

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- March 14, Sunday.—Fourth Sunday in Lent.
 „ 15, Monday.—Of the Feria.
 „ 16, Tuesday.—Of the Feria.
 „ 17, Wednesday.—St. Patrick, Bishop and Confessor.
 „ 18, Thursday.—St. Cyril of Jerusalem, Bishop, Confessor, and Doctor.
 „ 19, Friday.—St. Joseph, Spouse of the Blessed Virgin Mary.
 „ 20, Saturday.—Of the Feria.

St. Patrick, Bishop, Confessor, and Patron of Ireland.

The nationality of St. Patrick is much disputed, some naming France, others Scotland, as the place of his birth. When but sixteen years of age he was carried captive into Ireland, where he remained for six years, thus by a remarkable disposition of Divine Providence becoming acquainted with the language and customs of the people whom he was afterwards to evangelise. Having escaped from captivity, his one desire was to return to Ireland, bringing with him the blessings of the true faith to its pagan inhabitants. The desired mission was confided to him by Pope Celestine about 432. His labors were crowned with complete success. By his exertions Ireland has ever since not only kept pure and unsullied the faith at home, but has helped to propagate it in nearly every country in the world. St. Patrick died about 461, and was buried at Downpatrick.

St. Cyril of Jerusalem, Bishop, Confessor, and Doctor.

Born at Jerusalem, St. Cyril became Bishop of that See about the year 350. He suffered much from the violence of the Arian heretics, who twice succeeded in driving him into exile. He died in 386.

GRAINS OF GOLD.

THE ROSARY.

Not on the lute, nor harp or many strings
 Shall all men praise the Master of all song.
 Our life is brief, one faith, and act is long;
 And skilled must be the harpener of things,
 Silent, O lips that utter foolish things!
 Rest, awkward fingers striking all notes wrong!
 How from your toil shall issue, white and strong,
 Music like that God's chosen poet sung!

There is one harp that any hand can play,
 And from its strings what harmonies arise!
 There is one song that any mouth can say,
 A song that lingers when all singing dies.
 When on their heads our Mother's children pray
 Immortal music charms the grateful skies.
 — *Ave Maria.*

Every really able man, if you talk sincerely with him, considers his work, however much admired, as far short of what it should be.

If you are not in the least happy with enough, you will be unhappy with too much. You will merely be unhappy in another way.

Seest thou not that the angry man loseth his understanding? Whilst thou art yet in thy senses, let the madness of another be a lesson to thyself.

Our soul and body are as the scales of a balance: if you pull down the one you raise up the other; if you tame your flesh it makes the spirit reign and govern.

Do not believe that happiness makes us selfish; it is a treason to the sweetest gift of life; it is when it has deserted us that it becomes hard to keep all the better things within us from dying in the blight.

The Storyteller

DEVOTION OF A WILD BEAST

One chilly October evening as we were all grouped about the fireplace we entreated an old friend of the family, a retired colonel, Emanuel Laroux, to tell us a story of his life in the army. After a few moments' reflection he began thus:

How time flies. It is just fifty years ago since I arrived in Africa.

A volunteer of twenty, I had been passing a year of mortal ennui in a southern garrison, when there came a call for men to fill up the gaps caused by the war, in the grenadier regiments, those that had been down there ever since the beginning of the campaign, and as you may readily imagine I was one of the first to enlist.

A last I was going to escape from the monotonous existence of a provincial garrison, and see this wonderful new country, about which one had heard so many strange stories, fight those fierce Bedouins, and rush to the conquest of glory! A flood of ambitious dreams overwhelmed my ardent and inexperienced imagination, as I set out upon my journey.

The battalion to which I had been assigned was quartered at Tlemcen, so on my arrival I found myself in the very midst of the famous insurrection. The town was in a state of siege, and every day parties of Arabs made incursions, even up to the very gates of the barracks, so we had to be continually on our guard.

The old African soldiers, tanned by the sun, and inured to every sort of fatigue, regarded us with smiles which seemed to us of a somewhat contemptuous nature, but it was only because that, in comparison with them, we who had come from France, with our white skins and beardless chins, gave the appearance of callow youths, who had only just left college: owing to this fact it was decided that we should not be permitted to face the enemy immediately, but should at first be employed in servile household tasks, and a gruff old captain then proceeded to question me as to my capabilities.

'What were you in the habit of doing as a citizen, my friend?' he inquired.

'Why, I lived in my father's house,' I replied.

'And what was your father's business?'

'He kept a restaurant in the Rue St. Martin.'

'Ah, very well! Then you shall be a cook,' he exclaimed; and in spite of my vigorously protesting that I was absolutely ignorant of all culinary matters, the order was not to be repealed, and so I was forced to submit to my fate.

Ah! mused I, it was not surely for this that I came to Tlemcen: all I asked for was to be put under fire, but assuredly not that of the kitchen! I had been dreaming of battles, brilliant engagements, epaulets of gold, crosses of honor, and now, behold all my beautiful warlike visions swamped in the regimental soup kettle! But I saw, after many painful reflections, that it was best to resign myself to my fate, so I proceeded to tie the coarse cloth of the scullions around my body, and while awaiting the time to slay masses of Bedouins, I began philosophically to sort out potatoes. I had been devoting myself to this martial task about half an hour, when the door suddenly opened, yielding to a vigorous push. I raised my head and saw enter, well, what do you suppose? why, a lion, a superb lion, with an enormous mane!

Certainly I was no coward, and had I found myself alone, surrounded by a dozen Arabs, I should have sold my life dearly. But, frankly, to behold a wild beast enter thus, when one was only expecting to see the corporal, was really rather disconcerting.

With a sudden bound I arose, causing the potatoes that I was holding in my apron to roll over the floor and in one leap I gained the next room, where the so-called cooks were preparing the rations for the men, in front of the fire.

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GODBERS

'A lion!' I exclaimed, 'a lion!'

But instead of sharing my terrors, lo and behold, my comrades all began to laugh and make fun of me.

'Eh bien! you idiot,' said the head cook, 'has the lion gobbled you up? No, of course, he hasn't, so pray do me the favor to go back and finish your bag of potatoes, and the quicker the better.'

Then as I remained there, nailed to the floor, failing to understand this indifference, he cried out:

'Now just look at him, will you; just look at this fine soldier who wants to fight the Arabs, and who is afraid of a big animal! Come now,' he went on, 'thou shalt see how fierce he is, thy lion.'

So saying, he drew me to the door-sill, and showed me the wild beast calmly seated on his haunches, in the middle of the room.

'Toto,' said he, 'come here, it is time for your "patee".'

The animal arose, and approached with a slow and majestic gait: when he was near us the chief presented me ceremoniously.

'Monsieur Toto,' said he, 'this is the Grenadier Laroux, a second-class cook, who is most anxious to make your acquaintance. From this day forward he will attend to your food, and if you are not satisfied with your portions, he is the person whom you will have to deal with.'

Toto, for sole reply, gazed at me with his great deep eyes, and began to smile so bravely that I could see his double row of shady white teeth; and after that, beat his formidable flank with his tail, as a sign of approval; then, in compliance with the chief's command, as I took up the bowl that was reserved for him and began to prepare his portion, he seated himself beside me, without ceremony, and watched me at work.

The soup, and such soup, was steamed, served, and eaten, while the chief in a few words gave me the history of Toto. He had been discovered by the troop one day, in the desert, when but a mere cub, his father and mother lying slain at a short distance; the regiment had adopted him, and he usually took his meals in the room with the officers, but there having been some mistake in the preparation of his food, he had grown impatient at a delay his stomach had not foreseen, and tired of waiting had come to get his soup in the kitchen, and this was the reason that I had been thus frightened by his visit that morning.

As soon as I understood what sort of a creature I had to deal with, my terror gave place to sympathy, and never did Toto have cause to complain of me; on the contrary, I taxed my ingenuity to the utmost to procure some delicate dish for him, or some fine bone for him to gnaw, so we soon became the best friends in the world, and whether he paced beside me or came and crouched at my feet, the lion was ever my companion by day, and in the long homesick hours at night, when we were both dreaming: he, doubtless, of his great silent desert, and I of the old corner of noisy and populous Paris, where I had passed the merry days of my childhood.

One fine morning we received an order that filled my heart with joy.

Gen. Casaignac, having learned that some hostile armaments were forming a few leagues from Tlemcen, now selected our battalion to go and disperse them; our colonel was to command the expedition, and this time, old Africans or newcomers, every one was alike included.

The food required for the day was piled up in the commissary cart, and we set out at daybreak, in order to avoid the great heat during our journey: Toto, a volunteer grenadier, was constituted a member of the battalion, and marched proudly in the rear with the trumpeters.

About 10 o'clock in the morning we debouched into a large plain, covered with groups of trees, and bounded in front of us by a series of small hills, where we could distinctly perceive the motions of huge white shadows.

The Bedouins were preparing for battle. Upon the order of the colonel, a certain number of men were

detached from the battalion, and distributed as sharpshooters. I was one of them, and went and concealed myself behind some shrubbery, while the rest advanced in serried ranks, with a slow and solemn tread.

I can still hear the wild, supernatural yell that resounded throughout the still air, as the mass of Bedouin cavalry dashed swiftly down upon us. They went like the wind, guiding their agile little horses with one hand, and holding in the other the handle of their long guns inlaid with gold and silver. When they thought they were within range, they began an irregular fire, and a crackling sound was heard all along their line.

Our troops had now come to a standstill; motionless, ready to fire, they awaited the order. Suddenly I saw the colonel make a quick gesture with his sword, and a blast from a trumpet rent the air.

But, at the same moment, I felt a shock in my head succeeded by an acute pain: the blood flowing over my face blinded me, and I fell, losing consciousness, whilst a terrific racket caused the earth to tremble around me.

Long afterwards, when I came to myself, I felt a strong warm breath upon my face. Toto was there, panting, watching for my return to life. I made an effort to raise myself a little, and could then obtain a glimpse of the surroundings. Over the plain, whereon snowy bournous were scattered, brooded a heavy silence. The battalion had dispersed, and from afar, the faint sound of drums and trumpets which marked its return to Tlemcen, was borne to my ear.

All at once the frightful truth was revealed to me. The officers did not know me at all; the soldiers were not accustomed to include me in their ranks, and my absence had not been remarked. The lion alone, more mindful and more generous than men, not seeing me at the moment of departure, had remembered, and guided by his attachment to me had searched the field of battle, until he had succeeded in discovering me.

And now what was going to become of me? Weakened by the loss of blood, incapable of the slightest movement, I should inevitably fall into the Arabs' hands, when they returned to take away their dead, and already timid groups of them could be seen beyond on the summit of the hills.

The lion would doubtless defend me, but what could he do against an avalanche of enemies, and I bitterly thought that I had survived my terrible wound, only to fall more surely beneath the yataghan of the Arab.

And now as with the brain benumbed, and all the hallucination of a frightful nightmare, I thus dwelt upon the horror of my situation, suddenly the lion arose with a supple movement, and, his head turned in the direction of the town, he uttered a resounding roar of despair, then left me, bounding in the direction of the road to Tlemcen.

I strained my ear; all at once the distant sound of the drums and clarions suddenly ceased.

But again there arose the hoarse roar of the lion; and it continued to resound at intervals, gradually diminishing, until silence once more reigned over the desolate plain. Hope, however, now imparted new strength. I managed to get up on my feet, and, supported by the branches of a bush, I there awaited my fate.

Fortunately, the Arabs, warned by the cry of the lion that our troops were still there, did not venture to show themselves.

Minutes passed by, which seemed to me hours, then an hour, which appeared to me a century—I was beginning to lose all hope, when suddenly a roar resounded near me, this time a roar of joy and triumph, and at the same instant Toto appeared upon the field of battle, and behind him a squadron of grenadiers was seen approaching at double quick.

I was saved!

On the morrow, the lion and myself were mentioned under the same head in the regimental record of the day.

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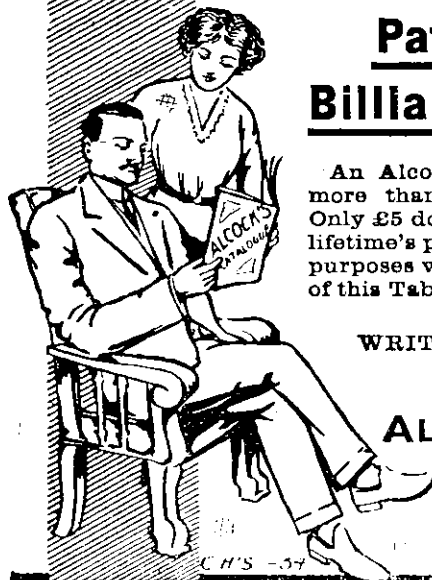
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The old soldier was silent for several moments, and under the influence of scarce-contained emotion, his eyelids trembled, his thin cheeks contracted, and with his right hand he thrice nervously stroked his white imperial.

'So, you see, my young friends,' said he at length, 'animals are sometimes even better than ourselves.'

Then in a stifled tone he resumed:

'Poor Toto! Three months later, he, in his turn, fell into an ambush of the insurgents, and no one arrived in time to save him.'

'On that day the entire garrison went into mourning. As to myself, I wept bitterly for the loss of my preserver, and of my best friend.'

'Eh bien! messieurs,' concluded Colonel Laroux, 'here am I, now nearly seventy-five years of age; many a battle have I seen, and many deeds of valor and devotion have I witnessed; but never, during my long career, have I experienced for one of my fellow-beings the gratitude that I have preserved, and that I shall ever preserve, even to the day of my death, for my brave, my faithful Toto.'—Translated from the French.

Ashburton

(From our own correspondent.)

March 2.

The Catholic Young Men's Club resumed its usual weekly meetings on Tuesday week. The president (Mr. J. A. Lennon) presided over a good attendance of members. The monthly report of the council was submitted to the members, and was adopted. The greater part of the evening was devoted to a general discussion as to the best means of popularising the club. The officers anticipate a successful session this year.

Close on 700 adults and children from the Cathedral parish, Christchurch, journeyed to Ashburton on Saturday last by special train on the occasion of their annual outing. The day was an ideal one for picnicking, and the visitors thoroughly enjoyed themselves. Several of the Christchurch clergy accompanied the excursionists.

Temuka

(From our own correspondent.)

March 2.

Rev. Father Ainsworth, S.M., has taken up his duties as successor to Rev. Father Tymons, S.M.

Mr. R. Connell, of the local district high school staff, has received word of having been successful in his recent examination, thereby getting his M.A. degree.

The usual fortnightly meeting of the local branch of the H.A.C.B. Society was held on Monday last, the president (Bro. J. Scott) presiding, when a large amount of routine business was transacted. Rev. Father Ainsworth, who was present, was heartily welcomed by the president.

A eucyre party in aid of the Ireland candidate at the forthcoming Queen of the Carnival fete was held on Tuesday evening last in the local clubrooms. The function was very well attended, and the prizes were won by Mrs Walker, Miss N. Bourke, and Messrs Fitzgerald and Kennedy.

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'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the N.Z. TABLET by GHIMEL.)

WHEN WAR IS LAWFUL.

If it is easy enough to see that war is at times lawful, nay, a solemn duty, it is not so easy to give an answer to the practical question what kind of war is lawful; in other words, what are the objects and conditions justifying strife between nations?

One or two observations may tend to clearness of view:—

(1) There is a vast difference between the justice of a war and its ultimate issue. Truth prevails and justice, but not always, some think seldom, in the immediate present. If God's mills grind surely, yet they do so slowly. Hence a nation unjustly assailed, the Belgium nation for example in the present struggle, is perfectly justified in resisting unto death and in offering more than a feint resistance. A nation has rights, which, if it values its place in the eyes of men, it will take care to defend, even in presence of a vastly superior opponent. 'It is sweet to die for one's country.'

(2) But what is right? Father Slater, in his *Manual of Moral Theology*, gives this definition: 'That which is in justice due to me is my right. I have a right to my life, to my good name, to my property; and anyone who deprives me of these rights is guilty of injustice. In its strict sense, a right may be defined a moral power of having, doing, or exacting something. It is said to be a moral power, to distinguish it from the mere physical capacity of brute force, which confers no rights of itself. It is a moral power, which may not without injustice be interfered with' (I., p. 343).

(3) When two nations go to war, both cannot in the sight of God, Who cannot be deceived, be objectively right. Justice lies on one side or the other. But both may be in the best of good faith, and think that right and justice are on their side. Here, of course, I am not referring to rulers and diplomatists, for some of them at least in every war must surely know their cause to be unjust; I have in mind rather the bulk of the nation who in these days are allowed to know little of the inner workings, and whose patriotism readily believes what their governments choose to tell them.

