kavanagh, Tobin, and Falconer. His Lordship the Bishop gave the absolution at the catafalque. The solemn music was sung by the Dominican nuns.

LENTEN REGULATIONS

DIOCESE OF DUNEDIN.

Whilst the law of the Lenten fast remains in full vigor, the following regulations are made in virtue of powers received from the Apostolic See, and by special indult granted to all the Bishops of New Zealand in March, 1908, for ten years:

1. Flesh meat is allowed at dinner on all days in Lent except Wednesdays and Fridays and the Monday in Holy Week.
2. On fasting days a refection is allowed in the morning and a collation in the evening, at which (except on Ash Wednesday and Good Friday) butter, cheese, and milk in moderation may be used.
3. Eggs may be used at dinner on all days except Ash Wednesday and Good Friday.
4. Lard and dripping may be used as a condiment instead of butter on all days except Ash Wednesday and Good Friday.
5. Fish and flesh meat cannot be used at the same meal during Lent.
6. Persons who are not bound to fast may take flesh meat at all meals on those days on which flesh meat is allowed at the chief meal.
7. There is neither fast nor abstinence on Sundays in Lent.
8. There is neither fast nor abstinence on St. Patrick's Day (March 17).
9. We hereby authorise priests having care of souls and confessors to grant to the faithful such further dispensations as may be deemed necessary according to the circumstances of each case.
10. Persons under 21 years of age or over 60 and all persons who are unable to fast on account of sickness or hard labor, etc., are exempted from the general obligation of fasting.

All persons who have arrived at the years of discretion are bound to receive Holy Communion within Easter time, which in this diocese commences on Ash Wednesday and ends on the octave of the Feast of SS. Peter and Paul.

A collection for the Seminary Fund shall be made on the second Sunday in Lent in every church where a priest officiates, and in all other churches on some Sunday during Lent. The faithful are earnestly solicited to contribute generously to this fund.

The collection for the Pope shall be made in each church on some Sunday before the end of September next, and for the Aborigines on some Sunday before the end of November.

✱MICHAEL VERDON,

Bishop of Dunedin.

Dunedin, January 23, 1915.

Mrs. Alice Bennett, a resident of Brooklyn, Long Island, U.S.A., celebrated her 103rd birthday anniversary on December 24. Mrs. Bennett has lived in the same house since she arrived from her native place, Dublin, fifty years ago.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

February 15.

Dr and Mrs Morkane, who had been touring the United Kingdom and the Continent, spent Christmas in Cork, according to advices just received.

There was Exposition of the Blessed Sacrament from the 11 o'clock Mass in the Cathedral on Sunday, with the usual procession and Benediction after Vespers.

The Lenten Pastoral of his Lordship the Bishop, which is devoted mainly to a generous tribute to the religious Orders laboring in the diocese in the interests of education and charity, was read in the churches of the diocese on Sunday.

All the Catholic schools of the Cathedral parish show an increased attendance on last year's roll. This is especially so in regard to the Marist Brothers' primary school, where the greatly augmented numbers have entirely surpassed all anticipations.

Arrangements have been made for an Irish national concert to be given in the Coliseum on the evening of St. Patrick's Day. It is intended to devote the proceeds to the providing of free beds in the Lewisham Hospital, controlled by the Nursing Sisters of the Little Company of Mary.

The Rev. Father O'Boyle, although making a good recovery from the effects of an operation for appendicitis, performed in the Lewisham Hospital, other troubles apart from the original one having supervened, has passed through a very critical time. In the face of all he has endured, he is very cheerful.

The members of the Christchurch Catholic Club met in the club rooms, Wiltshire Buildings, last Thursday evening to say *au revoir* to Mr F. Woods, who is returning to Dunedin in order to enter into business on his own account, after some time spent in this city in a responsible position. The president (Dr A. B. O'Brien) occupied the chair, and the Rev. Father Murphy, B.A., was among those present. The president briefly referred to the good qualities of the guest of the evening, and wished him, on behalf of the club, every success and happiness in his new venture. At the same time he was extremely sorry to lose a good worker; besides, the club had lost several of its members, who had gone to the front, thereby reducing the number. He trusted their guest would always have pleasant recollections of his association with the club. Mr J. R. Hayward (vice-president) also spoke in eulogistic terms of Mr Woods, who suitably replied. Light refreshments were partaken of, and the following contributed to an enjoyable programme: Messrs P. C. Augarde, C. Joll, A. McDonald, F. Woods, J. R. Hayward, C. Fottrell, and P. McNamara. Mr P. C. Augarde was accompanist. 'Auld lang syne' was sung by the company in conclusion.

Christchurch North

February 15.

A large number of members of St. Mary's branch of the Hibernian Society approached the Holy Table in a body at the 7 o'clock Mass on Sunday.

Very Rev. Dean Hyland (Rangiora), Rev. Father Bowden (Leeston), and Very Rev. Dr. Kennedy (St. Patrick's College) were visitors at St. Mary's Presbytery during the week.

The proceeds of the recent garden party, held in honor of the Very Rev. Dean Hills's feast day, totalled £35. On Sunday, the Dean took occasion to thank the parishioners for their generous gift.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

February 15.

His Lordship the Bishop is still on visitation in the north. Last week he was in the Rawene and Hokianga districts.

Rev. Father Hayes, of Tasmania, is at present in Auckland.

Rev. Father Wright, of Waihi, delivered an address at the last meeting of the Holy Family Confraternity.

Very Rev. Dean Lighthouse, who has not yet recovered from his recent motor accident, said the 9 o'clock Mass at the Cathedral on Sunday.

The men of St. Benedict's parish in large numbers received Holy Communion at the 7.30 o'clock Mass on Sunday, and the members of the Holy Family Confraternity, in equally large numbers, approached the Holy Table at the Cathedral.

Rev. Father Stephenson, of Armidale, left on a tour of the Dominion by last night's train. He breaks the journey at Te Kuiti for the purpose of meeting his friend, Father Finn. He returns here in about three weeks on his way back to Sydney.

The following students from St. Benedict's School were successful in passing the Junior Civil Service and Senior Free Place Examination: Eva Simms, Lily Stanley, Constance Taylor, Dorothy Taylor, and George Smithies. In the Junior Free Place Examination twelve candidates were successful.

The St. Patrick's Day celebration committee met at St. Benedict's Hall on Sunday afternoon. Very Rev. Chancellor Holbrook, Rev. Brothers George and Heinrich, and a large and representative gathering of the laity were present. Most of the time was spent in discussing the arrangements for the children's display in the Domain and at the concert. The evolutionary movements will terminate in the formation of a large living harp, after which all the children will sing 'God save Ireland.' Six choruses will be given by the children at the national concert.

GOOD SHEPHERD SCHOOL, MOUNT EDEN.

(From our Auckland correspondent.)

After many months of hard work, voluntarily given by the parishioners, the members of St. Benedict's Club, and several non-Catholic friends, the school-church, dedicated to the Good Shepherd, was solemnly blessed and opened on Sunday, February 7. The site is an excellent one, beautifully situated, and central for the Mounts Eden, Roskill, and Albert districts. The area is about five acres, this being ample for present and future needs. A large gathering of clergy and laity attended the opening ceremony. Amongst those present were Right Rev. Mgr. Gillan, Right Rev. Mgr. Brodie, Very Rev. Father Holbrook, and Rev. Fathers O'Sullivan, C.S.S.R., Cahill, Forde, and Stephenson (of Armidale), and representatives of the laity from the surrounding parishes. The building was blessed by Monsignor Gillan. Father Sullivan, C.S.S.R., was specially deputed by his Lordship Bishop Cleary to deliver the opening address, as the Bishop is at present on visitation of the Maori Missions.

Appropriate addresses were also delivered by the Right Rev. Mgr. Gillan, Right Rev. Mgr. Brodie, and Fathers Forde and Holbrook, and Messrs. J. J. O'Brien, and Fernandez. Reference in the speeches was made in most eulogistic terms to the workers, especially to Father Forde, who has been the guiding spirit in this latest development of Catholic activity in the Auckland diocese. Rev. Father Forde suitably replied.

The collection realised £130, and Monsignor Gillan desires to express his thanks to all who co-operated in any way towards the success of the function.

A sword in the Dijon Museum has just been identified as that used by Joan of Arc and presented to her by Charles VII. of France, says the London *Daily Mail*.

Hon. Thomas W. McGarry, who was recently sworn in as Provincial Treasurer of Ontario, is well known in Catholic affairs in the Canadian Dominion. He was born of Irish parents at Drummond, Ontario, in 1871.

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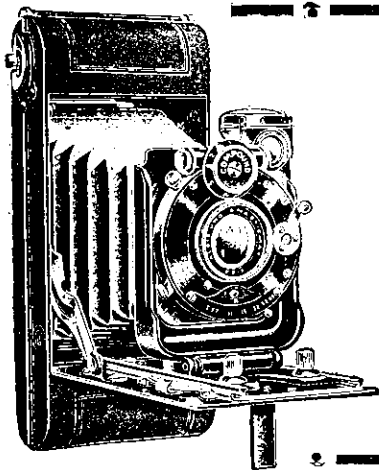
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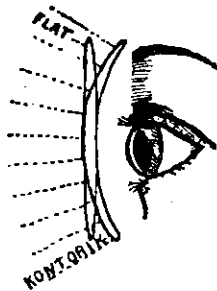
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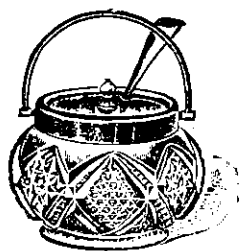
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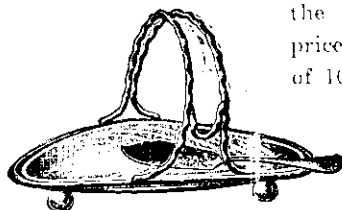
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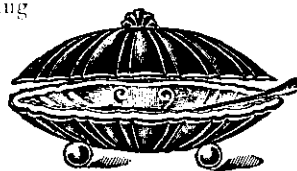
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Irish News

GENERAL.

Very Rev. Canon Molyneux, pastor of Ballybunion (County Kerry), has passed away at the advanced age of 78 years.

Mrs. McGahey, Derry, has six sons serving in the Army, five of them in the Inniskilling Fusiliers, and the sixth with the Canadians.

Cardinal Logue has received an acknowledgment from the Auxiliary Bishop of Malines of the sum of £1715, the contributions of the people of the archdiocese of Armagh for distressed Belgians.

Right Rev. Dr. Mangan has forwarded £1343 15s 9d to Mgr. De Wachter, Auxiliary-Bishop of Malines, being the offering of the people of Kerry diocese in relief of distressed Belgians.