(4) Soldiers actually in military service, or liable to such service by the law of conscription are bound to obey the call of the authorities and, if needs be, give their life for their country. 'Greater love than this no man hath.' 'I was asked lately by a staff officer,' writes Cardinal Mercier in his now famous Pastoral, 'whether a soldier falling in a righteous cause . . . is not veritably a martyr. Well, he is not a martyr in the rigorous theological meaning of the word, inasmuch as he dies in arms, whereas the martyr delivers himself, undefended and unarmed, into the hands of the executioner. But if I am asked what I think of the eternal salvation of a brave man who has consciously given his life in defence of his country's honor, and in vindication of violated justice, I shall not hesitate to reply that without any doubt whatever Christ crowns his military valor, and that death, accepted in this Christian spirit, assures the safety of that man's soul. And the soldier who dies to save his brothers, and to defend the hearths and altars of his country, reaches this highest of all degrees of charity. He may not have made a close analysis of the value of his sacrifice; but must we suppose that God requires of the plain soldier in the excitement of battle the methodical precision of the moralist or the theologian? Can we, who revere his heroism, doubt that his God welcomes him with love?'

(5) War brings such tremendous evils in its train that it must be entered upon by a nation only after all other means have been tried and failed.

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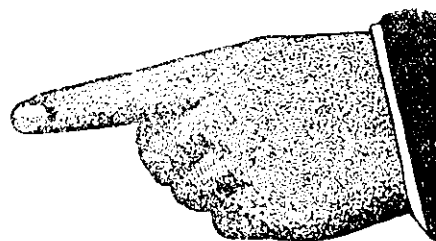
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(6) A mere war of conquest, in which a nation or its ruler fights simply for material aggrandisement, is obviously unjust: it is an offence against humanity, and as such deserves the censure both of God and man. Nor can it be objected that the chosen people of God acted in this fashion, for 'the exercise of His supreme sovereignty by God as between the Israelites and other nations was altogether a special dispensation, which has no existing parallel under the natural or international laws.'

(7) On the other hand, a war in which a nation defends its fatherland, or its legitimate possessions, is altogether just and righteous. 'It is sweet and glorious to die for one's country' has always been the thought of the noblest, and to their judgment God Himself does not refuse His sanction.

(8) Taking these two instances into consideration it might seem safe to draw a broad distinction between defensive and offensive warfare, and to insist that the former is always, the latter never, justifiable. And there would be a certain element of truth in this position. But the statement needs to be qualified. In the first place not all defensive war can be said straightway to be justifiable. There must be some proportion between the rights threatened or actually violated and the damages likely to be caused by the war. It would be wrong for a nation to fight absolutely without hope of success, or to maintain a hopeless conflict. It is not easy of course to say in every case when a nation is altogether outclassed by a more powerful enemy, and a brave people might quite lawfully fight, for honor's sake, on the off-chance of winning. Analogously a woman to defend her chastity may risk her life to any extent so long as the barest chance of escape discriminates her action from suicide. Two illustrations may make this point clearer. When the City of the Popes was invaded in 1870 by the 'Italians,' it soon became evident that the defenders could not possibly hold out for any length of time. Pope Pius IX. thereupon surrendered. His action was in every way correct. His armed defence of his lawful possessions showed the world that he was the victim of unjust aggression, while his surrender to vastly superior forces was prompted by a noble feeling on the part of a ruler to spare the useless shedding of blood. Belgium at the present moment is fighting for its independence, and it is admitted on all sides that it is engaged in a perfectly just war, for the neutrality of the country had been guaranteed even by the invading nation. But what hope of success could Belgium have in face of so powerful a nation as Germany? None at all, and Belgium's ruler would not have been justified in offering any resistance, did he not know that he could count on the effective aid of equally powerful nations who were bound by treaty to preserve the integrity of the State. Neither in the second place can it be said that every offensive war is unjustifiable. A nation need not always wait until it is attacked: it might easily happen that a nation, certain of an approaching unjust attack, could hope to find safety only in taking the offensive. In the Franco-Prussian War of '69-'70, the French struck the first blow, but they always maintained that the situation was forced by their opponents.

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THE FUTURE OF PALESTINE

(For the *N.Z. Tablet*, by the VERY REV. DEAN MAHONEY, Onehunga.)

Among all the speculations rife concerning the future of the Turkish Empire there is one portion of its territory which, so far, I have not seen discussed, and that is Palestine. It is now generally recognised that the Sick Man of Europe is moribund—sick unto death from an acute attack of German measles, coming on a constitution already enfeebled by the Balkan war, and after this present war the Ottoman Empire ends. Turkey will in future be numbered among the Asiatic Powers, and instead of being spread over three continents, she will be confined to one. The province of Anatolia, the Mysia and Bithynia of the ancients, will be the chief centre. The future capital of Turkey, no doubt, will be Smyrna, that is the political and commercial capital, for the religious capital, the seat of the Caliphate, will be Mecca. Smyrna is known to many people to produce principally figs and earthquakes. When I was there in 1891, the Cathedral had a huge crack in the wall behind the high altar, the effect of a quake a short time before, but the clergy thought nothing of it, as it did not seem to affect the stability of the structure. As the city possesses the finest harbor in Asia Minor, it ought to excel Constantinople in commerce, as under the Greek emperors it rivalled the capital in trade and importance.

And so the shadow of Islam is lifting from the beautiful dome of St. Sophia, where it has hung for four and a-half centuries, and on the walls of Stamboul will soon be written 'Ichabod'! The magnificent Church of Justinian is fated once more to pass into schismatic hands. For exactly 400 years St. Sophia was the Cathedral of the schismatic Patriarch of Constantinople, and for 461 years it has been the chief mosque of the Moslems in Turkey. Whether in God's mercy it is to remain much longer separated from the centre of unity, who knows? Will there ever resound within its walls, *Oremus pro Pontifice nostro Benedicto*, which words, or their Greek equivalent, were last heard nearly 900 years ago, when the eighth Benedict sat on the throne of Peter?

But if European Turkey is to pass once more under Christian rule, what about Palestine? It hardly seems congruous that the cradle of Christianity should any longer be left in the hands of the infidel. That is a matter of vast interest to the whole of Christendom. Or, is it to become a second Albania? As a nation it is just as little homogeneous as Albania is. If the Allies decide upon wresting it from the Turk, which of the three great Powers is to be paramount? I am assuming that Italy, which has of late years extended her influence very much in the Holy Land, does not join in the war. Will Russia, France, and England divide it into different spheres of influence, or establish a tripartite control? Another factor to be considered is the influence of the great Jewish financiers who are providing in great part the sinews of the present war. The Zionists may try to realise their dreams of restoring the Kingdom of Israel. To that Russia will never agree. She has promised a great deal to the Jews who are fighting in her ranks, just as she has promised the Poles to restore their kingdom, but the German and Austrian Poles seem to realise the value of such promises for they still go on fighting Russia.

Were a Jewish state to be formed, composed of Hebrews from every nation where they are at present found, there would be two difficulties at least to face at the outset. The first would be as to what form of government would be best suited to people who had lived under every form from autocratic to democratic, from the tyranny of Russia to the tolerance of the United States. A return to the ancient theocratic form would be out of the question in these days, when the laws of God enter so little into the polity of modern nations. It would be considered an anachronism. The second difficulty would be the language question. Outside of the synagogue the Jews of different nationalities

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have no common tongue. The Yiddish, or Juedisch, as its name indicates, is of German origin. It is at best a jargon composed of corrupt Hebrew and old German; it is not a literary language, though it has its newspapers, and it is not spoken by the vast bulk of the Slavic or Latin Jews. Hence the modern Israelites have nothing in common with one another but their faith; their language, customs, habits of thought differ according to the countries in which they live, and to men with such strong commercial instincts as most Jews have, sentiment is not powerful enough to make them give up all the political and social advantages, which they possess, in such countries as for example England and the United States, to settle in Palestine under conditions that would be only experimental.

The three chief Allies might consent to divide Syria, Palestine, and part of Arabia, into spheres of influence—France taking Northern Syria, where most of the Christians live and where her influence was once all powerful; Russia probably from the Sea of Galilee to the confines of Idumaea, and England contenting herself with Idumaea and as far down Arabia as the Gulf of Akaba, making the Sinai Peninsula a protecting buffer to Egypt and the Canal. Russia has already established colonies of her people, not Jews, about Jerusalem. In her attitude towards the Chosen People she is just as intransigent as the Turk, if not more so.

Should the Holy Places pass into Russian hands, so much the worse for the Church, as no Catholic priest will be allowed to say Mass again in the Holy Sepulchre or in the Church of the Nativity at Bethlehem—a privilege always allowed or at least for many years past by the Grank Turk. Compared with the Russian, the Turk is the very soul of tolerance. I was able to say Mass or assist at it without let or hindrance in the African, Asiatic, and European parts of Turkey: in fact, I was never asked for my passport anywhere within Ottoman territory, but when I tried to enter Holy Russia I was only granted permission to do so on condition that I did not attempt to offer up the Holy Sacrifice within the Empire; indeed, it was hinted that I was expected to break the record in time between Vladivostock in Siberia and Abo in Finland. I did not break the record, however: I determined to break my journey instead, and so had my passport impounded for forty-eight hours by the police in collusion with the hotelkeepers, both at Moscow and St. Petersburg.

HIBERNIAN SOCIETY

ANNUAL MEETING OF THE N.Z. DISTRICT.

(From our Auckland correspondent.)

February 25.

The annual meeting of the N.Z. District of the H.A.C.B. Society was held on Thursday evening of last week in the Hibernian Hall, Auckland. District President Bro. D. Flynn presided. The following officers were present:—Bros. Jas. Smith, D.V.P.; J. M. Foy, P.D.P.; W. Kane, D.S., and M. J. Sheahan, D.T. Right Rev. Monsignor Brodie, V.G., Very Rev. Chancellor Holbrook, District Deputy Bro. P. D. Hoskins, of Wellington, and Bros. McWilliam (Wanganui), James O'Brien (Stratford), and D. Dennehy (Westport) were also present from their respective localities. Fifty delegates attended. The officers' report was read by the D.P., in which it was shown that the society was progressing throughout the Dominion. Several important proposals were made in the report.

The D.P., in his opening remarks, alluded to the great pleasure it afforded the Hibernians in New Zealand that Rev. Father Ormoud, who was a member of the society, and who had taken so active a part in its progress, had been appointed to the responsible position of secretary to his Excellency Archbishop Cerretti, the Apostolic Delegate. The D.P. also made feeling reference to the death of Bro. James Flynn, who had so long and honorably filled the position of district treasurer.

The funeral fund showed a balance brought forward of £11,464 5s. During the period of the last six months £150 was paid in death claims, and a surplus of £12,007 0s 11d was shown. A satisfactory statement was that sufficient in interest had been earned upon the capital invested to meet all claims upon the funeral fund, £11,900 of this fund being invested locally. The supplementary sick fund (a comparatively new fund) shows a balance of £700, including an increase during the half-year of £266. The branch investment fund account showed that £1600 sent by the branches in the district was invested in Auckland on sound freehold security. The guarantee fund indicated a balance of £746, and the general fund £368.

A lengthy discussion took place on the officers' report. The balance sheet was unanimously adopted, and the executive officers were highly complimented upon the great success attending the financial operations. The delegate for the Wanganui branch moved, 'A member presenting a clearance to a branch be admitted to such branch immediately and without further examination.' The Wellington delegate seconded. The Dunedin delegate (Bro. J. J. O'Brien) opposed the motion, and when the D.P. pointed out that the motion would materially affect several important rules of the society, the Wanganui delegate withdrew the motion.

Bro. District Deputy Hoskins read a most interesting paper on 'The History of the Hibernian Society in New Zealand,' in which he traced the great work of the society since its formation, nearly fifty years ago. Bros. Sheahan and Beehan thanked and commended Bro. Hoskins.

A Past President's collar was presented to Bro. the Hon. W. Beehan, and a collar (the first of its kind) was presented to District Deputy Bro. Hoskins. Both brothers suitably thanked the meeting and officers.

The D.S. introduced the question of insuring the members of the society now at the front with the fighting forces. The executive was already paying the absent thirty-one members. The matter of insuring them was for the meeting to determine. For a sum of £84 they could be insured covering a period of three years. Father Holbrook moved, and Bro. Beehan seconded—'That the question be left to the executive, with power to act.' This was carried.

The following officers were elected for the ensuing term: President, Bro. James Smith; vice-president, Bro. Very Rev. Chancellor Holbrook; district secretary, Bro. W. Kane; district treasurer, Bro. M. J. Sheahan; auditors, Bros. J. B. Stead and C. Mulholland. The officers were installed by P.D.P. Bro. Flynn. The name of P.D.P. Bro. Foy was directed to be placed on the Merit Board.

The delegates from the south were shown round the city and suburbs on Thursday by P.D.P., Bros. D. Flynn and W. Kane, D.S. They visited the Bishop's Palace and the Catholic institutions, which were greatly admired. Many of them who had not previously visited Auckland were greatly struck with the various features of this progressive city. In the evening they were entertained to dinner at the Albert Hotel by the District Executive. Bro. Jas. Smith, D.P., presided, and Bro. Very Rev. Chancellor Holbrook occupied the vice-chair. All the district officers were present. The D.P. proposed the toast of the 'Visitors,' which was responded to by the Wellington District Deputy (Bro. P. D. Hoskins). Bros. Jones (New Plymouth), McWilliam (Wanganui), and D. Dennehy, the latter also replying on behalf of the *N.Z. Tablet*. Bros. J. J. O'Brien, who was the first district secretary, when nearly all the society's branches in New Zealand amalgamated, and J. Patterson briefly addressed the gathering.

Very Rev. Chancellor Holbrook, D.V.P., proposed the toast of the 'N.Z. Catholic Federation,' which was responded to by Mr. F. G. Temm, secretary of the Auckland Diocesan Council of the Catholic Federation. Subsequently the visitors left for home by the southern night express, and received a hearty send-off from the district officers and many members at the Auckland Railway Station.

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PRESENTATIONS TO MR. AND MRS. GRAVE, OAMARU.

Balfour's Tea Room, Oamaru, was crowded on the evening of February 23, on the occasion of a farewell to Mr. J. B. Grave, who was about to leave for Dunedin, where he has been appointed manager of the local branch of the New Zealand Insurance Company. The Mayor (Mr. W. H. Frith) occupied the chair, having on his right the guest of the evening, and on his left Mr. E. P. Lee, M.P. (says the *North Otago Times*).

After the customary toasts had been honored, the chairman proposed the "Guest" of the evening, and in doing so said he had known Mr. Grave ever since his boyhood, and had always found him a man to depend upon and trust. He was a gentleman who had not mixed much in public life, but had nevertheless always taken a keen interest in the welfare of the town. The regret felt on his departure was mitigated by the knowledge that their guest was bettering his position.

Mr. Lee said that he felt they could not let their guest leave Oamaru without some marks of appreciation of the good feeling which Mr. Grave and his wife and family enjoyed amongst them. He strongly felt such an expression to be due to their guest. He asked their guest's acceptance of a gold Albert and purse of sovereigns, and on behalf of Mrs. Grave a diamond ring, together with a gold brooch for each of his three daughters. Appreciative speeches, endorsing the remarks of the chairman and Mr. Lee, were made by Messrs. H. M. Roxby, R. Milligan, F. Marshall, O. R. Wise, and P. Duggan.

Mr. Grave, in replying, said he felt a very proud man, and that he never for a moment dreamed that he would receive such a "send-off." He had spent the whole of his life in Oamaru, and had grown up to the severing of his connection with the town. He concluded by thanking them for their presentations to himself, his wife, and his family.

On the previous evening Mrs. J. B. Grave and her daughters were entertained by a number of lady friends at the residence of Mr. P. Kelly, North road. The entertainment took the form of a musical evening. Despite the inclement weather there was a large attendance of ladies, a fact which testifies to the high esteem in which Mrs. Grave and family are held. After a pleasing programme of musical items, refreshments were dispensed, and then followed the most important event of the evening, viz., a presentation to the esteemed guests. The present to Mrs. Grave was a clock and silver tray and epergne, to Miss Kathleen Grave a gold bracelet, to Miss Evelyn a gold bangle, and to Miss Tui a pendant and chain. The Right Rev. Mr. Mackay, in making the presentation, paid a very high tribute to Mrs. Grave and family. The Minister mentioned his long acquaintance with Mrs. Grave and her husband, and expressed his deep regret at their departure from Oamaru, where they had endeared themselves to all who had shared their friendship. He concluded by wishing Mrs. Grave and her daughters many years of health and happiness.

The Plunket Committee met at Mrs. Whitton's to say good-bye to Mrs. Grave. The president (Mrs. Lee) said how very sorry the committee was to lose such a valued member—one who was always ready to help in every way the work of the society, and asked Mrs. Grave to accept a small token of their appreciation to remind her of her work on the committee, and wished her much happiness in her new home.

Mr. Grave took charge of the Dunedin office on March 1.

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DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 1.

A general meeting of the conferences of the Society of St. Vincent de Paul in the circumscription of the Particular Council of Christchurch was held on last Monday evening in Ozanam Lodge, Manchester street. The Very Rev. Dean Hills, S.M., V.G., presided, and there was a large attendance. Reports from the Superior Council, Sydney, and correspondence were read and dealt with. Reports received from the various conferences and confraternities of the Diocesan Ladies of Charity showed that a great amount of useful and necessary work was done by them. A fitting acknowledgment was made to the Very Rev. Dean Hills for his gift of a fine picture, suitably framed, of his Holiness Pope Benedict XV., and now placed in the meeting room. The Very Rev. Dean exhorted all present to continue in the good work reported upon. The society was essentially a charity organisation, and thus all, who were engaged in the varied spheres of activity associated with it, were doing God's work. During the holy season of Lent more and more should be done for the love of God in this regard, for the love of our neighbor, and for the sanctification of our own souls. Penance may be accomplished by doing good, but this should be done kindly and tactfully without any motive of worldly reward.

The picnic, organised by the Cathedral school committee, was held last Saturday in fine weather, and proved most enjoyable and successful. A train conveying the excursionists left Christchurch about 9 o'clock, and arrived in Ashburton at 11. The visitors were officially welcomed by the Mayor, and then proceeded to the beautiful local Domain, the scene of the day's festivities. Included in the party were the Very Rev. Dean Hills, S.M., V.G., the Rev. Father Hanrahan (Lincoln), several of the Cathedral clergy, the staff of St. Bede's College, the Marist Brothers, and visitors from Timaru and elsewhere. The school committee, with the secretary (Mr. P. A. O'Connell) left nothing undone to perfect all the arrangements, with the result that the day passed very pleasantly. The excursionists started on the return journey at a quarter past 6, and the city was reached before 8 o'clock. An enjoyable programme of sports was carried through during the afternoon, and resulted as follows:—100yds Championship—J. Holehan 1, T. Mahoney 2, M. McManus 3. 80yds Championship—V. Kingdon 1, L. Mahoney 2. 100yds Handicap (under 16)—C. Batchelor 1, J. Darragh 2. 100yds Handicaps (under 15)—F. Main 1, H. Hammil 2. 100yds Handicap (under 14)—R. McKay 1, D. McLaren 2. 100yds Handicap (under 13)—C. Dobbs 1, E. Goodman 2. 100yds Handicap (under 12)—V. O'Donnell 1, C. McArley 2. 75yds Handicap (under 11)—M. McGarva 1, J. Healey 2. 75yds Handicap (under 10)—J. Commons 1, E. Maher 2. 50yds Handicap (under 9)—J. Marriot 1, T. Grimes 2. 25yds Handicap (under 6)—E. Batchelor 1, E. Browne 2. Novelty race (under 12)—T. Cotter 1, A. Matheson 2. Potato race—C. Batchelor 1, W. McCormack 2. Married ladies' stepping race—Mrs. Branch. 440yds Ladies' handicap—A. Murphy 1, A. McGarva 2. Single ladies' stepping race—Miss Nelson. Baby show—Mrs. H. Wilson's child 1, Mrs. Roche's 2, Mrs. Walsh's 3. District relay race—Sydenham 1. Swimming—50yds Championship—P. Gregory 1, P. Murfitt 2, L. Cotter 3; 50yds handicap—P. Gregory (scr) 1, P. Murfitt (scr) 2, L. Cotter (3sec) 3; 30yds (under 12)—L. Cotter 1. Diving—P. Murfitt 1, P. Clarkson 2.

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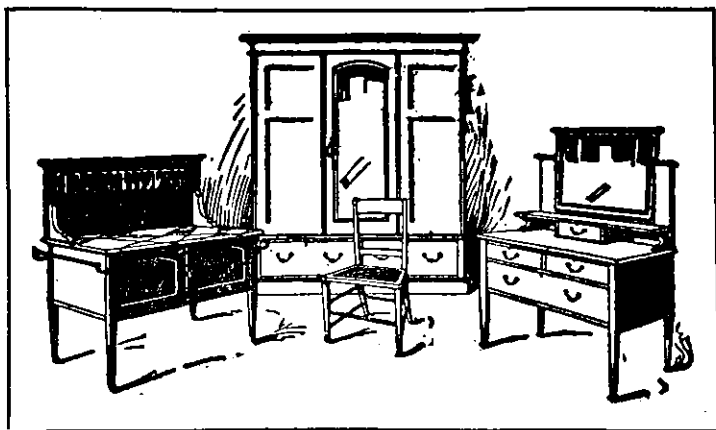
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DECORATIONS FOR VALOR

CROSSES AND MEDALS FOR SOLDIERS.

Since men have fought in the wars of the world and rulers and nations have summoned mighty armies to do their bidding either for conquest or defence, tokens of valor and sacrifice on the field of battle have had their shining place. The badge of bravery, the mark of distinction above his fellows, has been the goal of the soldier. For an emblem of gold, silver, bronze, or even of iron, or a bit of ribbon to be worn on the breast, men have gone forth to suffering and death, 'seeking the bubble reputation even at the cannon's mouth.' All nations have their decorations for soldierly courage. In the present great European war the despatches almost daily make mention of the awarding of these coveted distinctions for some act of heroism. Several of these military orders, well nigh forgotten during the years of peace, have been revived by the nations engaged in the great conflict. Therefore their history and the events associated with them are peculiarly interesting and pertinent at the present time.

History of Iron Cross.

Of all the military orders, probably the most interesting is the history of the Iron Cross, the most coveted distinction in the German Empire. This badge of courage, which is woven into the military history of the Empire, has been revived since the beginning of the present great war, and already the news of despatches have mentioned a number of instances of its award. The Iron Cross is bestowed on all ranks of the German army for valorous services on recommendation of an officer or an eye-witness. The order of the Iron Cross was originated by Frederick William III. of Prussia in 1813. After the battle of Jena in 1806, when the Prussians suffered a final great defeat before the armies of Napoleon Bonaparte, Prussia sank to the lowest depths of national degradation. Its king was little more than the royal slave of the great Corsican.

For several years Prussia groaned beneath the heavy hand of the oppressor. But in 1813, when the armies of Napoleon, beaten and broken, made their disastrous retreat from Moscow, all Prussia rose against the French tyrant. Every able-bodied man rushed to arms at the call of his king. Then it was that William III. conceived the idea of founding the military order of the Iron Cross for valor on the field of battle. The final list of the possessors of the original Iron Cross was drawn up on June 18, 1816, the anniversary of the battle of Waterloo, and then the awarding of the distinction practically ceased.

The order of the Iron Cross was revived with the beginning of the Franco-Prussian war of 1870. France declared war on July 1, 1870, and the proclamation of the German Emperor reviving the Iron Cross immediately went forth. Up to 1872 nearly 50,000 Iron Crosses were awarded, or one to approximately every twentieth soldier in the German army. Again the award of the distinction was practically abandoned until revived within the last few months.

The Victoria Cross.

What the Iron Cross means to the German the Victoria Cross means to the British. This British military service order was founded by Queen Victoria in 1856. It was decreed that it should be awarded to all ranks for individual heroism, and was inspired by the Crimean war. The order was inaugurated at a great parade and review in London on June 20, 1856. Since that time in all the wars in which Englishmen have engaged the attainment of the Victoria Cross has been the ambition of every soldier and sailor, the prize to gain which life itself is held cheaply.

The first act of heroism for which the Victoria Cross was given occurred during the bombardment of the Russian fortress of Bomarsund, on the Baltic Sea, by the British fleet. A live shell from the Russian guns fell on the deck of the British warship *Hecla*. Mate C. D. Lucas sprang forward, and before the shell could explode he picked it up in his arms, ran to the side of

the ship, and tossed it overboard. His promotion to lieutenant followed immediately, and soon after he was awarded the Victoria Cross. He later attained the rank of Rear Admiral.

Until the present war only 522 Victoria Crosses had been awarded—111 in the Crimean war, 182 in the Indian Mutiny, 78 in the Boer war, and the others in thirty-seven minor wars. Seven crosses were won in the Charge of the Light Brigade at the battle of Balaclava, but only one of them went to a commissioned officer.

The Legion of Honor.

The Legion of Honor is one of the crowning distinctions which a Frenchman may attain. Unlike both the Iron Cross and the Victoria Cross, the French distinction is awarded from both military and civic considerations. Under the Monarchy France had several military orders, but the founders of the Republic would have none of decorations which might tend to create caste. The Legion of Honor was founded by Napoleon Bonaparte in 1802. It was granted somewhat indiscriminately after 1815, but the order was reorganised by Napoleon III. in 1852, and since has been awarded both for deeds of valor and for signal accomplishments in civil life and in the paths of peace. The Legion of Honor decoration was bestowed on the city of Liège in August by the French Government for the heroic resistance which the Belgian city offered to the invading German armies.

An honor even more highly prized by French military men, but one which rarely is given, is the *Medaille Militaire*. It is conferred only for military and naval service in war time so great that the Legion of Honor is an inadequate expression. The decoration was created by Napoleon III. on February 29, 1852, and carries a pension. Only a few times has it been awarded. In September it was conferred on King Albert of Belgium in grateful appreciation of his nation's stand against the Germans.

The Order of St. George.

The decoration of the order of St. George is the highest aspiration of the Russian soldier. Unlike the Iron Cross, the Victoria Cross, and the badge of the Legion of Honor, the Cross of St. George is attainable only by officers of the Russian army and navy. The cross of the first class is bestowed only on successful commanding generals, and this rank has been awarded only twenty-two times. But the order of the fourth class may be attained by any officer for extraordinary heroism.

The order of St. George was founded by the Empress Catherine II. on November 26, 1769. It is purely military, and confers hereditary nobility. It has its own hall in Moscow, where an imposing ceremonial is held each year.

The order of St. George was little used from 1769 until it was restored by ukase of Alexander I. on December 12, 1801. In gratitude the Chapter offered the insignia to the Czar, but he modestly declined the honor until after the campaign of 1805, when he accepted the cross of the fourth or lowest grade. This act on the part of Czar Alexander served to increase even more greatly the esteem in which the distinction was held. The fourth class of the order was won by the present Grand Duke Nicholas, Commander-in-Chief of the Russian armies in the field against Germany, Austria, and Turkey. He won the decoration as a young cavalry officer for heroic conduct in the war with Turkey in 1877.

Austria's Military Decoration.

The most coveted decoration of Austria-Hungary is the order of Maria Theresa. It was founded in 1757 by the Empress Maria Theresa in honor of the victory of her troops over Frederick the Great at Kolin. It is purely a military order, and is awarded for personal merit shown by extraordinary exploits or skill, irrespective of birth, duty, favor, or family connections. The grand master of the order must be an Emperor of Austria-Hungary, and the grand cross is awarded only to commanders of armies attaining victory against great odds.

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The Order of Leopold.

The principal military order of Belgium is the order of Leopold. It was founded on July 11, 1832. The cross bears the motto of the nation, 'Union constitutes power.' This order is conferred as a personal decoration of merit. It may be won for valorous deeds on the field of battle, but it essentially has been a badge of distinction in the occupations of peace. It is awarded to inventors, writers, statesmen, and others who render notable service to the State or society. It is open to men of all ranks and also to women.

Belgium has another medal for deeds of self-devotion and sacrifice. It was inaugurated in 1825 by a private society in one of the Netherlands provinces, and was adopted by the Belgian Government after the revolution. It bears the effigy of King Leopold I.

WEDDING BELLS

CAVANAGH- RYAN.

At the Sacred Heart Church, Ponsonby, on January 29 a quiet wedding took place, the contracting parties being Miss May Ryan, daughter of the late Mr. M. Ryan and Mrs. Ryan, Remuera, and Mr. John Cavanagh, son of Mr. and Mrs. Cavanagh, Ngaurua-wahia. The ceremony was performed by Rev. Father Cahill. The bride, who was given away by her brother (Mr. M. Ryan), was charmingly attired in ivory duchess satin with corsage of old lace, and train finished with true lovers' knots. Her handsome embroidered veil was arranged beneath a circlet of orange blossoms. The bridesmaids were Miss Eileen Ryan (sister of the bride) and Miss Maura Cavanagh (sister of the bridegroom), both of whom wore frocks of ivory crepe de chine. Mr. Lionel Rogers acted as best man. After the ceremony the guests were entertained at the residence of the bride's mother, Remuera.

LENNON FALLON.

A pretty wedding took place at St. Patrick's Basilica, Oamaru, on January 20, when Miss Bina Fallon, youngest daughter of the late Mr. and Mrs. W. Fallon, was married to Mr. Patrick Lennon. The bride, who was given away by her brother (Mr. J. Fallon), wore a beautiful dress of embroidered voile. The veil of embroidered Brussels tulle fell over a coronal of orange blossoms; a handsome shower bouquet set off this charming toilet. The bridesmaid, Miss Mary Fallon (niece of the bride) wore white muslin with pretty hat and sash of floral crepe de chine. The bridegroom was attended by Mr. C. F. Herbert as best man. A large number of wedding guests from Ardgowan and the surrounding districts attended the ceremony, which was performed by the Rev. Father Aubry (Waimate), assisted by the Very Rev. Dean Hyland (Rangiora), and the Rev. Father Fanning (Darfield). The bridegroom's present to the bride was a handsome gold pendant and chain, and to the bridesmaid a gold bangle. The bride's present to the bridegroom was a pair of gold sleeve-links. After the ceremony, Mr. and Mrs. J. Fallon held a reception at their residence, Ardgowan, where a large number of friends sat down to the wedding breakfast. The tables, which had been tastefully laid in a large marquee, were occupied by friends from far and near, the bride, who had spent most of her life in the district, being very popular. After the various toasts had been honored the happy couple left for the North Island, where the honeymoon is to be spent. The bride's travelling dress was a saxe blue with pretty hat to

match. The bride and gridegroom were the recipients of a large number of useful presents, including many cheques. In the evening Mr. and Mrs. Fallon entertained a large number of friends, when quite an enjoyable time was spent.

OLD-GLEESON.

(From a Palmerston North correspondent.)

A pretty wedding was celebrated at St. Patrick's Church, on February 10, when Miss Kathleen Agnes Gleeson, eldest daughter of Mr. and Mrs. Gleeson, of Palmerston North, was married to Mr. John Malcolm Old, eldest son of Mr. and Mrs. W. Old, of Feilding. The Rev. Father Kelly performed the ceremony. The bride, who was given away by her father, was attired in a pretty white voile dress, trimmed with lace, pearls, and orange blossoms. She wore the usual wreath and veil, and carried a shower bouquet. The bridesmaids were Miss Dorothy Gleeson (sister), who was attired in a white silk dress with lace hat, little Miss Molly Gleeson (niece), and Miss Doris Old (sister of the bridegroom), both of whom wore white silk dresses and hats to match. The bridegroom was attended by his brother (Mr. Harold Old) as best man. The bridegroom's present to the bride was a handsome gold bangle and to the bridesmaids a gold bangle and gold brooches respectively. The bride's present to the bridegroom was a suit case. After the ceremony a reception was held at the Empire Hall, where the wedding breakfast was partaken of by a large number of guests. The bride's travelling dress was a biscuit-colored costume, with a large black hat trimmed with tulle and lancel plume. The happy couple, who were the recipients of numerous presents, left for Napier, where the honeymoon was to be spent.

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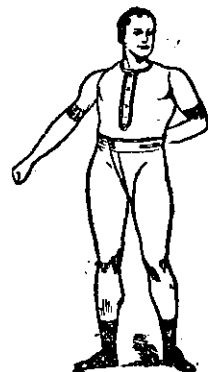
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BEST & GOES FARTHEST

A NATIVE CALL OF WELCOME

Awataha (Waitemata),

Auckland, February 27, 1915.

FRIENDS,—Greetings from us, the Maori people residing in this part of our island of Te Ika-a-maui, residing in these parts beside the waters of Waitemata in the homes of our ancestry. Greetings to you!

We have had conveyed to us the notification of the travelling of our Bishop to visit the tribes in distant parts to the south and to the north—Te Rerenga-Wairua; we await his visit to us who live where the sound of his voice is heard nearby. The reason of this letter to you is the request of our European friends to write to you in order that you may have the explanation of an ancestral Maori proverb—that the same may be published and made known to the European people. That is to say, the proverb, or call of welcome, uttered of old, and still the *pouhiri* or call of welcome to visitors. The words as printed are correct, and the words mean:

Come hither, O strangers from afar!
My youngest child has brought you hither
From beyond the distant horizon,
And conducted you hitherward. Welcome!

The meaning of the words is now made clear so that all may understand.

Now, this is the origin of this proverb, which it is correct for us here at Awataha to explain, for it was uttered by one of our ancestors of Hauraki, of that section of our people of these parts known as Ngati-paoa. For we of these parts, who are well versed in ancestral history, claim descent and connection with Ngati-paoa, though our land rights and tribal rights are independent of Ngati-paoa. Paoa was a chief of olden times, and famed among all Waikato, Kaipara, Waitemata, and Hauraki. He resided at Piako, from whence his fame spread, and the chiefs of the above districts vied in their desire to out-do one another in lavishing their hospitality on Paoa, when he came to visit them. From a place came an invitation to Paoa and his people to visit them at Te Ruawehea—for war was not always going on among the tribes, and in periods of peace the interchange of visits between great chiefs was the usual thing. So in due course, Paoa and his retinue of chiefs came to visit the tribes at Te Ruawehea. It was then that this song of welcome was sung by the people of Ruawehea under the chieftainess, Tukutuku, who composed it. She claimed relationship to Paoa as a younger relative, hence the words of the song. On the arrival of Paoa and his people at Te Ruawehea a great feast was held, for all the tribes of Waitemata and Hauraki were gathered there. This gathering was famed in after times and is still called the *Pao-tukutuku* (scented with sweet-smelling tawhiri). Tukutuku having caused a large carved house to be built to accommodate the visitors, which was called by that name. From this meeting is traced much tribal history of these parts, and hence the welcome song of Tukutuku has been preserved to memory, and is now sung in welcoming distinguished chiefs and Europeans to tribal gatherings.