One of the best known and most venerable figures amongst the clergy of the diocese of Killaloe has passed away in the person of the Very Rev. John Canon McCormack, Templederry, at the ripe age of 87 years.

A Limerick sergeant, who served with the Connaught Rangers, in a letter to a friend says there never was an Irish Brigade who had shed more lustre on their country than would Mr. Redmond's Volunteers whom the writer is now training at Fermoy (County Cork).

Damage estimated at between £3000 and £4000 was caused by a fire which completely destroyed the corn-mills of Mr. J. R. McKee, Railway road, Coleraine, recently; and an almost equally destructive outbreak damaged the premises of Mrs. T. J. Scott, Queen street, Lurgan.

Mr. John Redmond has received a cable from Mr. John G. Coyne, chairman, Mr. Robert J. Waddell and Mr. John P. Hayes, secretaries, of the Metropolitan District Convention of the U.I.L., held at New York, 'heartily' congratulating the party on its recent triumphs, and endorsing Mr. Redmond's 'victorious' leadership and his control of the I.N.V.

At a recruiting meeting in support of the Irish Brigade in Kingstown (County Dublin), one of the speakers, Mr. E. H. Andrews, J.P., remarked that they had been very successful in their recruiting for the historic regiment of the Dublin Fusiliers, and at the present time that regiment had nine battalions, each of which was over one thousand men strong, and two more battalions were in course of formation.

That the Irishmen in Wales have responded readily to the call of patriotism is clearly shown by the test of figures (says an exchange). From Cardiff alone considerably over 1000 have joined the colors. Four hundred have gone from St. David's parish; 270 from St. Patrick's parish; 190 from Splott, and 120 from St. Paul's. From other parts of Wales the answer of Irishmen has been equally creditable. No less than 273 have joined from Dowlais; 274 from Swansea; 220 from Merthyr; 59 from Mountain Ash, and 120 from Barry. Except four, all the able-bodied Irishmen in Ebbw Vale have enlisted.

AN IMPORTANT INFLUENCE.

The Benedictine monks of the Abbey of Maredsous in Belgium, who were dispossessed of their abbey and church by German troops, are about to settle in Ireland. They see no prospect of returning to Maredsous for many years, and Abbot Marmion, himself of Irish birth, has taken the lease of a castle near Waterford, where he and his monks will make a new foundation. The transference of the activities of this great monastic house to Ireland will be a great blessing to the surrounding district. In addition to their literary and educational work, the monks have carried on extensive farming operations, and support a large school of arts and crafts where boys are trained in such technical crafts as wood-carving, gold and silver metal work, church embroidery, etc. The settlement of the monks will have an important influence upon the economic prosperity of the neighborhood in which they make their home.

IRISH GUARDS' EXAMPLE.

Under date December 4, in a private letter, Father John Gwynn, S.J., who is serving as chaplain with the Irish Guards at the front, writes describing an incident which will rejoice the heart of every friend of that splendid regiment: 'We had a fine Benediction yesterday in a little village church in the afternoon. There must have been seven hundred or more present. There was Rosary first, and then I gave the men a short sermon, to which they all listened with an attention which helped me very much. After that they sang "Hail Glorious St. Patrick." It seemed strange to hear the walls of this little village church resound to the rich, soft voices of Irish soldiers. The "O Salutaris," "Tantum Ergo," and "Adoremus" were all sung by the men, to the great amazement and edification of the villagers, who crowded to the end of the church to witness the novel sight. The cure of the village told me that his people were immensely edified by the conduct of "les Irlandais," and that their presence for the few days was as good as a mission.'

FIGHTING FOR HEARTH AND HOME.

Lord Emly, in accepting an invitation to be present at the great Volunteer demonstration in Limerick on Sunday, December 20, wrote as follows: 'I have much pleasure in accepting the kind invitation of the organising committee of the National Volunteers to be present at the meeting to be held in Limerick on Sunday, the 20th. I am one of those who believe that the place of every Irishman fit for military service is on the battle-fields of Belgium or on the decks of the "Great Fleet." Our men on those battleships and in those trenches are fighting for hearth and home—aye, and for Home Rule, too. What if the "thin red line" were overborne by numbers! What if the enemy were to elude the North Sea sentries!—what, then, about Home Rule? Of course, I quite realise that many, however willing, cannot go to the front. They should endeavor to acquire such efficiency as would enable the military authorities to utilise their services for the purpose of home defence.'

BELGIAN RELIEF FUND.

The collection in the diocese of Kildare and Leighlin for the Belgian relief fund has realised £1659 10s 6d. Most Rev. Dr. Foley, in a letter acknowledging the response by the priests and people to his appeal for the help of the suffering people of Belgium, says:—'It is curious to find that even amongst the people of our own country, which has not completely recovered from the ravages of her equally barbarous invaders, there are some who have not hesitated to belittle the sufferings that have been endured, and the sacrifices that have been made by that brave little nation, which, by her heroic resistance, no less than by her unmerited misfortunes, has won for herself the admiration and sympathy of every right minded man. It is plain from the response that has been made to my appeal, and to similar appeals all over the country, that these heartless cranks are "few and far between," and for this we have good reason to be grateful.'

DEATH OF A VENERABLE RELIGIOUS.

The death occurred on December 19 at the Convent of Mercy, Carysfort, Blackrock, of Mother Mary Liguori Keenan, one of the oldest of the Irish Sisters of Mercy, and a sister of the late Sir Patrick Keenan. She was in her 81st year, and her whole life had been filled with charitable activities. When it is remembered that Mother Mary Liguori Keenan was local Superioress at the Mater Misericordiae Hospital in 1861, it will be seen how much her long life-work was connected with the great enterprises of charity which mark the progress of this justly renowned Irish congregation not only in Ireland but throughout the English-speaking world.

A HOPEFUL OUTLOOK.

This Christmas (says the *Freeman's Journal*) we are, to all intents and purposes, a free people. It is more than 114 years since that could be said in any



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sense at all. To-day we can say it in a sense in which the Irishman of the eighteenth century could not use the words. We have won our new legislative charter. The accidental suspension of its operation matters nothing. It is a charter such as the Protestant patriots of Grattan's Parliament did not enjoy, and never dreamed of possessing. It is a charter which the Catholic Irish never, even in Grattan's time, had an inkling of. For the first time we possess a real charter of legislative freedom, comprehending the whole of the people of Ireland without distinction, and conferring for the first time in our history full representative self-government. The dreams, aye, even more than the dreams of successive generations of good Irish patriots, of hundreds upon hundreds of Irish political martyrs, have come true, and are facts this Christmas. Ireland, since the Saxon came, has never had such cause for joy at Christmastide as in this year, with all its surrounding tragedy and tumult. At the end of the war Home Rule will begin automatically. It is not too much to hope that the war will end before 1915 is very old. We have had five awful months of it, and it seems scarcely possible that Europe can afford to suffer five other months of the same kind. We can, therefore, with some confidence look forward to the speedy opening of our Parliament, to next Christmas spent in peace, and with Home Rule in full working order.

NATIONAL UNIVERSITY OF IRELAND.

At a meeting of the Senate of the National University, on December 11, the Archbishop of Dublin presiding, Alexander Anderson, M.A., D.Sc., LL.D., President of the University College, Galway, was elected Vice-Chancellor of the University for a period of two years. Sir Bertram C. A. Windle, M.A., M.D., D.Sc., LL.D., F.R.S., President of the University College, Cork, was elected as representative of the University on the General Medical Council for a period of three years. The Right Rev. Mgr. J. F. Hogan, D.D., President of St. Patrick's College, Maynooth, was elected Pro. Vice-Chancellor for such period as that college shall be the recognised college of the University. Joseph Mangan, M.A., F.R.C.Sc.I., M.R.I.A., was appointed Professor of Natural History in the University College, Galway.

WEDDING BELLS

O'KEEFE—COLLINS.

A wedding of interest to many people in South Canterbury and North Otago took place in the Christchurch Cathedral on Wednesday morning, February 10, the contracting parties being Miss Johanna Collins, eldest daughter of Mr. and Mrs. John Collins, of Christchurch, and Mr. Thomas R. O'Keefe, also of Christchurch. The ceremony, which was of a quiet nature, was performed by the Rev. Father Long, who also celebrated Nuptial Mass. The bride was given away by her brother, Mr. T. Collins, and looked very well in white silk taffeta with overdress of lace, and a lovely veil of embroidered tulle arranged from a coronet of orange blossoms. She carried a bouquet of sweet peas and carnations. Misses Margaret and Mary Collins, who attended their sister, were dressed in blue eolienne and grey poplin respectively, with hats to match. Each carried a handsome shower bouquet. The duties of best man were carried out by Mr. Ted Collins. Subsequently the guests were entertained at the residence of the bride's parents, the usual toasts being honored and happy speeches made. Later in the day Mr. and Mrs. O'Keefe left by motor for Akaroa, where the honeymoon is being spent.

HADDOCK—SPILLANE.

A quiet but pretty wedding (writes a correspondent) was celebrated at St. Patrick's Church, Palmerston North, on Tuesday, February 9, the contracting parties being Miss Nora Spillane, of Castle Gregory,

County Kerry, and Mr. Eugene Charles Haddock, of Marton, formerly of the West Coast. The ceremony was performed by the Rev. Father Doolaghty, who celebrated the Nuptial Mass. The bride, who was given away by her brother (Mr. Thomas Spillane), was attired in a beautiful robe of white crepe de chine, and the veil, very becomingly arranged with a wreath of orange blossoms, finished the toilette. The bridesmaids were Miss Nellie Spillane (sister) and Miss Maud Judd (cousin of the bride), who wore white silk dresses and mob caps. Mr. Hassall, of Marton, acted as best man. After the ceremony the party assembled at Dustin's Tea Rooms, where the wedding breakfast was laid, and at which the Rev. Father Doolaghty presided. Later on Mr. and Mrs. Haddock left by train for Wellington, where the honeymoon is to be spent. The bride's travelling dress was a navy blue tailor-made costume with hat to match. Each bridesmaid received a gold brooch set with precious stones, the gift of the bridegroom. The wedding presents were both numerous and costly, testifying to the esteem in which the young couple are held. Numerous telegrams of congratulation were received from different parts of the Dominion.

O'REGAN—BARRY.