Though this explanation be lengthy, do not abridge its publication, for it is right we should fully explain it. Ngapuhi of the north are also our relations, but they may have forgotten the history of the song, or, as is Maori custom, prefer to leave the nearer relatives to explain anything affecting the ancestral proverbs of other tribes.

That is all our words.

Hoping your paper will continue to make known to the Catholic peoples the wants and doings of your Maori people, from NOKA HUKANUI, AND FROM ALL US LIVING IN THIS PLACE AT AWATAHA, AT WAIITEMATA.

Reefton

Rev. Father Galerne is to be commended for the attention he has devoted to the schools, by providing

for the comfort and convenience of the pupils (writes the Reefton correspondent of the *Grey River Argus*). The girls' primary school building newly completed is 81 feet long and 20 feet wide inside measurement, and is divided by a removable partition. The western side of the building has six long side lights, providing abundance of light; and is a model of what a schoolroom should be. The convent, high school, girls' school, and boys' school are erected on sites having a combined area of four or five acres, all in one block. During the past few years Father Galerne has been active in erecting churches in addition to the schools. These include those at Ikamatua and Cronadun, whilst the erection of another is under consideration. Mr. C. O'Donnell, who has had charge of the work, is to be complimented on the manner in which he has carried it out.

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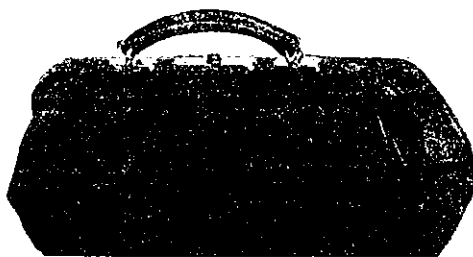
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Current Topics

Our Admirals' Despatches

Our cables are now giving us details of the despatches forwarded by Admiral Sturdee after the Falkland Islands naval fight on December 5, and by Admiral Beatty after the North Sea fight of January 24; and they make interesting and thrilling reading. After reading these two reports, and the earlier despatches of Sir John French, one cannot help reflecting what admirable war correspondents our present military and naval leaders would have made. All the essentials of engagements that lasted the better part of a day are given in a few swift strokes; and the absence of anything in the way of embroidery or embellishment only serves to render the narrative more vivid and effective. A feature of both fights was the superior skill in manoeuvring shown by the victors. In the Falkland Islands fight the German ships from the first had apparently little chance, and the result was only a matter of time. The Germans appear to have fought with the utmost bravery; but apart from being outclassed they had little luck, and the damage sustained by the British was merely nominal.

In the North Sea clash, the Germans apparently tried every device—Zeppelins, submarines, seaplanes, and destroyers emitting vast volumes of smoke—to cover their escape, but the 'Beatty touch' was too much for them. An article in the Christmas number of the *Windsor Magazine* thus hits off the characteristics of the Wexford fighting man—characteristics which were again exemplified in the North Sea contest: 'We looked for courage and dash in Rear-Admiral Sir David Beatty, who won his rank as commander for gallantry on the Nile, and that of captain for conspicuous skill and daring in China two years later. During the action in the bight of Heligoland his reputation was finely vindicated, when on board the Lion he led in the battle cruiser squadron to the assistance of the smaller vessels fighting against odds with German cruisers and destroyers amid a sea of mines. Happiest in the hour of strife, Sir David was a joyful man that day.' Joyful again, doubtless, on January 24, but with a joy tempered by the reflection that but for one lucky German shot he would have 'sunk the lot.' It is gratifying to note that the New Zealand played an active and really useful part in compassing and completing the victory, and that three of her men are singled out by Admiral Beatty for special honorable mention. Spite of the critics, our Dreadnought—if we may be allowed to mix our metaphors—has proved itself anything but a white elephant.

Archbishop O'Reilly on the War

Dr. O'Reilly, the genial and universally beloved Archbishop of Adelaide, has been playing the rôle of war prophet—not willingly, indeed, but perforce, under pressure from the insistent interviewer. His Grace does not, of course, claim to speak as a military expert; still less does he pretend to any preternatural power of prevision. In addition to his natural gifts as a capable and shrewd observer, he has, however, certain credentials which entitle him to speak on the subject, the chief of these being that in his comments and predictions on previous wars covering the very lengthy period of 35 years—he has invariably proved a good 'guesser.' 'I hate wars,' said his Grace, to the Adelaide *Mail* representative. 'If I had my way there would never be one drop of human blood shed in war again. . . . Yet when war comes, in the actual study of the campaign, I find a grim fascination, only equal to the fascination I used to feel in working out complicated mathematical problems, when I was a growing lad. For certainly 35 years I have followed every campaign with the keenest interest. A campaign had never started, but almost from the start I had my mind made up as to what the issue was to be. I was often

laughed at for my pains. I was often challenged in my statements. Yet I cannot remember—I speak with reluctance but with honesty—that I was even once wrong in my forecasts. Sometimes I allowed a margin in my prediction, but within that margin my words always proved true.' After such a record, his Grace's opinion in regard to the outcome and duration of the present war must be listened to with some measure of respect. On the latter point his opinion is quite definite and decided—the war, Dr. O'Reilly declares, will end between October and December of this year.

As to the lines along which the struggle will proceed, and, in particular, as to the development and denouement of the naval situation, the Archbishop is perfectly clear. So far as the latter is concerned, three hours will settle it all. After illustrating, in homely fashion, the obstacles which make it impossible at present for Admiral Jellicoe to attack and make an end of the German fleet, his Grace continues: 'The Brandenburger fleet has its nest in the Kiel Canal. That nest is fenced in with mines and torpedoes. Jellicoe cannot go in. But when the Allies, having crossed the Rhine, begin their advance towards Berlin, while the French take their way by the south, the English and the Belgians will advance by the north. Their advance will cut off completely the communication of the fleet with their capital city. For the Brandenburger fleet there will be no reinforcements, no fresh supplies of provisions or ammunition. The Brandenburger fleet will perforce leave its nest. Then will come a three hours' fight and the fleet's history will be over. Some of the ships will flutter back with broken wings to the shelter of their guns and of their loved torpedoes; some will go to the bottom; some, manned by English sailors, and commanded by English officers, will be next heard of when they make fast to the Admiralty wharfs at Rosyth, Sheerness, or Devonport. When next they go to sea they will go flying the white ensign with the stately cross of St. George displayed thereon.' We think the three hours estimate is rather optimistic; but for the rest there is a smack of reasonableness and probability about these predictions, and it will be by no means matter for surprise if, when December comes round, it is found that the Archbishop has made a fresh addition to his laurels.

Germany and Poland

Mr. Raymond E. Swing, war correspondent for the *Chicago Daily News*, has just made public his analysis of the war situation and his views regarding the probable outcome of the struggle, formed after three months' travels in France, Germany, Belgium, and England. The general tone of his utterance gives one the impression that he is more than friendly to Germany, but at least he makes some attempt to be fair; and his pro-German sympathies give an added value, of course, to such admissions as he feels himself compelled to make. He frankly acknowledges that England is now facing the war in a spirit of entire confidence. 'I was very much impressed,' he says, 'with the difference in the British attitude toward the war, which developed from September to December. When I was first in England, the British were not at all alive to what the war meant, the sacrifices and problems which it involved. There was less knowledge and there was less confidence. London to-day seems much more quietly confident, the people now seem to realise what is going on, and they are facing the facts. So far as I could gather, England expects to win the war with her navy, and one of the important factors will be in preventing Germany from getting supplies. England will go just as far as the neutral nations will let her in trying to stop all contraband of war. She is determined to get the most out of her sea power, in this respect. She will not go so far as to provoke serious trouble, and I gather from what I heard that she is now feeling her way as to just how far she can go in the matter of stopping neutral cargoes.' That was written late in December. If it is a correct account of England's plans and policy, it

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is evident that the Kaiser, with his paper blockade, has played right into Britain's hands, and furnished just the lever which she needed to develop her forward policy. If she was really feeling her way as to how far she could go in the matter of stopping neutral cargoes, she has done so with some success, having now reached the stage of practically stopping them altogether. As to the actual outcome of the struggle, this returned correspondent is of opinion that the war will end in a draw. He does not believe that it will be possible for either side to score a decisive victory. Germany, he admits, cannot advance much farther to the east or west, and the Allies will be unable, in his opinion, to penetrate either of the strongly fortified German frontiers. That, of course, remains to be seen; but this general view of the position is interesting as showing that even the friends and admirers of Germany cannot see that she can possibly win through.

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But to the English reader, especially at the present juncture, the special interest of Mr. Swing's statements will be found to consist in the disclosures which they make as to the German plans in regard to Poland. On this point the American correspondent has something new to tell us. 'The Russians knew,' he says, 'that they would have to swing superior numbers against Germany to win. They have probably been in a majority of two to one, some say three to one, but Hindenburg's strategy has carried the day. If the Germans take Warsaw, they will establish winter quarters there. I do not believe that they will be able to carry the war a farther distance into Russia. The taking of Warsaw will enable them to carry into effect some interesting plans relative to the Kingdom of Poland, about which very little, so far, has leaked out. My information is that Germany proposes to establish an autonomous Polish Kingdom, with a Polish King, and bearing the same relation to the German Empire as the Kingdoms of Saxony and Bavaria. This indicates that Poland will get a square deal out of this war, whichever way it goes.' This, it will be remembered, was written about the end of December. It furnishes an explanation of the continuous and reckless wastage of human life in the tremendous efforts to capture Warsaw, and it gives us, also, some measure of the disappointment which Germany must feel at the prolonged failure of those efforts.

*

Germany, according to the American correspondent, has not yet quite made up her mind as to what is to be done with Belgium. 'German public opinion,' he says, 'is strongly divided as to what shall be done with Belgium at the end of the war. There is a group of influential men in Berlin who want Germany to give it up absolutely as soon as the war is over. They point to the fact that as Germany has not been successful in assimilating the Poles and the Alsations, they do not wish her to assume any further burdens of this kind. Then there are the extremists, on the other side, made up largely of the military element. They want to keep Belgium and make it a new "Neu Deutschland," a name they have already given it. Then there is a third or intermediate group, and in my opinion its influence will ultimately prevail. It wishes Germany to maintain the right of free passage through Belgian territory in case of war, and to prevent Belgium from putting any obstacle in the way of a German military advance.' Any worry or discussion on the part of Germany as to what will be done with Belgium is at least premature, and perhaps unnecessary. It is one of those problems which, as we all hope, will in large measure be settled for her.

The War and Christianity

A good deal has been said—mostly, we are sorry to say, in allegedly Christian circles, by the Mr. Doubtings and Mr. Fainthearts of various religious bodies—as to the evidence which the war affords of the failure of Christianity. The world, it is said, has had nineteen centuries of Christianity, and is this all there is to show for it? No, it is not all. Brutal, horrible,

hellish as the war is, it is only an episode. The records of the past are filled with the triumphs of Christianity, and when the present temporary lapse into lunacy and paganism is over, the records of the future, too, will be laden with fresh stories of the gracious victories of the Cross. After the war, indeed, Christianity's great opportunity will come, and once again, as described by the inspired prophet, it will carry out its great mission—to bind up the broken-hearted; to proclaim liberty to the captives; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. The rejection of Christian principles which has made the war possible was purely sectional. There has been no breakdown of Christianity among the mass of the peoples but only amongst a handful of junkers and potentates who happen for the moment to control the destinies of nations. How deep a hold, after all, Christian sentiment has upon the hearts even of the very fighters themselves is most strikingly illustrated in letters from the front describing how Christmas was celebrated in the trenches.

*

In France—at one section of the trenches at least—it was a Catholic chaplain who began the good work of fraternising, and his overtures evoked immediate response from the German officers. An officer's letter, published in the *Daily Mail*, tells the story. 'Dotted over the sixty yards separating the trenches were scores and scores of dead soldiers, and soon spades were flung up by comrades on guard in both trenches, and by instinct each side set to to dig graves for their dead. Our padre had seized his chance and found the German commander very ready to agree that after the dead had been buried a short religious service should take place. He told us that the German commander and his officers were as anxious as the British could be to keep Christmas Day as a day of peace. This was quite in keeping with the behaviour of the Germans, who had kept up only an occasional firing on Christmas Eve, and were very busy singing carols and glees.' 'We did not know all that was being said,' adds the officer, 'but afterwards we asked the padre two questions. The one was, "Why did you and the German commander take off your hats to one another?" What happened, as we learned, was: The German took his cigar-case out and offered the padre a cigar, which was accepted. The padre said: "May I be allowed not to smoke, but to keep this as a souvenir of Christmas here and of meeting you on Christmas Day?" The answer, with a laugh, was: "Oh, yes; but can't you give me a souvenir?" Then the hats came off. For the souvenir the padre gave was the copy of "The Soldier's Prayer" which he had carried in the lining of his cap since the war began, and the German officer, in accepting it, took off his cap and put the slip in its lining, saying as he did it: "I value this because I believe what it says, and when the war is over I shall take it out and give it as a keepsake to my youngest child." What was in the notebook was interesting enough to be worth recording. The second question was, "What was in the notebook the German commander showed you?" The answer was that he had been shown the name and address in England of a certain brave British officer. He had been killed, and as he was dying the commander happened to pass and saw him struggling to get something out of a pocket. He went up and helped the dying officer, and the thing in the pocket was a photograph of his wife. The commander said, "I held it before him, and he lay looking at it till he died a few minutes after." Our padre took down the name and address, and has been able to pass on the information to the bereaved home.'

*

A similar spirit was displayed—and, to their credit be it said, the initiative appears to have been mostly taken by the German soldiers—right along the lines. 'You need not have pited us on Christmas Day,' writes an officer in a Highland regiment. 'I have seldom spent a more entertaining one, despite the curious conditions. We were in the trenches, and the Germans began to make

merry on Christmas Eve, shouting at us to come out and meet them. I was horrified at discovering some of our men actually had gone out, imbued more with the idea of seeing the German trenches than anything else; they met half-way, and there ensued the giving of cigarettes and receiving of cigars, and they arranged (the private soldiers of one army and the private soldiers of the other) a forty-eight hours' armistice. It was all most irregular. Christmas Day was very misty, and out came these Germans to wish us "A Happy Day"; we went out, told them we were at war with them, and that really they must play the game and pretend to fight; they went back, but again attempted to come towards us, so we fired over their heads, they fired a shot back to show they understood, and the rest of the day passed quietly in this part of the line, but in others a deal of fraternising went on. So there you are: all this talk of hate, all this fury at each other that has raged since the beginning of the war, quelled and stayed by the magic of Christmas.'

*

Even in the Belgian lines—where, if anywhere, the spirit of unrelenting hatred might have been expected to hold sway—there is the same touching story of the Christmas truce. 'During the day of the 24th there was a rather severe cannonade,' writes a Belgian soldier. 'In the evening the chaplain administered the Communion to the soldiers and heard confession in the cellar of a ruined house. We seemed to be living again in the time of the catacombs. Before us lay the town; all is in ruins; the houses that are left are rent and torn by shells and riddled by bullets. Of the church only part of the tower is left, and the priest, driven from his temple, was utilising instead an underground cellar, dark and wretched. Never shall I forget that touching ceremony, when amid the deafening roar of the guns I took Communion on Christmas Eve. Christmas in the trenches! It must have been sad, do you say? Well, I am not sorry to have spent it there, and the recollection of it will ever be one of imperishable beauty. At midnight a baritone stood up and in a rich resonant voice sang "*Minuit Chretien*." The cannonade ceased, and when the hymn finished applause broke out from our side and from the German trenches! The Germans, too, were celebrating Christmas, and we could hear them singing 200 yards away from us. Now I am going to tell you something which you will think incredible, but I give you my word that it is true. At dawn the Germans displayed a placard over the trenches on which was written "Happy Christmas," and then, leaving their trenches, unarmed, they advanced towards us singing and shouting "Comrades!" No one fired. We also had left our trenches and, separated from each other only by the half-frozen Yser, we exchanged presents. They gave us cigars, and we threw them some chocolate. Thus, almost fraternising, we passed all the morning. Unlikely, indeed, but true. I saw it, but thought I was dreaming. Was it not splendid? Think you that we were wrong? We have been criticised here; it is said that we ought to have fired. But would it not have been dastardly? And then, why kill one another on such a festival day?'

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There it is—a remarkable and unanswerable testimony to the reality and vitality of the Christian spirit, under perhaps the severest test to which that spirit has ever been subjected. Spite of all precedents, spite of regulations, spite of the iron rule of militarism, the Christian sentiment and instinct asserted itself, and the sworn enemies became mutual friends. The moving incident of this Christmas in the trenches throws the whole brutal business of the war into its proper perspective, and gives a faint adumbration of what the world would be like were Christianity given free scope and play. No, Christianity has not failed. The word 'failure' implies that a thing has been tried and has not succeeded. The present war has been caused not by the failure but by the blind rejection of Christianity.

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CATHOLIC FEDERATION

MEETING OF THE DOMINION COUNCIL.

OFFICIAL REPORT.

The half-yearly meeting of the Dominion Council was held at the offices of the Federation, Cuba street, Wellington, on Wednesday, February 24, at 10 a.m. The president (Mr. D. L. Poppelwell) was in the chair, and the following members were present:—Auckland—Very Rev. Dean Darby and Mr. B. McLaughlin; Wellington—Very Rev. Dean Power, Rev. Father Daly, and Mr. O. P. Lynch; Christchurch—Very Rev. Dean Hyland and Mr. W. Hayward; Dunedin—Mr. T. Hussey and Rev. Father Edge (acting as proxy for Very Rev. Father Coffey, Adm.).

THE PRESIDENT'S ADDRESS.

On behalf of the Federation I have to offer the delegates, and especially those who are attending for the first time, a most hearty welcome. The invariably good attendance at the half-yearly meetings of the Council shows that the Catholic people of New Zealand are determined that the Federation shall be a live body, and that its great possibilities shall be developed for the benefit of the Church and the Catholic people generally. The work of the last six months has been in a great measure defensive. The great and successful fight put up against the attempt of the so-called Bible-in-Schools party is one which we should all be proud of. We are much indebted for the result to the work done for us by the hierarchy, and especially by our great champion, the Bishop of Auckland, who, we trust, may be long spared to carry on his strenuous fight for the rights and liberties of the Catholics of this country. The proposal that a fund should be established to recompense him for his personal expenses in connection with this campaign should not only commend itself to our people as a bare act of justice, but the necessity for a fighting fund for future propaganda must be apparent to all, and it is to be hoped that a satisfactory scheme will be set on foot at this meeting. The work, too, of the Catholic Immigration Committees has been fraught with much good and, I am sure, will grow and develop. Since we last met the disastrous war in Europe has broken out. Deep regret must be felt by all Catholics at the vast damage that has been done to and the profanation of many ancient cathedrals, convents, and other seats of learning, but the records of our Church and faith have been enriched by great and noble examples of bravery and devotion to duty by our priests, religious, and laymen. The Catholics of New Zealand are not behindhand in their duty at this serious crisis, but have shown their patriotism and loyalty in a manner worthy of the great traditions of our people. No doubt, after the war there will be a large movement of Continental people abroad. Such a stream of emigration is almost a certainty, and possibly some steps may be possible to induce suitable immigrants from Catholic Belgium and France to settle in this country. Perhaps a scheme of such settlement, if taken up here, would be looked upon favorably by our Government, and concessions granted, which would not only assist the distressed peoples of the Old World but also materially help the development of our own country, both agriculturally and industrially. The work of purging the shelves of the sellers of anti-Catholic and injurious literature has gone on successfully during the half-year just past, and this work can be developed greatly not only in the negative way of abolishing objectionable literature, but on its positive side by assisting and encouraging the dissemination of good, wholesome Catholic literature by every means possible. The strides made in having the Education Act amended, so that the Minister of Education has power to approve private secondary schools for scholarship holders, are of great importance. I am satisfied that continuous agitation on this matter must result in the free-place system being also extended to private secondary schools. There is no logical difference in the position of scholarship pupils and free-place pupils, and

the innate justice of our claim for our own free-place pupils must appeal to all justice-loving people. On this education question it seems to me that we will have to set up a constructive policy. In a desire for religious instruction in schools we have much in common with many members of other denominations, and it seems a pity that those who, like ourselves, are desirous of even-handed justice to all will not meet us fairly, and endeavor to arrange a common platform on broad lines which would be honorable alike to all, and meet the necessity of all consciences without doing violence to any. Before sitting down, I would like to point out the great success of the second Pan-Southland Catholic Federation picnic, the attendance this year being greater than that of the first picnic, and, although the weather conditions were unfavorable, the enthusiasm of the people was as great as ever. I would commend gatherings of this kind to other districts. I again offer you all a hearty welcome, and hope your deliberations upon the various matters appearing on the agenda paper will result in much good to the cause we all have at heart.

ARCHBISHOP O'SHEA'S LETTER.

His Grace Archbishop O'Shea, being unavoidably absent, the following communication was read by the president:—

'I am very sorry that my visitation engagements in a remote part of the archdiocese prevent me from being present and addressing you in person. I have before all to congratulate the Dominion Council on the splendid work that the Catholic Federation has accomplished during the past year. The half-yearly report is indeed most gratifying to all of us, and it should convince every Catholic, if there are still any who need convincing, that the Catholic Federation did not come into existence a day too soon. The principal thing accomplished by the Federation was of course the defeat in the last Parliament of the Bible-in-schools plebiscite (or so-called Referendum Bill). Then, by means of its organisation, it helped during the late general election to bring about the return of a large number of candidates who are pledged to oppose the proposals of the Bible-in-Schools League. Though this is very gratifying, as well as encouraging, I do not want you to go away with the idea that all danger from that quarter is past. I would impress this strongly upon you, so that when you return to your own districts you will use your influence and your efforts to disabuse our people of the idea that the Bible-in-schools danger is at an end.

'There is, apart from this question altogether, a great amount of work for the Catholic Federation to do for the cause of Catholicity. Though the organisation must ever be kept from being political in the party political sense, there is yet no reason why it should not use its organisation and its influence to further certain reforms in the political sphere. There can be no doubt that the present method of carrying out our Parliamentary elections is neither fair to minorities, nor truly democratic. As a remedy, what is called proportional representation has been suggested in many quarters, and there can be no question that it is increasing in public favor. As we are a minority of the people, any system of voting that aims at giving minorities more adequate representation should incite our sympathetic interest. And I think it will be to our interest if the Federation can undertake the work of enlightening our people on the merits of the system of proportional representation, so that they may be able to give an intelligent vote on the question. You can go to work quietly and help to hasten what I believe would be a great reform. Under the present system a Member of Parliament is returned by people of all shades of opinion, and to keep his seat he must be an adept in the art of trying to represent all these different opinions, no matter how contradictory and irreconcilable they may be. In other words, he must be a politician whose only principle is often how best not to offend any section amongst his constituents, so as to be able to secure their votes at the next election. I do not wish to further occupy the time of the Council on this matter, but would

impress on you to make a study of the question yourselves, and to induce Catholics to study it. This will provide work for the Federation.

'Allusion is made in the report to the large number of men who have gone with the Expeditionary Forces, and this reminds me that the Federation may be able to help in bringing about that a regular supply of newspapers, weekly for choice, are forwarded to our men. You cannot realise how welcome these would be to those at the front. If they were forwarded to the Catholic chaplains, they would pass them on to the men, and the very fact of the chaplains being the medium of this would strengthen their hold upon the lads. I feel sure that you will be able to help in this matter.

'I wish your meeting and deliberations every success. I hope they will have the effect of improving the status of the Catholic Federation, and of increasing its usefulness. I am sorry that I am not in Wellington to meet you all again, but I trust that your stay will be a very pleasant one. I feel sure that Wellingtonians will show you every hospitality and kindness that is in their power.'

It was resolved on the motion of Very Rev. Dean Darby, seconded by Mr. McLaughlin, that his Grace Archbishop O'Shea be thanked for his address, and that it be recorded in the minutes.

AMENDMENT OF RULES.

The Dominion Executive forwarded the following amendment:—That rule 4 be amended by altering due date of subscription to July 1, and making such subscription cover the period until the 30th June in each year.'

The president, in moving that the proposed amendment be agreed to, stated that the object was to alter the end of the financial year to June 30. At present the annual meeting of the Federation took place in July, while the financial period ended in December.

Mr. McLaughlin seconded the motion.

The Rev. Father Hurley supported the proposal, and stated that difficulty had been experienced in procuring subscriptions during the holiday season.

Mr. Hayward thought it would be a mistake, as the natural end of the year was December, when members would be reminded by that fact that another year's subscription was due.

Very Rev. Dean Power supported the motion for the reasons given by Father Hurley.

The motion was agreed to.

A very long discussion took place on the question of the amendments, of which due notice had been given, proposed to rule 8, in which nearly all the delegates took part, and on the question being put both amendments (Dominion Council and Wellington Diocesan Council) were lost.

An amendment proposed to rule 8 (b) was rejected without debate.

An amendment to rule 9, dealing with the constitution of the Dominion Executive, and which was contingent on the passing of the previous amendments, was held over until the annual meeting, on the motion of Mr. Hayward, seconded by Mr. Lynch.

A remit from Dunedin:—That the Diocesan Councils meet from time to time as they think fit—was struck out without discussion.

HALF-YEARLY REPORT OF EXECUTIVE.

The half-yearly report, which was published in the *N.Z. Tablet* of the 4th inst., was taken as read.

The president moved that the report be adopted. He referred briefly to the chief items of interest in it, and said that the Executive was to be complimented on the great amount of work it had accomplished.

The discussion was continued by Rev. Father Daly and other delegates, and Mr. J. J. L. Burke, chairman of the Dominion Executive replied, supplying information desired.

The report was adopted.

REPORT OF THE SECRETARY AND ORGANISER.

Mr. Girling-Butcher reported on the work of the head office for the past six months. He stated he had

been appointed the Parliamentary representative of the *Tablet*, and that the privilege had proved to be of great service during the Bible-in-schools campaign. During the time that this matter was before Parliament, his services had been placed entirely at the disposal of Bishop Cleary. The work of the Immigration Committee had always been done by the head office, and the labor and accommodation bureau had been well attended to.

Inquiries as to the control of the organiser's tours, notice of visits to parishes, immigration work, Trentham camp, and other matters in which the secretary has been concerned, were made and replied to.

The report was adopted.

BALANCE SHEET.

The Rev. Father Hurley, S.M., Dominion treasurer, read the balance sheet for the half-year ended January 15, 1915, and which was as follows:—

Receipts.

	£	s.	d.	£	s.	d.
Balance carried forward	...	...	...	306	3	2
Subscriptions—						
Wellington	...	...	...	49	17	1
Dunedin	...	...	...	92	15	2
				142	12	3
Special Donations, Chaplains' Outfit for Chaplains appointed to New Zealand Expeditionary Forces—						
Auckland	...	...	...	20	0	0
Wellington	...	...	...	12	0	0
Christchurch	...	...	...	20	0	0
				52	0	0
Donation from Mr. M. Segrief, Wellington	...	...	...	2	2	0
				£502	17	5

Expenditure.

	£	s.	d.	£	s.	d.
Printing Account <i>N.Z. Tablet</i>				34	19	0
Salaries—						
Organiser	...	...	...	100	0	0
Office Assistant	...	...	...	25	0	0
				125	0	0
Chaplains' Outfit	...	...	...	34	5	0
Bonus to Hon. Assistant Secretary	...	...	...	10	0	0
Expenses, Bible-in-Schools Demonstration	...	...	...	20	1	0
Office Expenditure -						
Balance, Typewriter and Duplicator	...	...	...	24	6	0
Stationery	...	...	...	2	10	7
Subscription to Telephone	...	...	...	3	15	9
Extra Clerical Assistance	...	...	...	2	0	0
Postage and Telegrams	...	...	...	17	3	4
Cleaning	...	...	...	3	3	6
Lighting	...	...	...	1	19	0
Sundries	...	...	...	9	2	6
				64	0	8
Travelling Expenses—						
Organiser	...	...	...	12	5	0
Delegates—Christchurch, £7 4s 6d; Dunedin, £24 14s	...	...	...	31	18	6
				44	3	6
Credit Balance—						
Current Account, Bank of New Zealand	...	...	...	35	12	0
Post Office Saving Bank	...	...	...	50	0	0
In hands of Treasurer	...	...	...	84	16	3
				170	8	3
				£502	17	5

The president said that the balance sheet was entirely satisfactory, and moved that it be adopted.

Mr. McLaughlin seconded the motion.

Mr. Lynch asked for information *re* chaplains' outfits, and wished to know what was to be done with the surplus of the fund subscribed for that purpose.

Rev. Father Hurley explained that it was likely that further chaplains would be required, and that the

balance of the fund would be used for their equipment.

The balance sheet was adopted.

REMITTS FROM DIOCESAN COUNCILS.

Mr. McLaughlin, in bringing a remit by the Auckland Diocesan Council, with reference to a building at Trentham Camp, under the notice of the delegates, said that the Auckland delegates had been given authority to act in any way that might commend itself to the Council. He asked for particulars as to the cost of a suitable building.

Rev. Father Daly said that the estimated cost of the building considered necessary was £150. At present matters at the camp were in an unsatisfactory condition. No provision exists for the priest to hear confessions, or for Mass on week days. The building proposed could be used at other times as a social hall for the use of the men—a want that was severely felt at present. He trusted that the Council would regard this matter as one of urgency, as men were being sent away at present without the possibility of their spiritual needs receiving attention.

The president agreed that a building was absolutely necessary, and suggested that the question should be referred to the Diocesan Councils, and subscriptions invited.

Mr. Lynch hoped that the matter would be gone into thoroughly, and gave instances where men, after going to confession, had no opportunity of receiving Holy Communion. He hoped that the Council would do something without delay, and felt sure that no difficulty need be anticipated about raising the required amount.

It was resolved on the motion of Mr. McLaughlin, seconded by Very Rev. Dean Darby—That each diocese be requested to contribute £40, and that the Executive be instructed to proceed at once with the erection of the building.

The discussion on a remit from Auckland, *re* expenses incurred in connection with the Bible-in-schools movement, was of a most protracted nature, every member of the Council taking part. Eventually both the motion and an amendment thereto were rejected, and the matter was left over for future consideration.

A remit from the Auckland Diocesan Executive, having reference to the payment of delegates' expenses to Diocesan Council meetings, was referred to the Diocesan Councils for consideration.

Dunedin Diocesan Council and Orphan and Indigent Children.

The president reported that in Dunedin arrangements had been made with the Education Department by which all homes in which these children were being brought up had to receive the approval of Very Rev. Father Coffey, and that the necessity for some such arrangement had been made apparent quite recently.

It was also stated that in Dunedin the Department had appointed an official visitor to these homes who was paid a salary for that duty.

The president suggested that if so similar arrangements be made in other centres of the Dominion.

The secretary referred to correspondence between the Education Department and the Federation with respect to this matter, showing that the Department agreed to commit Catholic children to homes approved by the Federation.

The president expressed the hope that Diocesan Councils would give this matter serious attention, and moved that Very Rev. Father Coffey be written to for particulars of the arrangements in force in Dunedin.

Rev. Father Daly seconded the motion, which was carried.

School Committees.

Mr. Hayward felt sure that it was necessary to see that some Catholics should be elected to these positions, especially in the country districts. Instances had occurred where Catholics had experienced difficulty in obtaining the use of the school-rooms, although it was freely granted to others.

Mr. Lynch was sure that if one or two Catholics were on these committees much good would be done.

He urged Catholics to attend the meetings of householders, and to take more interest in what was going on around them.

It was resolved, on the motion of the president, seconded by Mr. McLaughlin—'That the attention of parish committees be drawn to the danger of school committees being used as organisations against the interests of Catholics, and urging that more interest be taken in the election of school committees.'

Offensive Literature.

Mr. Hayward moved—That the Dominion Executive be directed to write to the Victorian Federation with reference to the publications named upon the catalogue issued by a publishing firm having a depot in Melbourne, upon whose trade catalogue most of the offensive anti-Catholic literature appears.' He thought that much good might be done by calling attention to this matter.

Very Rev. Dean Hyland seconded the motion, which was agreed to without further discussion.

The Education Question.

Speaking on the next question—That strenuous and urgent steps be taken by the Dominion Executive to have existing disabilities of Catholics in matters of education removed—Mr. Lynch said it was time that the Federation made a forward movement. He was of opinion that such a request would receive support from many non-Catholics who were in favor of religious instruction in schools.

The president said that this was one of the matters on which the hierarchy would have to be consulted. He thought that a conference between all parties concerned would be beneficial, and that the Dominion Executive might take the initiative. He moved to that effect.

Rev. Father Edge seconded the motion, and expressed the opinion that the time had come when the Federation should evolve a constructive policy. He was sure that there was a great desire on the part of many non-Catholics for religious instruction in schools, and pointed out that Catholics had so far remained on the defensive, without making any effort to find out the opinions of others.

Mr. Hayward said that the remit was intended to deal principally with the disabilities of the free-place holders. He was afraid it would be impossible to get representatives into Parliament who favored a grant for private schools.

Mr. Hussey thought some attention should be paid to obtaining the capitation grant for swimming lessons, etc. In some education districts it was paid to Catholic schools, and in others it was withheld. He hoped that the executive would make inquiry into this matter so that all may receive equal benefits from the grant.