A very pretty wedding (says the Greymouth *Evening Star* of December 31) was solemnised at St. Patrick's Church this morning by the Rev. Father Lacroix, when Mr. John O'Regan, son of Mr. and Mrs. O'Regan, Inangahua, and Miss Mary Barry, daughter of Mr. Thomas Barry, Greymouth, were united in the bonds of Matrimony. The bride was given away by her father. Mr. P. J. O'Regan, brother of the bridegroom and a well-known barrister of Wellington, was best man. Mr. James O'Regan, brother of the bridegroom, acted as groomsman. The bride was gowned in a beautiful grey silk dress, trimmed with a collar of Maltese lace, and carried a bouquet. The bridesmaid was Miss J. Barry, of Reefton, sister of the bride, and was attired in a champagne dress. After the ceremony the guests adjourned to the residence of the bride's father, Thompson street, where the wedding breakfast was partaken of. Later in the afternoon Mr. and Mrs. O'Regan left by motor for Nelson and the North Island, for their honeymoon. The present from the bridegroom to the bride was a valuable dress ring, and to the bridesmaid a cameo ring. The bride's present to the bridegroom was a handsome gold sovereign case. The presents received from all parts of the Dominion were costly and useful, and included many cheques. The best wishes of the community go out to the happy couple, representing as they do two of the oldest and most respected families on the Coast.

Most Rev. Archbishop Ireland of St. Paul, Minn., was fifty-two years a priest on December 21.

A century ago on Christmas Eve there was signed in the old Carthusian monastery in the city of Ghent the Treaty of Peace between Great Britain and the United States which brought to a close the last war between the two great nations. The occasion has been signalised on the part of the Peace Centenary Committees at both sides of the Atlantic by the issue of manifestoes.

Warsaw, the capital of Poland, is the third city of the Russian Empire. Beautifully situated on the left bank of the Vistula, it is 700 miles from Petrograd and 400 from Berlin. It is a recognised centre of science, art, industry, and commerce, and has a population of well over a half million.

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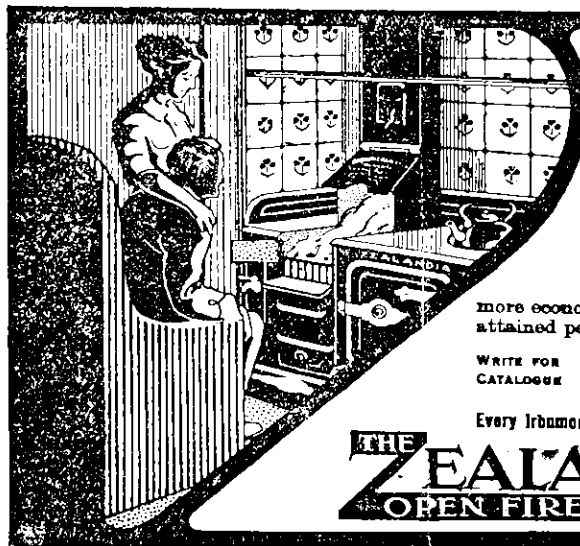
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If not, why not?

OF ALL GROCERS AND STORE DEALERS

An enterprising Belgian journal has made inquiries as to the amount expended annually by Royal ladies on their toilettes, and has found the following facts (says the *Evening Standard*): Queen Victoria of Spain easily takes the first place as the best dressed Royal lady. She obtains all her dresses from Paris, and has to pay over to the great firms of the Rue de la Paix, a sum of no less than £8000 a year. The German Empress has all her dresses made in Berlin, at a cost not far below £4000. An equal sum is expended by the Czarina, who dresses in private very simply, and only goes in for expensive robes on State and festive occasions, which, however, are not frequent in view of the retired life

of the Russian Imperial Family. The same sum represents the cost of dresses to the wife of M. Poincare. Queen Elena of Italy spends only about £3200 a year, while the dress budget of Queen Elizabeth of Belgium does not exceed £2000. Her neighbor, Queen Wilhelmina of Holland, dresses still more modestly, and spends on her toilette only a few hundred pounds. But the palm of simplicity belongs to Queen Mary of England, who has all her dresses, with the exception of those for State occasions, made at home, under her own supervision, and with her own co-operation, so that her budget is the lowest of all.

Wanganui

(From our own correspondent.)

The fortnightly meeting of the St. Mary's branch of the Hibernian Society was held on Wednesday evening, February 10, when there was a good attendance of members. The president (Bro. D. Dwyer) occupied the chair, and Very Rev. Dean Holley paid his first visit to the branch since his return from Europe. The president extended a hearty welcome to him. Dean Holley, in reply, referred to the great advance Hibernianism had made in Wanganui, which he was proud of, for when he attempted to start the branch many said he was engaged in a hopeless task. But that, he was proud to say, was not the case, it being proved beyond doubt that there was great scope for a large branch in the town and district, and that the society had come to stay. He was loudly applauded when he resumed his seat. Two candidates were proposed and one member was initiated.

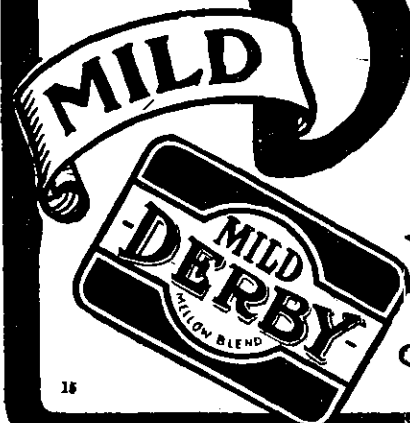
The St. Patrick's Day concert committee report that all the arrangements are in a forward state, and as it has been decided to engage the best local talent, patrons may rest assured of a good night's entertainment.

Miss Kathryn C. Daly, of Central Park West, New York, headed the Civil Service list for the position of Court Stenographer under the New York City Board of Magistrates. The position pays £400 a year.

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BISHOP CLEARY ON VISITATION

TO THE EXTREME NORTH.

A RECORD TRIP.

(From an occasional correspondent.)

RAWENE, February 3.

The Right Rev. Dr. Cleary, Bishop of Auckland, has arrived on the Hokianga, and is now busy visiting the various white and Native settlements on the big river and its tributaries. His Lordship, accompanied by Father Bruning and our local clergy, came to the Hokianga by way of Whangape and Matihetihe, at both of which places he made his visitation and confirmed many candidates of the Native race. The Bishop and Father Bruning reached Whangape after a remarkable and in some respects record, motor journey to Te Pahi, and other places in the extreme North.

The Ahipara Sands Conquered.

One of the greatest bugbears of the motorist in the North is, beyond a doubt, the bad rise and long down-slope of soft, deep sand that, at Ahipara, have hitherto barred the motorist from what would otherwise be his elysium—namely, the sixty miles of broad, smooth, hard beach that, at low tide, extends from Ahipara to Scott's Point. As a motor-racing track, there is nothing to approach it in New Zealand, perhaps in Australasia; and it would seem to rival in many respects the far-famed beach of Florida, on which some of the world's speed records have been made. Unfortunately, it is extremely difficult of access. Till Bishop Cleary's arrival, only one motor car had been upon the beach. It was owned by Mr. Bull, and had to be pulled by a team for several miles over soft sand by the track to the beach from Waipapakauri, some twenty miles north of Ahipara. Mr. Bull preferred this toilsome trip to the trouble of crossing the shorter soft sand to the hard beach at Ahipara. Many motors reached the sand near Ahipara, but none had even attempted to cross it either on their own or other power.

The Bishop, accompanied by Father Bruning, reached the Ahipara sandhill, from his record trip to the northern gumfields, on January 29. They left the car at the land side of the rise and went up the sandhill in search of a suitable place by which to essay a descent to the famous hard beach. The sandy cutting up the rise could have been negotiated on power, but (the Bishop thought) would have necessitated the laying down of some rolls of cocoa-matting which he carried. To the right of the road cutting is an extremely steep and pretty rough hill, requiring great power and good nerve, but (his Lordship thought) negotiable by his big car in a small fraction of the time required to get over the soft, deep sand in the much easier grade of the cutting. On the westerly or down slope three courses lay open, and the Bishop decided to take the most rugged and (to the non-motoring mind) most risky and impracticable-looking of these for a rush on his car's own power to the hard floor of the magnificent Western Beach.

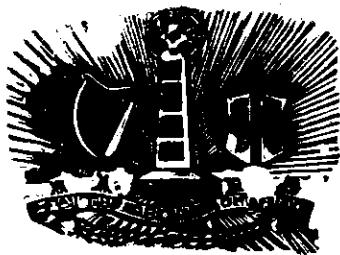
The Fight With the Sand.

Six short bits of strong chain were strapped on to each driving wheel of the car. Meantime, practically the whole Maori population of the Native village near where the car stood gathered together and sat close by watching the process. They are all non-Catholics. Father Bruning informed your correspondent that, in their comments among themselves, they were quite agreed that 'the pakeha (white man) will never do it.' As soon as the chains were adjusted, the Bishop drove the car, alone, not up the sandy cutting, as the Maoris had expected, but across the track and around a number of stumps at the foot of the steep slope to the right of the sandy cutting. Then, with exhaust open and the engine barking like a Maxim gun, he charged up the rough and terrible looking slope at a tremendous pace, amidst the applause of the Maoris, bent away to the

right to the highest point of the hill, and still going fiercely, swung sharply around to the left and tore down the slope through the deep, soft sand, throwing it up in a cloud. He thus disappeared from the Natives, who, in the meantime, were running in a crowd up the hill as fast as their legs could carry them to see the further fate of this wholly unexpected exhibition. Meantime, instead of taking the customary or straight downhill soft track to the hard beach, the Bishop had turned to the left, back to get a good rush, and charged a very steep and lumpy sandhill covered in good part with mesembryanthemum. The car was going over this ground like a boat over a choppy sea when the panting Natives next caught sight of it. Then it stopped on the downward slope, close to, and high above, a long stretch of deep shifting sand. One driving wheel had side-slipped into a 'pocket' of very soft sand. The Bishop was immediately out, and, with a spade, removed the 'hump' in front of the wheel. A bag or corner of matting was inserted near the wheel to give it a sure grip; and three or four Maoris put their hands to the car to help the start. This, however, was quite unnecessary, as the car was on the lower slope and started on quite a small application of power. Then came a particularly steep, though short slope—almost a direct drop—into deep drifted sand, and the car ploughed two deep furrows, extending for some fifty yards or so to within about twenty feet of the hard, firm beach. Then it stopped for about two minutes, owing (it was soon afterwards discovered) to both brakes binding pretty hard, on account of their operating rods being caught on a hump of the last slope. They spat sparks during the rush down-hill. In quick time the car was on the hard sand, and, after a spin down the beach, it was headed for the soft sand again as soon as the white settlement of Ahipara was reached, and was brought to a stand near the seabank and close to Mrs. Reid's house, far above the reach of the very high tides then prevailing. It was the first car on the Ahipara beach. During their stay in Ahipara his Lordship and Father Bruning were hospitably entertained by the Reid family. The car was visited by many people, and the delighted white children of the settlement, and some Native children as well, were entertained by the Bishop with fast drives up and down the magnificent beach.