The president stated that the grant referred to by Mr. Hussey was paid in some places. He was of opinion that their first duty was to work for the claims of the free-place holders.

Very Rev. Dean Hyland mentioned the matter of medical inspection of schools, and expressed the hope that the executive would ask that the same privileges should be granted to our schools. He gave an instance of the necessity for such inspection, and thought all children, no matter what their religion might be, should be included in the benefits of the movement.

The secretary stated that the Minister of Education had definitely refused to grant concessions to free place holders.

The motion was carried.

That it is not desirable for any member of a parish committee to be on the committee of any political candidate, until such candidate has given his views, and defined his platform on questions affecting the civil rights and liberties of Catholics, and that the foregoing should be embodied in the constitution of the Federation.

The president stated that he agreed with the principle of the remit, but suggested that an expression of opinion by the council would meet the case. It was resolved, on the motion of Mr. Hayward, seconded by Mr. McLaughlin, that the remit be received.

'The desirability of a protest from the Dominion Executive to the editor and compilers of the *School Journal* against the issuing of anything of a controversial nature, such as the "John Wickliffe" card, in the *School Journal*.'

Speaking to this question, the Rev. Father Edge said that as there was a movement to introduce history into the schools, it would be necessary to keep this matter in view, and to see that a distorted version of certain portions of English history should not be placed before the children of the Dominion.

The secretary stated that the matter of the "John Wickliffe" card had been brought under the notice of the editor of the *School Journal*, who regretted that anything offending the susceptibilities of any section of the community had appeared therein. He would take the greatest possible care that nothing controversial would appear in future, and informed him (Mr. Butcher) that great care would be taken in respect to any proposed history lessons to be circulated by means of the *Journal*.

A remit having reference to a special meeting of the council immediately before a general election, was withdrawn.

That this council desires to define as a general principle, that no Catholic holding a public position identify himself with any movement or function organised by an anti-Catholic society.'

Mr. Hayward, in moving that the remit be agreed to, said that it was sent forward in consequence of a case of that nature occurring in the diocese of Christchurch, and which had been the subject of considerable comment.

The president was afraid that the resolution set up a standard of conduct which it would be difficult to maintain. He said that any difficulty relating to a matter of the kind could generally be got over by the exercise of a little tact.

Very Rev. Dean Hyland said he was familiar with the case referred to by Mr. Hayward, and that there were many circumstances which excused the occasion.

Mr. Hayward, in reply, said that the remarks of the president showed the necessity for some such resolution.

The remit was agreed to.

Catholic School Reader.

Mr. Hayward stated that this remit had been placed on the agenda paper in order to ascertain the views of the council upon the question of preparing a Reader for use in Catholic schools.

Mr. McLaughlin suggested that a Reader for the sixth standard would meet the case.

The president thought that this matter might be referred to the Dominion Executive for consideration, and to ascertain the probable cost, etc.

On the motion of Mr. Hayward, this course was agreed to.

The question of the adoption of a membership badge for the Federation was discussed, and a specimen badge was submitted, but it was considered that the time was not yet ripe, and the matter was allowed to stand over for the present.

Federation Sunday.

The following remit was sent in by the Wellington Diocesan Council—That the first Sunday in July be known as Federation Sunday, and that a special appeal on behalf of the Federation be made in all churches throughout the Dominion on that day, or upon the first available Sunday thereafter.'

Speaking to this question, the president stated that permission would have to be obtained from the hierarchy before it could be carried into effect. The matter was referred to in the report of the executive, and the idea was to make a special effort to get in all the subscriptions at the beginning of the financial year, which would now commence on July 1.

Rev. Father Edge thought it would be of service in bringing the Federation under the notice of all the congregations upon the same day.

It was resolved on the motion of Rev. Father Daly, that the Dominion Executive bring the request under the notice of the hierarchy.

That financial members who remove from one parish to another inform the parish secretary of the address to which they are about to remove, and the secretary will, on receipt of such information, notify the secretary of the committee in that parish.

Mr. Lynch thought that some such course was necessary, and moved that it be agreed to. Rev. Father Daly seconded. The president pointed out that provision already existed for such cases, but it would do no harm to direct attention to the matter. The motion was carried.

Under the heading, 'General Business,' it was resolved, on the motion of the president, seconded by Mr. McLaughlin, that the subscriptions of members absent on active service be remitted during their absence from the Dominion.

Prizes to School Children for Essays on the Subject of the Federation.

The president suggested that the diocesan councils and parish committees should deal with this matter, and moved that it be referred to them accordingly. This course was agreed to.

Immigration.

The president suggested that the Dominion Executive should make inquiries as to the best means of settling immigrants from Belgium and other Catholic countries on the lands of this Dominion, and to report to the annual meeting.

Mr. Lynch stated that Australia had already moved in this direction, but found that the Belgian Government was averse to the emigration of its people. It was resolved, on the motion of the president, that the executive be directed to inquire and report upon the matter.

Membership.

The president read a statement showing the total membership of the Federation to be 21,595. He was sure that every member would be pleased with the progress made by the Federation during the past year, and moved that a hearty vote of thanks be accorded the Dominion Executive for its services. This was carried with acclamation.

Mr. McLaughlin suggested that the Dominion Executive prepare a list of the principal disabilities under which Catholics were laboring in New Zealand, and show what steps had been taken by the Federation to counteract those evils. The chief matters he referred to were the educational disabilities under which the Catholic people were compelled to suffer, such as the free-places, children travelling to school on the railways, and other matters. He moved that the executive be directed accordingly.

Mr. Hayward thought the idea an excellent one, and seconded the motion, which was carried.

On the motion of Very Rev. Dean Power, a vote of thanks to the president for his services in the chair was carried with acclamation.

Mr. Poppelwell briefly replied, and expressed his thanks to the members for the assistance they had given him in the conduct of the business.

The council adjourned at 8.45 p.m.

Mr. W. F. Johnson, hon. secretary of the Wellington Diocesan Council, acted in the capacity of minute secretary for the full day's proceedings. The secretary and organiser, who was present, but in the opening stages of influenza on that day, desires to acknowledge with many thanks the marked ability with which Mr. Johnson carried out the work.

WELLINGTON DIOCESAN COUNCIL.

The monthly meeting of the executive committee was held at the office of the Federation, Cuba street, Wellington, on March 3, when there were present—Rev. Father Daly (chairman), and Messrs. Parsonage, Crombie, Corry, Seivers, and the secretary. The Very Rev. Dean McKenna, V.G., and Mr. Ellis sent apologies for non-attendance. The Rev. Father J. H. Herring sent in his resignation, on account of his removal from the city, and Mr. R. P. Smyth (secretary of the Thorndon parish committee) was elected to the vacancy for the remainder of the term. A letter was received from the Catholic Immigration Committee, detailing the steps proposed to be taken with reference to the establishment of a girls' hostel, and asking the council to assist. Several members spoke as to the necessity for such an institution, and it was decided that the secretary be instructed to express the committee's approval of the proposal of the C.I.C.

A letter was received from the general secretary, stating that the Dominion Council, being aware of the necessity of a building for the use of the Catholics at Trentham Camp, had requested each Diocesan Council to contribute the sum of £40 for that purpose. It was resolved, on the motion of Mr. Seivers, that a sum of £15 be given, in addition to the £25 voted at the half-yearly meeting, and that the arrangements for the supply of stationery, literature, etc., be left in the hands of Rev. Father Daly and the secretary. The question of the payment of delegates' expenses to the Diocesan Council meetings, referred to the executive by the half-yearly meeting, was held over. It was decided that all applications for the use of the marquee for military purposes be referred to the Very Rev. Dean McKenna, V.G., who is responsible for the arrangements for Catholic chaplains at territorial training camps in the Wellington military district.

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CATHOLIC IMMIGRATION COMMITTEE, WELLINGTON.

An exceptionally interesting meeting of the C.I.C. was held in the Federation rooms on February 26. The chair was occupied by the president (Mr. Girling-Butcher). The Very Rev. Dean Regnault and the Rev. Father Venning (spiritual director) were present, and there was a good attendance of members and friends interested in the work. A discussion took place re the action of the Government nation in insisting on two immigrant girls going to a non-Catholic hostel, when suitable and reputable lodgings were available in Catholic homes. Difficulties of this description only serve to intensify the urgent need of a Catholic hostel, consequently the report of the sub-committee, set up for the consideration of this question, was received with exceptional interest. Three offers of property were carefully considered by the members of the sub-committee, and declined as unsuitable, and a recommendation was made that the city priests be asked to notify that a hostel is to be opened, and that those who require rooms should give in their names. These particulars being obtained, an appeal will be made to Catholic women of the city to assist in the movement. A proposal, that the recommendation be acted upon, was carried unanimously. The thanks of the C.I.C. are due to the Very Rev. Dean Regnault for his practical sympathy and assistance. During his sojourn in Ireland and England, he, at much personal inconvenience, made many visits to those he thought might further the work of the C.I.C. Owing to the Dean's tireless energy we are already corresponding with some of these gentlemen. During the evening Dean Regnault spoke at length on the sad state of affairs in Mexico.

ST. JOSEPH'S PARISH COMMITTEE, WELLINGTON.

St. Joseph's parish committee met at the presbytery, Patterson street, on Wednesday, February 24. The Rev. Father Barra presided, and there was a good attendance of members. Mr. P. Hopkins, representative of the Marist Brothers' Old Boys' Cricket Club, took his seat for the first time. The rev. chairman informed the meeting that Messrs. O'Regan and Poppelwell (Dominion president) had offered to deliver lectures on behalf of the committee—Mr. O'Regan after Lent, and Mr. Poppelwell about July. It was resolved to give a medal to the boy or girl attending the schools who procured the highest number of subscriptions during the year.

CATHEDRAL PARISH COMMITTEE.

The Christchurch Cathedral parish committee met on last Monday evening in the Federation rooms, Wiltshire Buildings, Mr. J. R. Hayward (vice-president) occupied the chair, and there was a large attendance. It was reported that vigorous efforts were being made to enrol new members and to collect this year's subscriptions. A useful discussion on municipal matters took place, and the enrolment of Catholic voters for the ensuing elections was arranged for. A pleasing unanimity prevails in the branch committee, all the members endeavoring to help on the Federation, and make it a real live force.

CHRISTCHURCH DIOCESAN COUNCIL.

(From our own correspondent.)

The executive committee of the Christchurch Diocesan Council met on last Saturday evening in the Federation rooms, Wiltshire Buildings. The president (Mr. W. Hayward, jun.) presided, and, having been one of the delegates to the recent meeting of the Dominion Council, gave a report of the business transacted there. The secretary reported on a large amount of correspondence received and dealt with since the previous meeting, among which was a periodical report, sent by the manager of the Burnham Industrial School, giving the names of Catholic boys who had been placed

in situations. Mr. Archey was very sincerely thanked for his continued courtesy to the executive in this matter. It was resolved to adopt the resolution of the Dominion Council relative to the Diocesan Council contributing £40 towards the cost of erecting a permanent church building on the military camp grounds at Trentham, and the secretary was instructed to circularise all branches on the subject. The secretary of the Timaru branch reported that an objectionable film had been exhibited in that town, and it was resolved to take action on the receipt of fuller information.

The following reply was received from his Lordship Bishop Cleary, having reference to resolutions adopted at the recent Diocesan Council half-yearly meeting at Timaru—'The Bishop of Auckland returns cordial thanks to the Christchurch Diocesan Council of the Catholic Federation for their kind and encouraging resolution.'

PROGRESS IN VARIOUS CENTRES.

(From our Christchurch correspondent.)

March 1.

On last Saturday week, the Catholics from all parts of the widely scattered parochial district of Ahaura assembled at the presbytery grounds for a picnic and demonstration, arranged by the Rev. Father O'Hare. A strong wish was locally expressed for the attendance of the organising secretary of the Federation, but Mr. Girling-Butcher found that the nearness of date to the meeting of the Dominion Council prevented him from undertaking the journey.

Totara Flat, in the Ahaura parochial district, has been selected as the site for the Westland Territorial encampment, at which it is expected five or six hundred Catholic men will be present. The military chaplain will be the Rev. Father O'Hare, and for his convenience, and that of those under his spiritual charge, the Christchurch Diocesan Council will endeavor to provide a marquee for the celebration of Mass, and for the purposes of a Catholic institute.

The Akaroa branch of the Catholic Federation is arranging to celebrate in a fitting manner the festival of the Apostle of Ireland on March 17. Mass will be celebrated at nine o'clock in the local Church of St. Patrick, after which an excursion across the harbor in launches to Te Kau Bay will take place, and the day spent in picnicking. A large Catholic gathering is expected on the occasion, and probably members of the executive committee of the Christchurch Diocesan Council will attend.

The Geraldine, Temuka, and Timaru branches of the Catholic Federation are, on behalf of the Diocesan Council, doing all that is possible locally in the interests of the military chaplain and of Catholic men in attendance at the Territorial camp at Orari. The mounted men go into camp at Waimate, and the branch of the Federation there has been asked to provide all that may be necessary for the Catholic chaplain and men of our faith.

Acting on the privilege extended by resolution, passed at the recent meeting of the Christchurch Diocesan Council at Timaru, a well attended meeting was held on last Sunday afternoon in the Catholic school-room, Spencer street, Addington, to form a branch of the Federation in that extensive and thickly-populated district. The diocesan secretary was present, explained the necessary procedure in the formation of a branch, and furnished the material for its proper working. Mr. G. Getson, who has evinced great interest in Federation matters, and was a representative of the former Addington sub-committee on the Cathedral branch committee, urged loyal co-operation with the Federation, a keen sympathy with and helpful interest in what it stood for. One point Mr. Getson commented upon, and one that should be more widely known, was in relation to our military forces, at home and abroad, and what the Federation was doing for them as compared to non-Catholic organisations. The following six

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from among those present were elected to represent the congregation on the branch committee:—Mrs. M. O'Leary, Mrs. H. Wilson, Miss B. M. Sloan, Mr. G. Getson, Mr. J. Dunn, and Mr. J. Courtney. The various Church societies were invited to supply the names of two representatives each, and a sub-committee to act with the new branch will be formed at Halswell.

A new branch of the Federation has been formed at Makikihi, in the Waimate parish, and members of the Diocesan Council executive are to visit Little River on Sunday, March 14, to establish a branch there.

AUCKLAND LITERATURE COMMITTEE.

The ordinary monthly meeting of the literature committee of the Auckland Diocesan Council was held in the Federation's office, Auckland, on March 3. There were present—Right Rev. Mgr. Brodie, V.G., Misses Callan and Jacobsen, and Mr. F. G. J. Temm. Monsignor Brodie presided in the absence of the president (Rev. Father Doyle), who, owing to an urgent engagement, was prevented from being present. An apology for absence was also received from Mr. L. O'Malley. The secretary (Miss Callan) reported that, in accordance with the resolution carried at the last meeting, she had circularised several members of the clergy with regard to the equipping of a Catholic reference library in the Federation office. Monsignor Brodie reported that he had now a number of books for the purpose. Very Rev. Dean Mahoney (Onehunga) advised the committee that he would be pleased to assist in the direction desired, and that he would forward a number of books through the president of the Diocesan Council. Very Rev. Father Buckley (Opaehuhu) wrote to the effect that he had forwarded a number of books to the Cathedral presbytery. Mr. Temm reported that, in accordance with the wish of the committee at the last meeting, he had investigated the complaint received with regard to a very objectionable publication, and he found the position was as stated. The matter was discussed, and it was decided that the committee should take action. Monsignor Brodie suggested that before going further with the matter, the committee should communicate with Mr. J. A. Scott, editor of the *N.Z. Tablet*, and put the case before him, as that gentleman would be in the best position to advise as to whether anything could be done, and the proper course to take. It was decided to adopt the course suggested.

Miss Callan tendered her resignation as secretary to the committee, owing to her approaching departure from Auckland. She regretted having to sever her connection with the committee, but expressed the hope that she would possibly be able to further the interests and aims of the organisation in the future. Monsignor Brodie said Miss Callan's resignation would be received with very great regret, and her place would be difficult to fill. Her departure from Auckland was a great loss to the Catholic Federation, in which she always took such a great and active interest, and to the Literature Committee in particular. He thanked Miss Callan for her past services and wished her every blessing in the future. Miss Jacobsen also voiced her regret at the departure of Miss Callan, and said that what was Auckland's loss would certainly be the gain of Hawke's Bay.

It was decided that the appointment of secretary, as successor to Miss Callan, should stand over till the next meeting, Mr. Temm agreeing to act in that capacity in the meantime.

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DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 8.

The many friends of the Rev. Father O'Boyle will be pleased to learn that he has so far recovered from his recent serious illness as to be able, on last Sunday, to celebrate Mass in the chapel of Lewisham Hospital.

A wireless message was received at the episcopal residence from the Very Rev. Chancellor Price, Adm., on board the *Moeraki* on the voyage to Sydney, stating that his Lordship the Bishop was keeping well. On arrival at their destination a cable message was sent, conveying the same pleasing intelligence.

Tickets for the national entertainment, in celebration of St. Patrick's Day, are being freely disposed of, and it is expected the accommodation of the Coliseum, capacious though it is, will be fully occupied on the evening of March 17. An excellent programme is promised, whilst the object to be benefited by the proceeds—the providing of free beds at Lewisham Hospital for those unable to pay—is a most worthy one. The dual motives of patriotism and charity will certainly, on this occasion as in the past, appeal to large numbers of the citizens.

Christchurch North

March 8.

The Rev. Father Edge (Huntly) was a guest at St. Mary's Presbytery last week. On Tuesday evening he attended the weekly meeting of the St. Vincent de Paul Society, and gave a very interesting address on the social conditions of Huntly before and after the recent disaster.

The members of the Catholic Girls' Club are making most commendable efforts to justify the object for which the club was started. Larger and more commodious rooms have been secured in Cranmer square, and already quite a number of Catholic girls have taken up residence there.

COMMERCIAL

Messrs. Stronach, Morris, and Co., Ltd., report for week ended March 9, as follows:—Rabbitskins.—We held our sale on Monday, the 8th inst., and offered a fair catalogue to the usual attendance of buyers. Prime skins were from a 1½d to 2½d per lb easier, while medium lots were unchanged. Prime winter does, to 16d; second winter does, to 14½d; outgoing, to 11½d; first winter bucks, to 14d; second winter bucks, to 13d; outgoing winter bucks, to 10½d; autumns, to 10d; summers, to 7d; springs, to 9½d; racks, 6½d to 7d; blacks, to 3½d; horsehair, to 20d per lb. Sheepskins.—We held our fortnightly sale on the 9th inst. and offered a full catalogue to the usual attendance of buyers. Competition was keen, and prices were firm. Quotations: Best halfbred, 10½d to 11½d; medium, 9½d to 10d; inferior, 8½d to 9d; best fine crossbred, to 10½d; best coarse crossbred, to 10½d; medium to good, 9½d to 10d; inferior, 8½d to 9d; best merino, to 8d; medium, 6d to 7½d; lambskins, to 9½d per lb. Hides.—Our next sale will be held on the 11th inst. Tallow and Fat.—Best tallow in tins, to 22s 9d; medium to good, 18s 6d to 20s; inferior, 17s to 17s 6d; rough fat, good from 15s to 17s 6d, inferior 10s to 13s. Oats.—The market last week was a little erratic, but during the last few days prices are firm again at quotations, more especially for prime milling samples. Prime milling, 4s 1d to 4s 2d; good to best feed, 3s 1d to 4s per bushel (sacks extra). Wheat.—Very few samples have been coming to hand as threshing has not yet become general. Prices now ruling are about 7s for prime quality. Chaff.—Prime oaten sheaf, £6 to £6 2s 6d; black oaten, to £6 5s; medium to good, £5 5s to £5 15s; best new chaff, £5 10s to £5 12s 6d per ton (sacks extra). Potatoes.—Supplies are coming to hand freely and the market is easier than last week. Best tables, £5 15s to £6; medium, £4 10s to £5 7s 6d per ton (sacks in).

J. M. J.

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

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

¶ 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.

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

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ART UNION

A Magnificent Flounce of REAL BRUSSELS APPLIQUE LACE, two and a-half yards in length, and valued at £8/8/- has been given, to be raffled for the benefit of the Redemptoristine Nuns, who have been obliged to leave their Convents in Belgium, and are now refugees in England. As these Nuns belong to a strictly enclosed Order, they have now no means of support, and depend exclusively on the offerings of the charitable. Those anxious to help them can do so by applying for Tickets (1/- each) for this beautiful lace, from—

MRS. T. J. BOURKE,

Hon. Secretary,

115 Hamilton Road, Wellington.

The Raffle will take place on May 1.

MARRIAGES

CAVANAGH—RYAN.—On January 29, 1915, at Sacred Heart Church, Ponsonby, by Very Rev. Father Cahill, John, son of J. Cavanagh, Ngarua-wahia, to May, daughter of Mrs. Ryan, Remuera.

OLD—GLEESON.—On February 10, 1915, at St. Patrick's Church, Palmerston North, by the Rev. Father Kelly, John Malcolm, eldest son of Mr. and Mrs. W. Old, of Feilding, to Kathleen Agnes, eldest daughter of Mr. and Mrs. J. Gleeson, Palmerston North.

DEATHS

WALSH.—On January 26, 1915, at her residence, Woodbury, Annie, the wife of James Walsh, and second daughter of the late Michael Hoare, Kerrytown: aged 46 years: deeply regretted. R.I.P.

WHITTY.—On February 22, 1915, at 27 Young street, St. Kilda, Mary, beloved wife of Richard Whitty: aged 64 years: deeply mourned. R.I.P.

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CRUSADE OF RESCUE

We have received 7s for Father Baus' Crusade of Rescue, London, from Mr. A. Lucas, Glenaven House, Rangataua.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, MARCH 11, 1915.

THE CATHOLIC READER QUESTION



THE question at present under debate in our correspondence columns on the subject of a Catholic reader for our primary schools is one of greater interest and of greater practical importance than might at first sight appear. It is no mere literary or academic question, involving only the selection, on purely scholastic grounds, of a particular text-book out of a number of competing and almost equally suitable volumes. On the contrary, in the circumstances in which the suggestion is now being made, the proposal for a special reader for our New Zealand Catholic schools involves a question of wide and far-reaching principle. Exclusive of the religious instruction provided for in all Catholic schools, of all the general secular subjects in the curriculum the reading lesson is the most interesting, has the most directly formative influence, and is the most widely useful; and, with the exception just noted, is the most important educational instrument placed at the teacher's command. The primary object of the instruction in reading is to impart to the pupils the power of fluent and expressive reading: but incidentally it is the means of laying a foundation of literary, historical, and general knowledge which will remain with them all their days, and which will powerfully influence their mind, tastes, and character. The question raised by the proposal for a New Zealand Catholic reader is briefly this: Are the children in our Catholic schools in these early, plastic, and formative years, to be allowed to grow up without any introduction to the great literary classics of the Catholic world, without any real acquaintance with the fascinating history of the country in which they live, and without any adequate knowledge of the glorious story of the rise and progress of the Church in these southern lands?

*

The proposal for a new series of special readers for our schools naturally falls to be considered under two aspects. (1) Are such readers ideally desirable? And (2), Is their introduction feasible—financially, and in other ways? Regarding the first point, there will, we take it, be no dissentient opinion, and we may safely record the answer as a hearty and unanimous affirmative. 'There is nothing,' says a thoughtful American writer, 'that solidifies and strengthens a nation like reading of the nation's history.' And as the patriotism of a people may be enlivened by the perusal of the secular annals, so may the faith of the young generation be developed and strengthened by the reading of the records of the

J. S. TINGEY

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good and great that bore the cross aloft in their day and have gone to their rest, with

'Life's race well run,
Life's work well done,
Life's victory won.'

The proposed Catholic reader would contain suitable material under both of these heads. The suggestion that a certain American publication—however transcendent its merits—would serve the purpose of our New Zealand schools, must, in our humble judgment, be ruled out. We see no reason why we should be carried away by the voluminous and elaborate panegyric with which we have been favored by one of our correspondents. To begin with, the proposal now under discussion has to do, purely and simply, with a suggested literary reader for our primary schools. In the lengthy dissertation which we publish elsewhere, Father O'Brien still leaves us in complete doubt on the essential point as to whether the publication referred to is really a literary reader, in the ordinary and accepted sense of the term, or merely a book of religious instruction, which may, incidentally and on occasion, be advantageously used as a reader. On the whole, we rather incline to the conclusion that the publication is of the latter character. Boiled down, Father O'Brien's glowing eulogy amounts to this: that the Washington series has been carefully compiled to suit the growing development of the child, and that, of its kind, it is an altogether excellent publication. Whatever is good in it, either as to matter or method, could be taken advantage of in our New Zealand publication. But we have our own history, religious and secular, to give to our children; and for this no outside publication will serve.

*

The work of preparing a New Zealand series of readers presents absolutely no difficulty whatever. Should our authorities deem the matter worthy of serious consideration, a small committee of experts might be charged with the duty, first, of obtaining an estimate as to probable cost, and, if that should prove satisfactory, of proceeding with the compilation. Suggestions would naturally be received from the heads of staff of the Catholic schools; and a prospectus of the provisional list of contents might be again submitted to Catholic principals for final consideration. Apart from the ordinary literary classics by Irish, English, and American authors, there is an almost boundless wealth of material, of especial interest to New Zealand children, available to the compilers. The story of Thomas Poynton, the first Catholic settler in the land of the moa—of his efforts to have a priest sent to New Zealand; of his brave and pious Wexford wife, who took her first two children on a journey of over two thousand weary miles of ocean to be baptised at Sydney; and of the scene in Poynton's house when Gaulish Celt and Irish Celt inaugurated the labors which soon made this remote corner of the earth blossom into a land of promise for the faith once delivered to the saints. The rise of the Church in Australia—from that historic Mass on May 15, 1803, when the chalice was of tin, the work of a convict; when the vestments were, like Joseph's coat, of many colors, being made of parti-hued old damask curtains, sacrificed for the occasion; and when the whole surroundings bespoke the poverty of Bethlehem and the desolation of Calvary—to the landing of our Apostolic Delegate, escorted by a flotilla of steamers, and accompanied by the blowing of whistles, the music of bands, and every sign of triumph and rejoicing. Then our missions to the Maoris, with the heroism and hairbreadth escapes of the early missionaries, culminating in the picturesque and romantic scenes described in recent visitations by Bishop Cleary. The Maori Christian of to-day, as eloquently portrayed by Bishop Cleary and as charmingly depicted in an article by a New Zealand Catholic young lady which appeared in a recent issue of the *Catholic World*, might well form the subject of further lessons. Then we have our missions in the Pacific, as simply and admirably described by Bishop Grimes in his *Australian Catholic Truth*

Society's pamphlet. Then there is the story of our schools and colleges—those noble monuments of Catholic educational zeal. The history of the Church in these new lands is in every way a glorious one, exemplifying, as it does, a blessing of fruitfulness unparalleled since the early ages of the Apostles—and our Catholic children are growing up in almost total ignorance of the story. It is to our discredit and our shame that they are deprived—as they have been—of their share in this rich heritage.

*

Of the financial aspect of the proposal, it is not necessary at this stage to speak in any detail. We can only offer an opinion, not altogether without some knowledge of the facts; and we are convinced that in time not only would the initial cost be defrayed but the publications would afford a steady and substantial source of profit. We have only to add that in writing as we have done we have had no thought of checking discussion on the subject, or of interposing any sort of decision of the point at issue between our correspondents. We have not written in any official or representative capacity: all that we have said has been merely the expression of a purely personal and individual opinion. But that opinion, for whatever it is worth, is strong and emphatic; and we earnestly hope that the deputation which is to wait upon the authorities will proceed and prosper with its project.

Notes

Held Over

Owing to extreme pressure on our space, a quantity of late correspondence is unavoidably held over.

Some Hindenburg Stories

On the German side, Von Hindenburg is, beyond doubt, the greatest general developed by the war. They are beginning to tell stories about him, which is generally the sign that a man is achieving some sort of greatness. Here is one: He was to have a new general as second in command, and was told to select whatever man he wanted. 'I'll take Joffre,' he is said to have replied, thus indicating his high appreciation of the French commander's ability. Hindenburg is described as the sort of commander that goes to bed with a checker board and dreams strategy all night. They tell of him that during the manoeuvres in Posen, two years ago, he violated precedent and beat the forces commanded by the Kaiser. Then he wrote the Kaiser a letter, telling him that if he had been opposed to Russians in that particular campaign, the German Army would have been annihilated. Not long ago a German cabinet officer wanted to interview him, but Hindenburg was too busy to wait, and asked him to come along in his military automobile. They soon came into the zone of fire, and when a bullet struck the side of the car, the cabinet officer wanted to get out, but Hindenburg told him he was too busy to stop. After the cabinet officer got back to Berlin, he suggested that his daring exploit entitled him to the Iron Cross, and they wrote Hindenburg for his approval. He replied: 'I do not recommend the Iron Cross for a man who is courageous under compulsion.'

The Press and the Pastoral

Most of our dailies have quoted extensively, and with eulogistic comments, from the great Pastoral of Cardinal Mercier, published in our last week's issue; and at least one city daily—the *Dominion*—has found space to publish the deliverance in full. Our judgment upon the document—that it was the most moving and inspiring utterance yet published on the subject of the war—has been fully endorsed by the secular press. Under the heading 'A Wonderful Pastoral Letter,' a Wellington *Evening Post* editorial begins: 'The Pastoral Letter which was issued by Cardinal Mercier from his palace at Malines is one of the most moving documents that we ever read. The full text occupies

no less than eleven columns of the London *Tablet*, but nobody who once begins to read it will find it a line too long. Nor will anybody who has read it wonder that the German authorities imprisoned the writer and did their best to suppress his letter. The only wonder is that, with his beloved country in the grip of the most ruthless of invaders, the Cardinal should have had the courage to publish such an exposure of their misdeeds, such an appeal to their victims for patience and courage and hope, such a confident assurance that a mightier power than any earthly potentate would rout the armies of the Kaiser, heal the wounds of stricken Belgium, and restore her to peace, freedom, and prosperity.'

In concluding its eulogy of the Pastoral, the *Post* makes a suggestion which we heartily endorse, and which is well worth the attention of the various committees organised for the purpose of raising funds for the distressed Belgians. 'Patriotism and endurance,' says our contemporary, 'are the keynotes of the Cardinal's discourse, and magnificently does he work out both themes. . . . What the Cardinal means by the need of a lesson in patriotism is "that there were Belgians, and many such, who wasted their time and their talents in futile quarrels of class with class, of race with race, of passion with personal passion." Yet when the call came on 2nd August, and "a mighty foreign Power, confident in its own strength and defiant of the faith of treaties, dared to threaten us in our independence, then did all Belgians, without difference of party or of condition or of origin, rise up as one man, close-ranged about their own King and their own Government, and cried to the invader, "Thou shalt not go through!"' The ailment of little Belgium was also the ailment of the great British Empire, and let us be thankful that we have learnt our lesson in patriotism at a much lower price, and that it is largely through her heroism that our own efforts are likely to succeed. But whatever the outcome of the war, Belgium has provided the world with an object lesson in patriotism which must last as long as human history. We can say nothing better for Cardinal Mercier's Pastoral than that the very spirit of Belgium seems to breathe from its pages. The trustees of the various Belgian funds, or of any other patriotic movement, could hardly do our benevolence or our patriotism better service than by printing Cardinal Mercier's letter and scattering it far and wide.'

DIocese OF DUNEDIN

Rev. Father S. Mahony, S.M., of Wanganui, was on a brief visit to Dunedin in the early part of the week.

A general Communion of the members of St. Joseph's and St. Patrick's branches of the Hibernian Society takes place at the 9 o'clock Mass on Sunday at St. Patrick's Basilica, South Dunedin.

At St. Joseph's Cathedral on Sunday there was Exposition of the Blessed Sacrament from the last Mass until after Vespers, when the usual procession, followed by Benediction of the Blessed Sacrament, took place.

Solemn High Mass, *Corum Episcopo*, will be celebrated in St. Patrick's Basilica, South Dunedin, at 9.30 o'clock on St. Patrick's Day. Rev. Father Liston (Rector of Holy Cross College, Mosgiel), will be celebrant, and the Very Rev. Father O'Donnell (Gore) is to preach the panegyric of Ireland's National Apostle.

The following students of St. Dominic's College, in addition to those whose name were published in our last issue, were successful in the teachers' certificate examination in the classes indicated:—Passed in four subjects in Class C, Mary T. Wall; first section in Class D and partial pass in second section, Mary Gertrude Carolan.

The national concert in the Garrison Hall on the evening of St. Patrick's Day is sure to attract a very large audience, and it would be well for intending pat-

rons to secure their tickets at once so as to avoid disappointment. Apart from the sentiments associated with the day, there is a further reason why the support extended to the concert this year should be more than usually generous, and it is this, the proceeds are to be devoted to the building fund of the Christian Brothers' School. Among those who have promised to contribute to the programme are Mrs. R. A. Power, Miss Dennehy (Timaru), Messrs. T. J. Hussey, J. Leech, and J. A. McGrath, the Christian Brothers' Boys' Choir, and the Kaikorai Band. To add to the attractiveness of the entertainment there will be an unique exhibition of step-dancing, including a four-handed reel.

CATHOLIC SEWING GUILD.

There was a very good attendance at the Catholic Sewing Guild for Belgian relief on Wednesday at St. Joseph's Hall, and much good work was done. The following donations were received:—A friend £3, Mrs. Bartholomew £1, Mrs. Roche £1, Mrs. Duncan 5s, Mrs. Bandy 5s, Mrs. Broad 5s. The following sent material and clothing:—Mrs. Ailum, Mrs. Bartholomew, Miss Cameron, Miss Cotter, Mrs. Callan, Mrs. Clark, Mrs. Cornish, Miss Garstang, Mrs. Graham, Mrs. Hogan, Mrs. Hussey, Miss Livingstone, Miss Lynch, Mrs. Mowat, Mrs. Mills, Miss Murphy, Mrs. Meenan, Mrs. Nicol, Mrs. Stone, Mrs. O'Brien, Mrs. Power, Mrs. O'Sullivan, Mrs. Turner, Mrs. Woods, Miss Wheelan.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 6.