To the Extreme North.

Part of Thursday, January 21, was occupied in adjusting the binding brakes. On the following afternoon, when the high tide was sufficiently fallen, the two travellers set out on a beach trip of sixty miles, followed by a river-bed and steep hill-track, to Te Pahi, in the extreme North of New Zealand. The little party set out in driving rain, and against a gale from the north. Twice in quick succession they had to stop on account of broken porcelain in sparking-plugs; but, taught by their beach experience on the Houhora trip, as soon as the car was stopped, four pieces of board, each about a foot wide and eighteen inches long, were placed in front of the wheels, which were then driven on to these wooden footholds. Had this, or some such provision, not been made, the wheels would have quietly and steadily settled down in the sand. Then away again, against the driving rain, at a strong pace along a sixty-mile stretch of firm sand, with scarcely a wrinkle on its smooth, hard surface, and over some half-dozen streams that spread out in fan-shape till they were hardly an inch deep in any one place, and made little or no difference in the rapid rate of travel. This is the greatest beach for ambergris, and for the large and succulent shell-fish, the tohera, much beloved of the Maoris. At intervals, in the driving rain, the travellers came across parties of Natives, and even an occasional European, digging up the big white shells and filling them into sacks. One party of three Maoris, suddenly seeing the motor car a few hundred yards off—the first, presumably, that had ever met their vision—suddenly dropped everything, and ran away, as if for dear life, to the shelter of the sandhills that extend from sea to sea in melancholy array in part of that region. Even the seabirds were taken unawares by the un-



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accustomed speed of the man-driven machine. Gulls, for instance, flying against the gale in front of the overtaking car, suddenly dropped flatfish or pipi-shell and swerved in alarm to right or left, while the kuakas (curlews), flying ahead close to the sand, were gradually overhauled and also took refuge in rapid swerves to one side or the other. To Europeans, the sheep is an emblem of senseless imitation: if a sheep in a long file jumps at an imaginary obstacle, thousands that follow will jump in the same way at the same place. To the Maoris, the kuaka is a like emblem of easy and brainless imitation. To that bird they apply their old proverbial saying: '*Ka tau te manu kotahi ki te tahuna, tau katoa, tau katoa*'—'One bird alights on the sand-hill, all alight, all alight.'

When close to the precipitous rocks of Scott's Point—an ideal fishing-ground lies at its base—the Bishop was met by a number of riders from the Te Pahi Station, some six miles further inland. Among them was Mr. Stuart Hill, son of Mr. and Mrs. Hill, of the station. Young Mr. Hill mounted the car beside the Bishop, as his guide, while Father Bruning mounted Mr. Hill's horse. The car was then headed up a shallow, sandy creek. On each side were steep, barren hills of shifting sands—a desolate, narrow gateway to a smiling land. The Bishop easily negotiated, on his engine power, one very bad patch of soft sand, and then dashed up the narrowing valley to a place where the waters of the little river, imprisoned by the encroaching sand, spread into a little lake, bounded on its western side by a curving and almost precipitous yellow sand-wall. A dangerous quicksand was just avoided at this point. Further on—after nearly five miles up the river—a particularly steep and impracticable looking hill was encountered. It rose suddenly from a mass of fascines, thrown across the creek—the fascines slowing the car and preventing an assault on the hill at high speed. The track was over grass, low ti-tree, etc., soaked by the drenching rain of the day. The car, however, surmounted the worst part of the hill, and, after a few moments' stop at a very wet and slippery part, speedily gripped again when held off the brakes, and covered the rest of the steep rise at high speed. Another wet rise was similarly treated, and the car, with the Bishop and his young guide, was soon tearing up the mushroom-shaped top of the hill on which the large and beautiful new mansion occupied by Mr. and Mrs. Hill is situated. It was the second car to arrive at Te Pahi, the first to arrive on its own power. The visitors were received with splendid cordiality by Mr. and Mrs. Hill, and by their guests, Mr. Keene (Wellington) and Mr. and Mrs. Norris (Tauranga). Nothing could exceed the charming hospitality of Mr. and Mrs. Hill both then and on the return of the Bishop from Parenga and Te Hapua. His Lordship speaks of his stay at Te Pahi in glowing terms, and describes it as one of the pleasantest memories of his life.

To Parenga and Te Hapua.

The next day (Saturday, January 23), the Bishop, accompanied by Mr. Stuart Hill as guide, and by Father Bruning and others, motored for four or five miles, mostly along a steeply sloping siding (impassable by motor after a half-hour's rain) to the end of the track at the Waitiki River. There the Bishop and Father Bruning (with a Catholic Maori youth for Confirmation) were met by the launch of the Parenga Company, whose highest officials and local representatives showed the Bishop the most gracious courtesy. By the company's launch the party went down the winding, yellow Waitiki River, first to Parenga, and then across Parenga Harbor to the Native settlement of Te Hapua, where there are thirty or forty Catholics.

At Te Hapua.

Protestants and Catholics at Te Hapua had arranged to accord the Bishop a *korero* of welcome in the village *whare-hui* or meeting-house. This arrangement was, unfortunately, upset by a tragedy, which had occurred on the preceding Friday, and by which a prominent and respected Catholic native (Wells) had lost his life by drowning. This cast a great gloom over the district, and prevented the formal public welcome

in the village meeting-house, as Maori etiquette does not allow the body of the dead to be left without what they consider proper attendance. The Bishop and Father Bruning first proceeded to the house of death, where they recited the appropriate prayers of the Church. All the afternoon and evening and night fresh parties arrived to join in the mourning. As each party reached the house of death, the old-time *tangi* or cry of sorrow arose afresh, accompanied by words or chants bearing a close resemblance to those formerly in use in Ireland and in many other lands. Thus death makes the whole world kin.

During the evening the Bishop and Father Bruning attended night prayers, and prayers for the departed, in the house of death. While there, several Catholic and Protestant orators, one after the other, formally welcomed the Bishop, each concluding with an apostrophe to the dead. His Lordship replied at some length in Maori. The next morning (Sunday) Masses were celebrated in the house of the death. There were many communicants. At the close of the last Mass Confirmation was administered. A Native lady has made arrangements for a gift of land for a church at Te Hapua, and a sum of £70 is in hand for the purpose of erecting the sacred edifice; but, with only 30 to 40 Catholics—mostly children—and no ready money except what is earned by work, the project is no easy one; and Father Bruning (Saies, Whangaroa) will gratefully acknowledge donations in aid.

The funeral of the drowned man took place on Monday, January 25, the Bishop and Father Bruning joining in the procession, in the sweltering heat to the hill-top, where the cemetery adjoins the Anglican church. They then left by the Parenga Company's launch for Parenga, and afterwards for the landing on the Waitiki River, where the car was paddocked. A number of Maoris came to see the first car in that district. The Bishop took a big load of them up the steep hill-slope from the river, to their great delight. Then, under the guidance of Mr. Stuart Hill, the Te Pahi Station was soon reached, and the visitors again experienced the splendid hospitality of a beautiful and refined home set in the far North. Around it there are rich flats and hills that may, in the near future, be clad with wide areas of wealth-producing vineyards and orchards. In fact, those great North lands, from Auckland onwards, will probably yet be the California of New Zealand.

The Return.

Next morning (January 26) the Bishop and Father Bruning (again under the pleasant guidance of Mr. Stuart Hill) started on their return trip to Ahipara. They easily passed, on the car's own power, over the tracts of soft sand, and reached the beach about low water. Here they parted regretfully with their genial guide and set out at a rapid pace against a strong head wind on the splendid, hard beach. The sixty miles to Ahipara occupied just an hour and forty minutes. On the following morning (January 27) Masses were celebrated at Reid's Hall, Ahipara. There were about twenty persons present. After the Masses the Bishop instructed the children and preached and administered the Sacrament of Confirmation.

An account of the Bishop's visit to the Sweetwater gumfields and elsewhere will be forwarded in another communication.

The three million dollar marble Palace of Peace at the Hague, is in a state of deep solitude, its sole occupant being a single janitor living amidst lonely grandeur.

What Catholic schools are doing for the United States may be gathered from the following facts: There are 1,700,000 children in the Catholic schools of the country. Chicago is first with 107,750 children; New York, 83,742; Brooklyn, 72,363; Philadelphia, 71,833; Boston, 60,428. It is estimated that as a result there is a saving of over 65,000,000 dollars to the different municipalities.

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ROME LETTER

From our own correspondent.)

December 15.

'THE TRUCE OF GOD.'

During the festal days, when the whole world is at war, it is interesting to look back upon the year of our Saviour's Birth, when the whole world was at peace. In S. Maria in Trastevere, the titular church of his Eminence Cardinal Gibbons, there is a spot in front of the sanctuary which is marked '*Fons Olei*' (the oil spring), where just three years before the Birth of Jesus Christ an oil spring suddenly burst forth and flowed off into the Tiber. The entire world was then at peace, and the inmates of the military hospital, which stood upon the place, concluded that the wonder heralded the occurrence of some important event. Dion Cassius, the pagan writer, confirms the truth of the event; and St. Jerome and also Eusebius speak of it. The golden age of Augustus had reached the zenith of its glory: the temple of Janus was closed, and the vast Roman Empire lay perfectly at rest. But a half score years prior to this strange occurrence, the Roman Senate erected what is known to the world as '*Ara Pacis*' (the altar of peace), for Augustus had returned from the war in Germany and Gaul, and in 13 B.C., the event was commemorated. The site of this altar, 'the most exquisite production of the golden age,' is to-day recognisable a stone's throw from the Chamber of Deputies. Yes, indeed, the then known world was at peace, and a new epoch was being opened by the Birth of the Son of God. But the Christmas of 1914 is being passed amid the danger of war; for the truce of God, proposed by the Vicar of the Prince of Peace, cannot be observed.

A CONCESSION.

But we must feel thankful for even so small a concession, one of these being the concession given by three countries in favor of correspondence addressed to the Holy See. In Canada, the Apostolic Delegate will act as a centre for letters sent by the Bishops in Rome; in England, Cardinal Bourne, Archbishop of Westminster, is to act likewise while Austria-Hungary guarantees immunity to correspondence to the Papal Secretary of State. Later on, all the belligerent Powers, except, perhaps, Russia, will fall into line and obediently, for all recognise the inconvenience of exposing spiritual matters, that are frequently of a delicate nature, to the eyes of lay censors. Another reason is they all wish to do the right thing by the Holy Father.

ITALY AND THE WAR.

And this reminds one of Italy's attitude in this war. She is neutral, but her Ministers are constantly telling the rest of Europe how determined she is to make herself respected, to guard her interests. Her newspapers love to keep repeating the phrase used by some military journalist to the effect that Italy at present is to be 'courted and respected,' just as if any one were threatening her in any way. Does the Italian Government fancy the Roman question may be settled finally at the grand council of nations, which will arrange the map of Europe after the war? It is not unlikely this is the burden of the Ministerial suspicions, and it would not be surprising if they came true. Those who help to guide Italy's destinies would wish nothing better than the continuation of the present relations between the Quirinal and the Vatican, and that the Pope should live as prisoner of the Apostolic Police unless he decides to accept their terms. 'Let us all stay as we are. Things could not be more favorable for us,' said an Italian Monarchist when summing up a discussion on the point with the writer a few years ago. But this precisely is what the Catholics of the world cannot do. This very week furnishes an instance of the abnormal circumstances under which the Vicar of Christ lives in Rome. Who has not heard of the *Asino*, edited by an atheist in the Eternal City itself—the city which is promised in the Law of Guarantees as the

'tranquil and honored place of residence of the Sovereign Pontiff?' Its editor has offended the Emperor of Germany in his vile writings this week, and straightaway the law pounces upon him, and justly so. The wretched creature met with similar treatment for having insulted King Victor Emmanuel. But there is one whom he feels at perfect liberty to insult week after week in the vilest manner for the past dozen years. All attempts made by Catholics in Italy to have the editor brought to justice, and *L'Asino* suppressed have failed utterly. So there is one law for the Pope and another for the King!

In comparison with trials like this, the consolations of the Holy Father are great. Among instances of the latter must be mentioned the letter of congratulation sent to him by the Bishops of Ireland on his accession to the Throne of Peter. It is not unlikely that the Irish Parliamentary Party will avail of some occasion before long to demonstrate its respect for Benedict XV. In this connection it is of interest to recall that, on the occasion of the jubilee of Pope Leo XIII., the Irish Party presented their address in a silver facsimile of the ancient bronze shrine, known as 'the Lough Erne Shrine.' His Holiness afterwards presented the shrine to the Very Rev. Dr. O'Haran, Sydney, a native of the district to which the original belonged.

NOTES.

After all is considered, people in Rome have to admit that, though the war has left the Eternal City silent, it has brought the purchase of all provisions within the reach of the poor man. At present no article of food can be deemed a luxury, inasmuch as it has been cheapened so as to be within the reach of all purses. Another consequence of the war is the hours of fatigue spared to Benedict XV. in giving audiences. And not until the European struggle has terminated will his Holiness find himself constrained to give up some four hours each day to the reception of men and women of all spheres in life from all over the world.

A particularly pleasing audience to the Holy Father was that given last week to the Very Rev. Father Villette, Superior General of the Vincentian Fathers, of the Daughters of Charity, and Director General of the Ladies of Charity, who presented to Pope Benedict representatives of these three great families of St. Vincent de Paul. 'We see, with deep satisfaction,' said the Pope, 'the entire family of St. Vincent represented here. . . . Your Father (Father Villette) is going to leave you, but I always remain among you as your guide and protector.'

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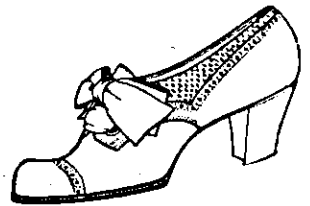
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A Valuable Sewage Farm.

The city of Berlin affords an excellent illustration of the enormous development to which the pursuit of sewage disposal by sewage farming has led. The city itself covers an area of about 20,000 acres; its sewage farms are no less than 40,000 acres in extent. In a way the Berlin sewage farm is a gigantic real estate speculation. Ultimately the city will sell the sewage farmland at large profit and turn to modern biological methods.

The Sun's Losses.

It is calculated that the sun loses a mass equal to that of our earth in thirty million years. If it be assumed that the mass thus lost is gravitational, it follows that the length of the year increases by six seconds in a million years, and that in the same time the mean longitude of the earth is affected in such a way as to produce a variation of one-tenth of a year i.e., a retardation of thirty-six days in the seasons. Such variations are too minute to be observable. In stellar systems possessing a higher temperature the effect would be much more marked, for the energy radiated by a body varies as the fourth power of its absolute temperature.

Coal-Cutting Machine.

Revolutionary changes in coal mining methods are promised upon the general introduction of a coal mining machine developed by Mr. H. A. Kuhn, a Pittsburg mining and mechanical engineer, who has spent more than ten years in perfecting the machine. The device, constructed of structural steel, can attack the coal seam in any position, moving up or down or in any direction in which the seam leads. It takes out more than 90 per cent. of the coal in the ground, whereas the best practice of to-day seldom recovers more than 70 per cent. of the coal. It is stated that the machine has demonstrated that it can cut the cost of mining coal by half. It is said that ten of them can produce over 1000 tons of coal a day. Only two men are needed to guide the mechanism of each machine, which takes the coal from the seam, cuts it, puts it on a conveyer, and loads it in a pit car without a human hand touching it. Electricity or compressed air can be used, and so little power is required that the cost thereof is less than one-halfpenny a ton for each ton of coal mined.

Queer Freaks of Wireless.

Wireless telegraphy has many apparently mysterious qualities for which scientists have been unable satisfactorily to account to the layman. Failure to operate on account of the conditions of the atmosphere has been the chief source of annoyance. Another fault, which has recently been remedied, is in the absence of secrecy in transmitting messages. Lightning and other elec-

trical disturbances have also caused some inconvenience, but in the event of a storm the apparatus is now usually grounded in order to prevent injury. It is reported that lightning will seriously injure, if not entirely destroy, instruments, even though it might strike at a point five or ten miles distant. Why the wireless works better at night or in cold weather rather than hot, why transmission is better on the Pacific Ocean than on the Atlantic, or why communication is better in one direction rather than in another have all been puzzling questions. Those elements of unreliability and disappointment are now disappearing, however, and the confidence of the public has been won.

Gisborne

(From our own correspondent.)

February 7.

On February 1, the Catholics of Gisborne and Ormond parishes were entertained at a picnic, arranged by Rev. Father Carran. The outing was held at Puhā, the use of the grounds being given by Mr. W. H. D. Macdonald, M.P. It was a most enjoyable outing.

On Tuesday evening the altar boys of St. Mary's Church gave a social evening to Master E. Williams, one of their number, who is leaving to attend the Sacred Heart College, Auckland. After doing full justice to the good things, the boys asked the Rev. Father Golden, who was present also as a guest, to accept as a small token of their appreciation a handsome pocket wallet. After thanking the boys for their generous present, Father Golden, on behalf of the boys, presented Master Williams with a fine gold cross pendant, and wished him every success in his scholastic career.

WEDDING BELLS

McKEOWEN-GODSELL.

A marriage took place in the Sacred Heart Basilica, Wellington, on Monday, January 25, the contracting parties being Mr John McKeowen, of the Chief Engineer's office, Railway Department, Wellington, and Miss Catherine Mary Godsell, of the accountants' branch of the G.P.O., Wellington. A Nuptial Mass was celebrated by Rev. Father Tynons. The bride was attended by Miss K. McKeowen (sister of the bridegroom), and Mr J. McKeowen was best man. The presents were numerous and costly, including a dinner service, suit case, and military hair brushes from the bridegroom's fellow-officers, and an oak case containing cutlery from the staff of the accountants' branch, where the bride had been extremely popular. The honeymoon was spent in the south, and included a visit to the Cold Lakes district.

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On the Land

GENERAL.

The butter exported from Auckland this season to January 31 amounted to 331,609 boxes, as compared with 286,756 boxes sent out during the same period last year.

The *Rangitikei Advocate* learns on excellent authority that the Wellington Meat Export Company has decided to proceed with the erection of freezing works at Kakariki. The works will cost between £50,000 and £60,000. A good site has already been purchased by the company, with a railway siding.

Business is very brisk at the Patea Freezing Works just now, and four times more stock is offering than the company is able to deal with. The average being put through is 400 to 500 sheep and 70 to 80 cattle daily. Large additions are still being made to the works.

The output of milk sugar at Edendale at present is five tons per week (says the *Wynndham Herald*). The product is perfect, and the substance has a high marketable value, with an unfailing demand. This new industry in the district will be of great value in the employment it will afford as well as being a potential factor of added wealth to the country.

After discussing a departmental circular as to whether the Noxious Weeds Act should be strictly enforced as regards Californian thistle, the Dannevirke County Council decided to take no action in the matter. It was admitted that it was too expensive to keep the thistle down on bush land.

A good deal of experimental work has been done by the Department (says the *Journal of Agriculture*) in the direction of endeavoring to find a method of medicinal treatment which can be conveniently applied in the form of a lick for cattle, and which will be satisfactory as a preventive of bush sickness. Analyses have also been made of patent medicines for the purpose which are on the market. The best lick yet found is one composed of sulphate of iron and salt with only sufficient lime added to enable the mixture to be firmly compressed into the shape of a brick. Sulphate treatment is the most satisfactory of all, and the best top dressing to use under the present disturbed trade conditions is 4 cwt. of superphosphate applied in the spring.

The production of phormium fibre (remarks the *Journal of Agriculture*) is one of the most important of what may be termed the secondary rural industries of New Zealand. During the past ten years the average amount of fibre annually milled from the phormium areas has exceeded 24,000 tons. The majority of the fibre is shipped overseas, and the average annual value of that exported during the past decade has been £556,000. To this amount has to be added the value of that converted locally into cordage and binder-twine. This internal trade consumes each year some 2500 tons, the value of which is approximately £55,000. Again, in considering the amount that is derived from our phormium areas the value of the raw produced in the extraction of the fibre from the leaf has to be taken into account. Thus the annual value of our fibre crop exceeds £600,000 per annum.

At Addington last week there were large entries of stock, the yarding of fat lambs being the heaviest of the season. Fat cattle were easier, export buyers not operating. Fat lambs opened a little weaker, but firmed before the sale was half over. Store sheep were easier. Fat Lambs.—Extra prime heavy lambs, to 29s; tegs, 20s 6d to 23s 10d; average weights, 17s 6d to 20s; light and unfinished, 13s to 17s. Fat Cattle.—Ordinary steers, £7 10s to £12; extra steers, to £20; ordinary heifers, £9 to £11 2s 6d; ordinary cows, £5 10s to £9; extra cows, to £13 2s 6d. Price of beef per 100lb, 32s to 42s. Pigs.—Choppers, 70s to 92s 6d; light baconers, 47s 6d to 55s; heavy baconers, 57s 6d to 66s; extra heavy baconers, 70s to 72s—price per lb, 5d to 5½d; light porkers, 30s to 35s; heavy porkers, 37s to 45s—price per lb, 5½d to 6d. Fat Sheep.—Prime wethers, 23s 6d to 28s 3d; others, 18s 6d to 23s;

prime ewes, 22s to 26s; medium, 17s 6d to 21s 6d; inferior, 15s to 17s; merino wethers, 16s 3d to 17s 1d.

At Burnside last week there were large entries of cattle, sheep, and lambs. Fat Cattle.—300 yarded. A large yarding, comprised mostly of good quality. Owing to the difficulty experienced by export buyers in getting cattle slaughtered at present, they were not operating so freely as at previous week's sale, with the result that prices showed a slight decline on rates then ruling. Quotations: Prime heavy bullocks, £15 10s to £18; medium, £12 to £14; others, £8 10s to £11; best cows and heifers, £12 to £13; extra, to £15; medium, £9 to £10; others, £6 to £8. Fat Sheep.—3387 penned. The entry consisted mainly of medium to good ewes, very few pens of prime wethers being forward. Freezing buyers were operating for suitable weights. Taken all over, prices were about 1s per head in advance of late rates. Quotations: Best wethers, 26s 6d to 29s 6d, extra to 32s; medium, 22s 6d to 25s; light and inferior, 18s to 21s; best ewes, 25s to 27s 6d, extra to 31s; medium, 19s to 23s; others, 16s to 18s. Fat Lambs.—3517 penned, a large yarding consisting mainly of good quality. There was a full attendance of freezing buyers, and competition was keen, but prices showed a decline of about 1s to 1s 6d per head on the exceedingly high prices ruling at last sale. Best lambs, 20s to 21s 6d; extra, to 24s 9d; medium, 18s to 19s. There was only an average entry of pigs, and prices were about equal to those ruling at recent sales.

FARMYARD MANURE.

There is no fertiliser that can be more profitably used on the farm than farmyard manure—the resulting by-product in feeding live stock of all classes. The solid and liquid excrements of animals, together with the litter used as bedding, constitute a source of fertiliser which is very generally appreciated, as it should be.

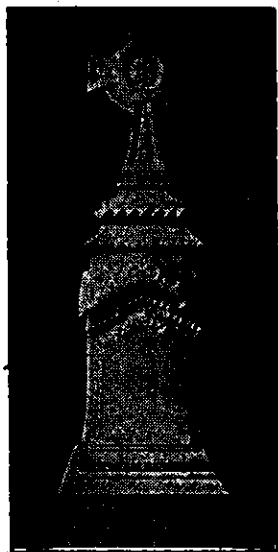
It is for this reason that dairy farmers and those engaged exclusively in live stock industries have been able to maintain the fertility of their lands for indefinite periods, and often conclude that commercial fertilisers cannot be used to advantage under their conditions. This is frequently a mistake, and their land often becomes overabundantly supplied with humus, as compared with the mineral elements of plant food, which are regarded as essential for the successful growth and development of all farm crops. As a carrier of available plant food, farmyard manure is not especially valuable as a ton of it only contains from 9lb to 15lb of nitrogen, 4lb to 9lb of phosphate, and 9lb to 15lb of potash.

Its Greatest Benefit

to the land is as an indirect fertiliser. It adds organic matter which provides humus, thus increasing the water-holding capacity of the soil. It benefits the texture and makes heavy soils, especially clays, more porous. It tends to make sandy soils more retentive of moisture by adding vegetable matter. Through its decomposition it adds heat and increases the heat-absorbing powers of the land; carbonic acid is also formed, and this increases the solvent power of the water contained in the soil.

It seems almost like a libel to speak of the imperfections of such an ideal fertilising substance as farmyard manure, but, to speak plainly, it is lacking in important particulars. It does not contain a sufficiency of the mineral constituents, especially phosphate, to balance its organic nitrogenous contents; therefore the mineral ingredient, phosphate, should be applied from other sources in order to get the best results. Hence the wisdom of applying moderate dressings of the manure and supplementing it with applications of phosphate, according to the requirements of the different crops or of the rotation.

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NOTES ON HEALTH

The question of health is one nobody can afford to neglect, yet many people will risk their health by buying inferior food when they can get the very best at the same price. More particularly does this apply to bread.

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The Catholic World

ENGLAND

CHARITABLE BEQUESTS.

The Church has benefited to a large extent recently under wills. Amongst those proved have been that of Miss Catherine Bradley known to literature as Michael Field, who left a large proportion of her estate of £14,000 to the Bishop of Southwark and several priests of that diocese for various charitable purposes. Another lady recently deceased, Miss Nugent of Bayswater, left an estate of £16,000 in bequests of £300 and £200 between several Catholic charities.

OFFICIAL REPRESENTATION AT THE VATICAN.

Our correspondent in Rome (remarks the *Catholic Times*) puts the question of Sir Henry Howard's appointment in the true light when he says that the official representation of this country at the Vatican is Great Britain's gain. Brutal as Germany is in her methods of warfare, the Germans understand the value of moral influence, and they have taken extraordinary measures to bring it to their support in neutral countries, such as Italy and the United States. Above all, they have been anxious to place their views before the highest ecclesiastics in the Catholic Church, knowing that that Church is the largest and the best religious organisation in the world. In August every Cardinal of the Curia received from the members of the German Centre Party a memorandum designed to prove that Russia, Great Britain, and France provoked the war and denouncing as libels the reports of the outrages committed by the Germans in Belgium. The Prussian Minister at the Vatican has sought to excuse the bombardment of Rheims Cathedral on the ground that the French had used the building for a post of observation. Numberless are the misleading statements circulated by the Germans in Rome. When all this is taken into account it is hard to acquit opponents of the mission of the charge of having allowed bigotry to get the better of patriotism.

HOLLAND

A CATHOLIC PRESIDENT.

A Catholic Prime Minister is not unknown in the Dutch Parliament; but 'for the first time in the history of the kingdom' (says an American contemporary), Holland's Upper House of Parliament has a Catholic for its presiding officer. On the death of the former incumbent Queen Wilhelmina recently appointed Baron Von Voorst president of the Senate. Baron Von Voorst is a descendant of the few noble families in Holland whose Catholicity antedated the sixteenth century. Catholics forming the numerically strongest portion of the Senate's present conservative majority, the appointment was made regardless of creed or party. Catholics have increased so rapidly in Holland that they now number about one-third of the population, and are prosperous and progressive in a high degree.

ROME

REVISION OF THE VULGATE.

In the *Acta Sancta Sedis* appears a *Motu Proprio* of his Holiness Benedict XV. on the Commission for the Revision of the Vulgate. He pays a tribute to the memory of his predecessor for the appointment of the Commission and expresses his gratification that the Benedictines were chosen to undertake the great work. His Holiness confirms the powers of the Commission, decides that it shall be called a Pontifical one, and promulgates laws which provide for its autonomy. The President of the Commission is to be chosen by the Pope from a list presented by the Primate of the Benedictines. The Commission will consist of a body of religious similar to the other Benedictine communities.

The President will have the same authority over the members of the Commission as long as it is at work as abbots have over the members of their monasteries. The Commission will recruit its members by co-option, but the Abbot Primate will have a veto when there are grave reasons. All the Abbots of the Benedictine Confederation are exhorted to free the members of the Commission from every other duty. The administration of the resources will be in the hands of a President and Council chosen by the Commission. An annual report is to be made to the Holy Father.

SCOTLAND

SUCCESS OF A CATHOLIC COLLEGE.

For the third time in four years, the Snell Scholarship—the highest classical distinction in connection with Glasgow University—has been won by a student of St. Aloysius' College, Garnethill, Glasgow. This coveted prize falls on the present occasion to Mr. Vincent Lyons, who, as a student of St. Aloysius' College, had already shown his ability by securing the eleventh place in the open bursaries' competition for Glasgow University. His career in the University has been one of continued distinction, and it is a remarkable feature of his success, in the Snell Scholarship competition, that he was junior to the other competitors by one year—the others having been in their fourth year, while he was in the third. The Snell Scholarship, which is tenable in the Balliol College of Oxford University, entitles the holder to an allowance of £180 per year for four years. The remarkable series of St. Aloysius' College successes commenced over three years ago with Mr. A. MacAlpine; the prize was secured in the following year by Mr. J. F. Scallan. Last year the prize could again have been secured by a student of the college, Mr. Patrick McGlynn, but he preferred to remain in Glasgow, where he had won the almost equally valuable Clarke Classical Research Scholarship, which is worth £170 per year for four years. He also recently secured the gold medal in the Clarke Fellowship Competition, which is open to classical students of all the Scottish Universities and is an eagerly coveted distinction.

UNITED STATES

A VENERABLE RELIGIOUS.

Sister M. Agnes McCaffrey, whose death occurred at St. Xavier Convent, Beatty, Pa., on August 27, 1911, was the oldest Sister of Mercy in the United States, and probably in the world. She was known in the world as Elizabeth McCaffrey, and was born in Carlow, Ireland. She went to America with her parents, and was the eldest of four daughters, three of whom became members of the Pittsburgh community of the Sisters of Mercy. Sister M. Agnes entered the community on November 1, 1844, was received in old St. Paul Cathedral on February 4, 1845, and made her holy profession in the convent chapel on March 22, 1847.

GENERAL

A RE-OPENED DOOR.

It will come as a welcome item of intelligence to the great Society of Jesus in their celebration of the centenary of their Restoration, that the Parliament of Nicaragua in Central America, has, after 30 years, removed the ban which prevented Jesuits from laboring in that Republic. And so (writes *The Missionary*), it happens that while the door in Mexico is being rudely closed to this great Order, the Parliament of Nicaragua, which of late has been seeking to place its higher institutions of learning on a level with the best there is in America, is opening its portals to the entrance of the exiled priests. One does not need to be much of a prophet to foretell which country will fare the better in religious and educational matters.

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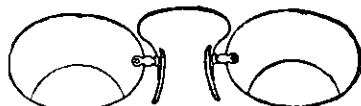
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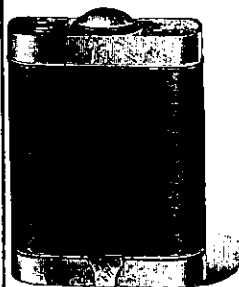
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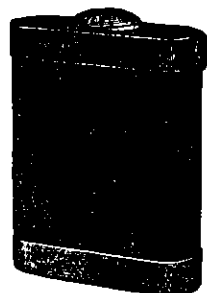
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Drinking at Meals.

In most cases it is now held that food digests the better if a moderate amount of fluid, preferably water, is taken with the meal, say a glassful or two. On the other hand, it is not wise to use too much fluid. It is true that formerly it was supposed that no fluids should be used with meals, but the idea has been proved wrong. Only in one class of cases is it true: those in which the digestive juices of the stomach are very much weaker than normal. In addition to the fluids used with meals additional fluid should always be used between meals. The average normal daily amount should be at least three pints, and usually two quarts a day would be still better.

Madras Eggs.

Required: Six hard-boiled eggs, one ounce of any cream cheese, one ounce of finely chopped or ground nuts, one teaspoonful of chopped chutney, rich salad dressing to moisten, salt and pepper. Boil the eggs for at least 12 minutes, so that the yolk will be powdery, not sticky. Shell the eggs, and cut them round in halves, scoop out the yolk, and mix them while still hot with the cheese, nuts, chutney, salad dressing in sufficient amount to well bind and moisten the mixture, then season it sparingly with salt. Fill the empty halves of white of egg with this paste.

Alum in Foods.

The much mooted question of the effects of alum compounds on the nutrition and health of man is the subject of a recent report by the Research Board of the United States Department of Agriculture. The conclusions of the board are supported by the results of three sets of extensive experiments on human sub-

jects, conducted by members of the board. Although alum is used in making pickles, preparing maraschino cherries, etc., the amount that thus enters into human diet is very small compared with that consumed in baking powders; hence the attention of the board was directed chiefly to the effects of alum baking powders. It appears that 'a saline cathartic residue results from the reaction of every known form of baking powder now commonly employed,' and when such powders are used in large quantities—e.g.; when a person subsists mainly on baking powder biscuits, as may happen in camp life—the cathartic effect would be noticeable and ultimately injurious. On the other hand, the amount of such powders used in an ordinary domestic diet is found to have no such effect, and does not in any way impair the nutritive value of foods. In short, the board concludes that alum baking powders are no more harmful than any other baking powders, but that it is wise to be moderate in the use of foods that are leavened with baking powder.

Household Hints.

To keep a coffee pot sweet put a tablespoonful of baking soda into it. Fill it two-thirds full of water and let it boil for an hour. Then rinse very thoroughly. If this is done about once a week the pot will always smell fresh and clean.

If a small piece of camphor is procured and placed in a bowl or glass of water it will be found to float on the surface, and when lighted will prove a good night-light, especially as camphor is a good disinfectant, and its smell not at all disagreeable.

To exterminate ants from the larder, wash the shelves, then dip a small paint-brush in a little pure carbolic acid and smear along the edges of the shelves and bottom of the door. This will not leave an unpleasant odor, and will drive the ants out.

Maureen

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GARDENING NOTES

(By Mr. J. Joyce, Landscape Gardener, Christchurch.)

SUMMER PRUNING.

Now is the time to have a look over the fruit trees, and cut away all superfluous growth, which is not necessary for the maturing of this season's crop nor for that of next season. This growth consists of young shoots, commonly known as laterals. All this wood wants to be cut away, so as to leave sun, light, and air to develop the crop, and give it a chance to ripen in its proper season. Trees that are annually pruned usually make a large quantity of this lateral growth, and those need summer pruning more so than those which are not so pruned. When trees of this nature are left to their own free will, there is usually such a mass of growth in the centre that it makes a shelter for all the blights that the tree is subject to. When this is cut away the sun and air can penetrate the tree all round, and the consequence is a finer crop of fruit—better colored and well ripened. Summer pruning is a most necessary operation. It preserves the health and beauty of the tree, and gives it a chance to produce a well-grown crop, and the wood to ripen for the next season.

Apples and pears produce their fruit on the old wood and on spurs, and on this account the lateral shoots must be cut in to spurs—that is leaving about three or four eyes on the shoot, which is to be pruned to about one or two eyes in the winter. It is not wise to cut too close at the summer operation, as the spurs sometimes throw out fresh shoots, especially if they are pruned early. If they are cut back to one or two eyes in summer, the eyes which should become bearing buds would very likely throw out shoots instead, and on that account summer pruned trees should be left with long spurs to be reduced in the winter. It is always advisable to leave the leaders of each branch untouched until winter, when they can be cut back to the required length. Those leaders carry the sap, and distribute it evenly over the tree. There is usually at this time a good deal of woolly aphid or American blight, on the branches of the apple trees, and, if time permits, a brushing over with a hard palm brush, using a little kerosene emulsion, or red oil, will destroy it for the time being. There is no use trying to eradicate it completely, as it is, like the weeds of the garden, always there.

The pear is of the same nature as the apple, so that the treatment recommended for the latter will suit the former. The pear is not subject to the American blight, but it has another pest which attacks the leaves, and, if not checked, will completely destroy all the leaves to the detriment of the next year's crop, as when the leaves are destroyed early in the season, nature causes the tree to burst into new foliage, which was stored up in the buds for the following season's operations. The tree having grown two crops of leaves in one season, this effort naturally weakens its constitution. Moreover, it has to use its energy to form fresh buds for the maintenance of the tree for the following year. The consequence is that the routine work of the tree is interfered with, and it is so weakened from this fight against unnatural treatment, that it is not capable of producing a normal crop of fruit the following season. The cause of all this trouble is a little glossy looking fly, which lays its eggs on the leaves and hatches out into little objects like leeches, and fastens itself to the leaves, which it devours if left unchecked. It also attacks the cherry, mountain ash, hawthorn, and other trees, and makes them look very unsightly. It usually appears about December and January, so that a close watch must be kept out for it, and when it is noticed the trees must be sprayed with hellebore. This hellebore can be purchased from any seedsman. A couple of handfuls put into a good bucket of water and well stirred until it is dissolved, and then left to settle for some time before being used, will clear the trees of the pest. Spraying may have to be done two or three times before it is completely

eradicated. As a rule plums and cherries do not require summer pruning as they are best left until the winter, unless there are any shoots growing out of place which may want removing.

The peach will stand a good deal of summer pruning. It produces its crop of fruit on the last season's wood, so that care must be taken to leave a sufficient quantity of young wood to produce a crop the following year. Trees which are trained to walls and fences, will need a lot of cutting. All the young wood growing out of place must be cut away, leaving only the shoots to furnish the next season's crop, and if there is too much fruit on the tree it ought to be thinned, as this will help to make that which is left larger and better flavored. A bucket of liquid manure occasionally would greatly benefit a tree bearing a full crop.

The nectarine being of the same species, the treatment of the peach answers its requirements, and the same may be said of the apricot.

Red currant trees make a lot of wood, and this is best cut back and thinned out, for if left on, they grow too luxuriantly, especially young trees, so that the shoots break away and spoil the shape of the trees. Red currants stand cutting well back this time of the year. They bear on spurs and old wood, so that the most of the young stuff can be disposed of, leaving sufficient to keep the tree going.

Black currants require very little attention at this season, as a little thinning out in the winter will be sufficient. Now that all the fruit is picked off raspberries, the old wood ought to be cut out, carted away, and burned, as very often it harbors a grub which may get on to the young canes, and interfere with the next season's crop. Also, all the young shoots which are not needed are better removed, leaving about five or six good strong canes.

Vines growing on trellises and walls should also be seen to. If any young shoots are straggling about, they should be cut away, and if any are needed to fill in vacant spaces they ought to be nailed up in their proper positions. If any mildew is noticed, shake plenty of sulphur on the bunches and leaves. The sulphur will not injure the grapes, nor will it hurt the user. By dipping the bunch in clean water it will come off without any injury to the fruit.

It is well to cut away all runners from strawberry plants unless some are wanted to make new beds, and then sufficient strong ones can be left. It is a mistake to leave all the runners on, as they exhaust the parent plant. When making a strawberry bed care should be taken to procure plants from fruit-bearing stocks, as there are many plants which are non-producers. The strongest plants should be selected, and those which grow nearest to the parent plant, being the first runners developed, naturally are the strongest. March or April is the best time to plant young strawberries. The usual time given to a bed of strawberries to be productive is about three years, when a fresh bed should be ready. That means planting a bed every two years.

Hunterville

The Catholics of the district met (says the *Hunterville Express*) on Monday evening, January 18, in the Argyle Hall for the purpose of entertaining Miss Grey prior to her approaching marriage. Several of the clergy were present, and during the course of the evening Father Doolaghty expressed the thanks of the Catholics of the parish to Miss Grey for her valued services to the Church. For years she had acted as organist, and it was entirely due to her that they had a choir to assist in the services. He wished her, on behalf of the congregation, every happiness in her married life, and asked her acceptance of a handsome Morris chair as a gift from her church friends. Mr. Grey returned thanks for the gift to his daughter. They both felt honored at the warm feeling that prompted it. Songs and recitations helped to pass a pleasant evening, and before dispersing supper was handed round.

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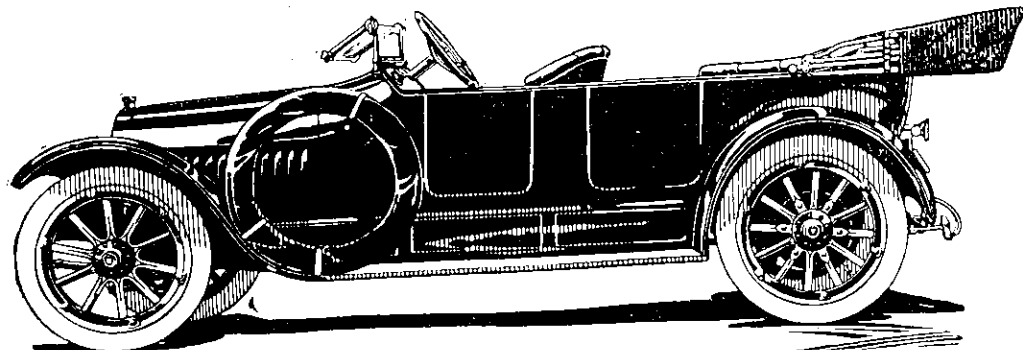
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PEARLS FROM HOLY SCRIPTURE FOR OUR LITTLE ONES

By THE REV. M. J. WATSON, S.J.,

Author of 'Within the Soul,' and 'The Story of Burke and Wills.'

'Unless you be converted and become as little children, you shall not enter into the Kingdom of Heaven.'—*St. Matt. xviii. 3.*

[ALL RIGHTS RESERVED.]

THE STORY OF SAINT PATRICK.

'You have not chosen Me, but I have chosen you, and have appointed you, that you go and should bring forth fruit and your fruit should remain.'—*St. John xv. 16.*

The words from St. John's Gospel, which appear at the head of this article, were addressed by our Lord to His Apostles who were to go forth and announce to the world the glad tidings of salvation. They may be regarded as spoken, also, to those great missionary saints who were sent by God to convert pagan nations, and, in particular, they may be applied to the career of Saint Patrick, who was chosen to preach the Gospel in Ireland, and who brought forth abundant fruit by making the inhabitants of that land followers of Christ: that fruit has, in a wonderful way, remained and increased till the present day, and will, with the Divine blessing, remain till the end of the world.

Patrick when a boy was taken prisoner in war, and was sold as a slave in the north of Ireland. The task given him was to keep sheep or swine in a mountainous region. He knew and loved God, and during the years of his captivity he did not murmur against his hard fate, but sought day by day to please his Creator more and more. Being much alone, he learned to walk in God's presence and to pray to Him continually within the solitude of his own heart; and by means of that sweet communion with the Lord, Whom he loved, he conquered temptations to impatience and discouragement, shunned sin, and advanced rapidly in virtue and sanctity. At last, he escaped from Ireland and landed in France, where, as he wished to become a priest, Divine Providence enabled him to pursue his studies and obtain ordination. One day he tells us the fact in his 'Confession'—he had a vision in which an angel appeared and handed him a letter in which he saw the words, 'The Voice of the Irish,' and while he was reading it, he thought he heard the voice of people living near the western sea calling to him and saying: 'Holy youth, come and walk again amongst us.' And he adds, in the book he has written, 'The Lord many years after granted unto them according to their desire.' For in that very region—the wood of Foelut in the west—he converted many to the faith of Christ. He felt that God wished him to preach the Gospel in the land where he had been a captive and had learned to speak the Celtic tongue. Accordingly, after long years of preparation for that dangerous and difficult work, he was consecrated bishop, and the holy Pope Celestine commissioned him to carry the tidings of Redemption to that beautiful western island.

Accompanied by some priests, he landed in the north-east of Ireland, and made there several converts: but he knew it would be best to get the King's approval of his mission, and for that purpose, he went to Tara, where a great assembly was just then being held by the monarch. It was a national custom that no fire was allowed in the province during this assembly until the King's bonfire was lighted. During Holy Week Patrick arrived within sight of Tara, and he kindled the fire which is lighted during the ceremonies of that sacred time, the last days of Lent; King Laghaire was

very angry, and determined to put Patrick to death. The pagan priests, called Druids, exhorted him to destroy the new religion; otherwise it would spread through the whole island. Yet when, by the King's command, Patrick was brought before him, he was so impressed by the bearing and preaching of the saint, that he not only forgave him the offence of kindling the fire, but, in addition, he allowed him to make converts of all who wished to accept the Christian faith. Though he was not himself converted, his queen and many nobles of his court became fervent Christians.

The Saint travelled everywhere throughout the island, and the land, which he found given up to the errors of paganism, he beheld before his death converted to Christ. Towards the close of his life he fasted and prayed during Lent on Mount Cruachan, which looks on the western sea. There he prayed that the Irish should never lose the faith. He was attacked by demons, but strong in faith and hope, he put them to flight, and Victor, the Angel that guarded him, brought him the message that Ireland should be faithful to Christ even till the Day of Judgment. He said:—

'Thy nation shall not walk
According with the Gentiles of this world,
But as a race elect sustain the Crown,
Or bear the Cross'

— until the Day of Doom.

And soon after when Saint Patrick was dead—the Catholic faith grew like a mighty tree that with its protecting branches overshadowed the whole land; and everywhere throughout the island there arose churches and monasteries and convents and schools until Ireland became known among the peoples that filled the earth as the 'Island of Saints and Scholars.' When that golden age passed away, dark and evil days came, and the children of Saint Patrick were asked by wicked men to deny and renounce the Catholic religion. But in spite of keenest suffering, 'in spite of dungeon, fire, and sword,' they clung to the faith and were faithful to it even unto death. And so we, too, my dearest, must be resolved to be ever faithful Catholics, and to honor the holy faith with which God has blessed us, to honor it by leading virtuous lives in obedience to God's Commandments and the precepts of the Church. All this we are bound to do, because the blood of saints and martyrs flows in our veins, and we must by a holy life honor that glorious blood.

Prayer to be Said Often.

In the war against sin, in the fight for the faith,
Great Saint, may thy children resist to the death.

Hymn.

Hail, holy Patrick, Ireland's Saint!
Pray for thy children here,
That God may keep us evermore
Firm in His faith and fear.

Thou didst do penance while on earth
For Erin and her sons;
In heaven now intercede for us,
Thine Irish little ones—

That we from childhood's years may love
The gift of Holy Faith,
And temperate and pure may live,
Thy children unto death.

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THE FAMILY CIRCLE

THAT BROTHER OF MINE.

Who is it that comes in like a whirlwind
And closes the door with a slam,
And before he has taken his hat off
Yells out for 'some bread and some jam?'
Who is it that whistles so loudly,
As he works at some tangle of twine,
That will send his kite up into cloudland?
Why, of course, it's that brother of mine.

Who is it that, when I am weary,
Has always a hole in his coat—
A button to sew in a hurry—
A sail to be made for a boat?
Who is it that keeps in my basket,
His marbles and long fishing line,
And expects undisturbed there to find them?
None else than that brother of mine.

Who is it that I shall miss sadly
When in want of a true, honest friend?
Who is it I'd rather have near me,
When his boyhood has come to an end?
And when I am far from the old home,
And I long for a glimpse of sunshine,
Who, then, do you think I would send for?
Why, of course, for that brother of mine.

SLOWASAPOKE, THE SNAIL.

Once upon a time, there lived a wise ant, a clever spider, a busy bee, and a slow snail. They all lived in the same garden. The ant lived under a stone; the spider lived in a crack of the high garden wall; the bee lived in a hive; the slow snail lived in the house that he carried on his back, and he stayed on the garden path.

Now the ant, the spider, and the bee understood each other well. They shared each other's wisdom and cleverness, and they approved of the busy bee's buzzing; but they scorned the snail on the garden walk.

'What a stupid snail!' the ant used to say, proud of his own wisdom.

'What a slow creature!' the spider used to say, thinking of his own quickness.

'What a lazy snail!' the bee would buzz. 'Why doesn't the snail do something? Is he going to remain forever in that one place on the garden walk, I wonder? Some day I intend to fly wide of the garden and over the wall.'

'Yes,' replied the spider, 'I, too, intend to seek my fortune beyond the garden wall. Fortune awaits cleverness. I, too, shall go some day.'

'Yes, yes,' declared the ant. 'Some day I will go also. I am not like the snail who is content to live on the garden walk, inching along toward nowhere.'

This each said many times when he was not occupied with his own wisdom, or cleverness, or business. And every time they said it, if they had but noticed, the slow snail had progressed one inch farther toward the garden gate.

One day, when the ant had been more than usually wise, and the spider more than usually clever, and when the bee had buzzed more busily than ever, they each thought of Slowasapoke, the snail, who was doing nothing either wise, or clever, or bustling.

'I think,' said the wise ant, 'that it must be a sorry thing to be as stupid as a snail.'

'Or as slow,' put in the clever spider.

'Or as lazy,' added the buzzing bee.

'Yes! Yes!' cried the ant, the spider, and the buzzing bee in chorus. With one accord they glanced at the garden walk where the snail used to be—but there was no snail there! He had been inching toward the garden gate slowly and surely, and he had long ago passed under the garden gate and out into the wide, wide, beautiful world to seek his fortune.

FAMILY FUN

TRICKS, ILLUSIONS, AND INDOOR AMUSEMENTS.

(Special to the N.Z. TABLET by MAHATMA.)

A Balancing Feat.—Ladies will be interested to hear of an indoor amusement in which they may often triumph over mere man. Standing about four feet from the wall—or more, according to height—place a chair between the wall and yourself, with its back to the former. Stoop forward till the crown of your head touches the wall; then, with both hands, lift the chair from the floor. A lady, owing to the protection offered by her hair to her head, is often able to stand further from the wall than can a man, in performing the feat. The winner is the person who raises the chair whilst standing farthest from the wall.

A Competition.—A match-box competition is easily arranged. Everyone who competes holds an ordinary wooden box of matches in his left hand. Whoever first succeeds in taking out a match, striking a light, returning the match when extinguished, and closing the box—all to be done with the left hand only—wins the competition. Anyone using the right hand is at once disqualified. It is curious to note the difficulty there is in restraining the desire of the right hand to help the left, or in the case of the left handed persons, the left hand from helping to light the match.

Pushing a Penny. This is a trial of arm strength. As many competitors as enter toe a line, together or in turn, and by throwing themselves forward with one hand on the ground, and then straightening the legs and gradually advancing the hand, push a penny with the finger tips as far along the floor as possible. When each has pushed the penny to the utmost distance, in the manner described, he must recover himself with a clean spring, made by straightening the arm, and bring himself to the perpendicular without moving his feet from the toe-line, or putting his other hand on the floor.

Burning Paper Trick. Tell whoever you are demonstrating with that he will not be able to hold a strip of paper about 6in long with his fingers as soon as you light the upper end of it. Offer him the strip of paper. He will take it between the thumb and index finger. Hold a match to the end for a few seconds, and your friend will drop the strip as if somebody had knocked it out of his hand. The strip should be prepared in this way: Take a piece of paper 12in long and bend it in the middle; curl both sides by pulling them through your thumb and a knife held in the hand in such a way that they stand out like two clocks springs. Place the strips together, holding the two ends between the thumb and index finger, and to try it on yourself light the other end. As soon as the paper is burned through the two parts of the strip will spring back over your hand, and you will drop them in a hurry.

Experiments with Camphor.—Break some camphor into pieces the size of a pea; lay these gently on the water in the basin, close together, so as to form a straight line. However still the water may be, they will not retain their position, but the line will curve in various directions. This arises from the irregular way in which camphor dissolves in water, so that what is called the 'surface tension' of the water becomes weaker on one side than the other. Now take a somewhat larger lump of camphor, lay it on the water and set light to it. As it burns it will rotate in a very curious manner.

Medical authorities agree that, although there are many contributing causes, excess Uric Acid in the blood is the real cause of Rheumatism, Gout, Sciatica, Lumbago, and kindred diseases. RHEUMO is the one remedy that will remove this excess uric acid and quickly give relief. Sold by all Chemists and Stores, 2/6 and 4/6.