His Grace Archbishop O'Shea left on Friday on a visit to Hawke's Bay and Wairoa.

A garden fete at Mrs. Putnam's grounds, Northland, is being held this afternoon in aid of the local church-school.

Mr. Geo. Girling-Butcher (general secretary and organiser of the Catholic Federation) will commence his organising tour of the diocese of Christchurch at Akaroa on March 17.

The monthly meeting of the executive of the Marist Brothers' Old Boys' Cricket Club was held at the Tasman Street School on March 2. Brother Donatus presided over a good attendance of members. It was decided to send a boys' team to play the Marist Brothers' School at Wanganui at Easter. Mr. O'Donnell was appointed manager of the team, and it was left to him to make the necessary arrangements.

Everything is well in hand for the celebration of St. Patrick's Day. The Irish Hurling Club will make its first appearance. Numerous side-shows will be on the grounds, and a special programme of sports and dancing has been arranged. A singing competition for the boys and girls attending the Catholic schools will be held. The concert promises to be very successful, the principal contributors to the programme being Misses Mildred Wrighton, Teresa McEnroe, Agnes M. Segrief, and Messrs. W. Farquhar Young, and J. Jago.

That the Rev. Father Gondringer's Lenten sermons in St. Joseph's Church are being appreciated was evidenced by the very large congregation present on the occasion of his discourse on 'The Church and Personal Liberty.' The sermon was a masterpiece of eloquence and irresistible logic. He dwelt on the uplifting of the poor, the Church preaching the equality of man and the nobility of labor. He emphasised every point with facts, figures, or dates. His treatment of the question of slavery was very clear and convincing, and finally, he showed how the Church had exalted woman, and decreed that she was worthy of all respect. After the sermon, the choir, which has made great progress under the able

conductorship of Mr. Bernard Page, sang with much expression the oratorio, 'Lauda Sion.'

The mission for the children of St. Anne's parish, conducted by the Marist Missionaries (the Rev. Fathers Taylor and McCarthy), concluded on Sunday afternoon, when the children renewed their Baptismal vows. The adults' mission commenced at the 10.30 o'clock Mass, when the Rev. Father McCarthy gave an impressive address. In the evening the church was packed to overflowing, when the Rev. Father Taylor preached a fine sermon, taking for his text, 'What does it profit a man to gain the whole world if he suffers the loss of his own soul.' The order of services is as follows:—Masses at 6, 7, and 9 o'clock, the first Mass being followed by an instruction. In the evening the devotions consist of Rosary, sermon, and Benediction. The early Masses are well attended, and it is most edifying to see the large number of communicants. Each evening the church is packed to overflowing to hear the earnest exhortations of the zealous missionaries. On Thursday evening there were special devotions in honor of the Blessed Virgin Mary, when the occasional sermon was preached by the Rev. Father Taylor. The mission will conclude on Sunday, March 14, when missions will be opened at St. Patrick's (Kilbirnie), and St. Francis' (Island Bay).

CORRESPONDENCE

[We do not hold ourselves responsible for opinions expressed by our correspondents.]

CATHOLIC READERS.

TO THE EDITOR.

Sir,—It might be more to the point to give some account of the Readers, published by the Department of Education in the Catholic University of America, than endeavor to show the unsuitability of the Readers now in use in our Catholic schools, or that 'Delegates' reason for bringing under notice the need of Catholic Readers does not evidence that the Readers issued by the Catholic University are not suitable for the Catholic schools of this country. *Religion: First Book* is the first of a series of text books which embody in concrete form the teachings of Christ. The details and the concrete settings of the lessons have been adapted to the needs of the children of the present generation. As the title of the first book indicates, religion is the central and the dominant element of its teaching. Many of the fundamental truths of religion are here presented to the child in a form suitable to his capacity. He is taught to know and to love our Saviour, and through Him he is led to a knowledge and love of the Father. He is taught the 'Lord's Prayer,' not merely as so many words and phrases to be recited night and morning, but the meaning of several of its petitions is developed so as to reach his intelligence and control his actions. A large portion of the 'Apostles' Creed' is also taught to him in a way that cannot fail to cause the seeds of these sublime truths to take root and grow in his life. Later in this book the Nativity scene is presented, and the child's attention is turned towards our Saviour as the future model for his imitative activity.

Religion: First Book is not merely the child's first book in religion: it is at the same time his first reader, his first nature study book, and it unfolds the germ of his institutional life, and lays the foundation of his aesthetic development along three distinct lines, viz., form, color, and rhythm. The book is called *Religion*, not because it deals with religion alone, but because religion is the most important element which it contains, and because all the other elements are made subordinate to it, both in arrangement of material and in emphasis. Religion thus becomes the basis of the child's education, the germ from which all else is made to unfold. Briefly, then, *Religion: First Book*, in its capacity as the child's first book of religious instruction, contains five parables, in each of which a scene from bird-life is used to develop a corresponding scene in

human life, and to teach the child his corresponding duties. These two scenes are then used as the natural basis of supernatural truth and of supernatural virtues. The movement in each case is the same as that in our Lord's parables.

Some of the merits of *Religion: First Book* will appear obvious after perusal. The context is such as to hold the child's interest throughout. The stories told in the text are told with sufficient clearness in the series of pictures to render the interpretation of the text easy and pleasant to the child. There are very few words used in the book that may not be found in the spoken vocabulary of the average child of six, and the lessons are carefully graded so as to introduce only a limited number of new words in each successive story. Thus the child gets the full advantage of context work, which, taken together with the picture series, reduces the child's difficulty in reading to a minimum. A fair trial will convince any intelligent teacher of the superiority of this book over those in current use, when considered in its capacity as a Reader merely. On reflection it will be found that much of the superiority over the primary readers in present use here, claimed for *Religion: First Book*, is due to the facts that it is the child's first book on religion, that it deals with home instincts, and with the earliest home experiences of the child. The book is designed to fill the place of the child's first book in all the departments of his unfolding mental life.

Space will not permit any further detailed account, and from what has been said of the *First Book*, I think the value of the remainder of the series may be readily estimated. Innumerable are the testimonies received by the rev. authors in praise of these text books, and in conclusion let me quote one, Bishop Shahan, Rector of the Catholic University of America: 'I have followed with deep interest the development of your (the editor's) plan for teaching religion in accordance with sound educational principles. It is certainly gratifying to see that the example given by our Lord Himself is so closely followed in your series, and that the method embodied in the liturgical practice of the Church is now being applied to the instruction of our little children. To make religion the centre and the vitalizing principle of all education is a task worthy of any one who is familiar with recent developments of scientific thought, and with the actual needs of our schools. I, therefore, regard it as a favorable omen for the work of the Catholic University that the first publication emanating from our Department of Education should have for its purpose the presentation of religious truth in forms that cannot but appeal to the instincts and growing intelligence of the child. I sincerely trust that this series will not only prove helpful to our Catholic teachers, but will also point the way to wider applications of the fundamental ideas which are set forth in the several books.'—I am, etc.,

A. E. O'BRIEN.

Rennera, February 28

ANSWERS TO CORRESPONDENTS

M.S., South Dunedin.—The composer of 'The Bonny Hills of Scotland' was George Linley, an Englishman, who was born at Leeds and died at Kensington, London. Linley composed both words and music. We are sorry that your inquiry, which came some time ago, was inadvertently mislaid.

J.C., Wellington.—The remarks in the *Free Lance*—not editorial, but the work of a scatter-brain correspondent—are, as you say, very uncalled for, and should certainly have been blue-pencilled when under sub-editorial scrutiny. The *Free Lance* has, however, so far as we have seen, an excellent record as being exceptionally free from any suspicion of bigotry in its management and editorial direction; and this being the first offence, and in view of the previous good character of the accused, we think the matter hardly calls for more serious notice.

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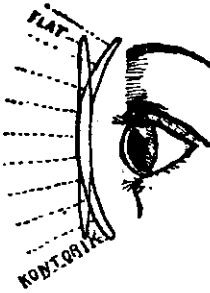
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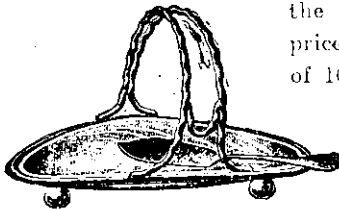
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Irish News

GENERAL.

Fleet-Surgeon Godfrey Taylor, whose name appears in the official list of the missing from the Formidable, was a Wexford gentleman, the son of Mr. Godfrey Taylor, of Fethard, and the brother-in-law of the Hon. Cecil Atkinson, K.C., of the Irish Bar.

Of the members of the Irish Party who have participated in the final victory of Home Rule 13 are survivors of the original party, who voted for Gladstone's first Home Rule Bill in 1885. The names of this 'Old Guard' of Nationalism are:—Messrs. Abraham, Clancy, Condon, Dillon, Nolan, Pat O'Brien, John O'Connor, T. P. O'Connor, J. J. Kelly, John E. Redmond, William Redmond, Sheehy, and Sir Thomas Esmonde.

THE FLAG OF THE IRISH BRIGADE.

There seems to be little doubt (writes a London correspondent) that the flag of the famous Irish Brigade which has hung in the Convent Les Dames Irlandaise at Ypres, and which was reported to have been brought to Oulton Convent by the fugitive nuns, is still in Belgium, but in safe keeping. The statement seems to have originated from the statement that Mr. John Redmond had heard from a niece of his, who was in the Irish Benedictine Convent when the church was struck by German shells, that the grand old flag had been saved. This led to the conclusion that the fleeing Sisterhood had brought it with them to England, where they are at present the guests of the Benedictine Order. The Abbess of the Order corrects the statement, but states that the historic flag is in safe keeping in Belgium.

BRIGHTER DAYS.

The Rev. Father Lane, of Gisborne, who has just returned from a trip to Ireland, informed a reporter that the principal feature of improvements in Ireland was the erection of laborers' cottages by the county councils. The rent was purely nominal (1s a week), and each cottage had an acre or half an acre of land surrounding it. There were over 50,000 of these cottages in Ireland already, and they were a picture of neatness and cleanliness. Prizes were awarded for the best-kept garden plots, and the result could be imagined. 'Another great improvement,' said Father Lane, 'is the old age pension. Each person of 70 years of over is paid 5s a week. The provisions of the Pensions Act are precisely similar to the New Zealand law, but the pensions are not on such a good scale. This 5s a week relieves the old people of anxiety as far as the necessities of life are concerned. I found all round,' said the returned priest, happily, 'that brighter days have dawned for Ireland. The people are still waiting for Home Rule to come into operation, but the war overshadows everything else.'

IRELAND'S DEBT TO FRANCE.

In response to an invitation by the Central News for an expression of opinion in regard to the speech of Professor Kuno Meyer, which is alleged to have been delivered to an Irish audience in New York, Mr. T. P. O'Connor, M.P., has made the following reply:—To Germany Ireland has never owed anything. To France, Ireland looked, and not in vain, for sympathy and help during Ireland's darkest hours. In Belgian schools, as at Louvain, the Irish student found for centuries the learning he could not get at home. And these ancient friends, Celtic lands like Ireland, democratic communities like the Irish, are to find Irishmen fighting against and helping the savage invasion of Germany to conquer and hold them down. So far as England is concerned our fight is over, because Ireland has conquered the convictions and the goodwill of the English people. It was part of the contract in the fight for Home Rule that if England conceded good government,

Ireland should concede goodwill, and this treaty Ireland cannot, with honor, treat as a scrap of paper. As to the promises of a separate and independent Ireland which Dr. Meyer professes to offer Ireland in return for abandoning the policy of national honor and national safety, it is not his or his country's to give, and if Germany could conquer England and rule Ireland, I assume that Germany would have the same toleration for her national aspirations and her language as Germany so generously bestows on her Poles, her Danes, and her Frenchmen; but Dr. Kuno Meyer knows that the German navy has as much chance of invading Ireland successfully as of reaching the moon.'

TYNESIDE IRISH BRIGADE.

Mr. W. G. Fallon, writing from Newcastle-on-Tyne to the *Dublin Freeman's Journal*, says:—Just on the passage of the Home Rule Act the project to raise a purely Irish Battalion was discussed in Newcastle Nationalist Club, the scene of many memorable gatherings. Proofs were speedily forthcoming that the proposal would meet with an encouraging response. In fact no difficulty was anticipated. On September 18, however, the War Office was 'unable to accept.' Were not the Northumberland Fusiliers available? But prospective recruits were 'unable to accept' the counter proposal. In justice to the War Office it should be mentioned that the project to establish a 'Tyneside Scottish Brigade' also failed to meet with official approval in the early weeks of the war. At the end of two or three days Irish Nationalist enthusiasm had evaporated. By the middle of October the War Office had repented, and, encouraged by generous financial assistance on the part of Mr. Joseph Cowen—leave was given to establish the 'Irish Brigade.' Result, although thousands of Nationalists had already gone into the 'Fighting Fifths' or the 'Faithful Durhams,' the first list gave 400 names. Two days later there were 500. Irish Nationalist clubs all over Northumberland and Durham became recruiting offices. Three days later—after 'T.P.'s' visit, of course—the first battalion of 1100 Nationalists was all but enrolled. Mr. Cowen's contribution was a further sum of £5000. Colonel Myles Emmet Byrne—healthy name—was appointed commanding officer. By November 6 nearly 1500 Nationalists had presented themselves for enlistment. Thus the vanguard of the second battalion was coming round the corner. Anxieties as to its success were strictly limited to questions whether the imprimatur of the War Office would be forthcoming. But the War Office was also giving the Tyneside Scottish Brigade an amount of trouble. Notwithstanding all this, November 10 chronicled the fact that there were over 2200 Irish recruits in the fortress of the sea-divided Gael within the English lines. A third battalion seemed possible. The incoming Lord Mayor—another Irishman, of course—took a lively interest in the whole business. So did the Mayor of the Borough of Wallsend. His name is O'Hanlon! Then there was the chairman of Newburn Council. On November 16 over 2600 Kellys and Burkes and Sheas were available. That settled it. The formation of a third battalion is a simple proposition with the amazing Irishmen of Newcastle. The organisation of Irish military in Britain marks a new epoch in the history of the Imperial Army.

With a score of Irish recruiting offices opened all over the north country, it is not battalions, but brigades they are visualising. And this despite the four or five thousand Irish recruits who offered their services to English regiments before the War Office had said 'Yes' to the formation of the first battalion. On November 19 the number exceeded 3000. But the daily totals showed signs of declension; not from lack of available and willing talent, but because—as an incensed Donegalman put it—'the Germans had not blown up the War Office.' When several days later Whitehall had not yet sanctioned the formation of the ready-to-hand third battalion, suspicions began to assume the characteristics of certainties. Then—. But no obstacle was too great for these indomitable Irishmen to overcome. At Christmas there were nearly four and a half thousand.

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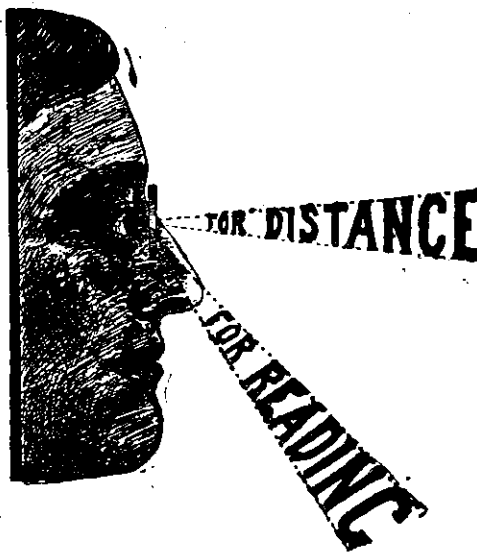
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Ignis Fatuus.

The Latin term, *ignis fatuus*, which literally means, according to the dictionaries, 'foolish fire,' 'fools' fire,' or 'vain fire,' was not so common in old-time English books as its equivalents: 'Will-o'-the-Wisp,' 'Jack-o'-lantern,' etc. These names refer to a luminous appearance of a feeble light sometimes seen during summer and autumn nights flitting in the air a little above the surface of the earth, in marshy places, near stagnant pools, or in churchyards. Many efforts have been made to discover the cause of this light: but it appears in so many different ways and so void of any common principle that the attempts can scarcely be called successful. Perhaps the commonest form in which *ignis fatuus* is observed is a pale, bluish-colored flame floating in the air about two feet from the ground, a little after sunset till the following morning. Sometimes, instead of shining uninterruptedly, it appears and disappears at half-hour intervals. At times it remains fixed at one spot, and again it travels with great rapidity. One plausible explanation of the phenomenon is that it is caused by the decomposing of vegetable or animal matter which in a marshy soil generates or produces little jets of gas that possess the property of igniting or taking fire when they come in contact with the air.

Quills and Pens.

It is only in old pictures that we see the goose quill pen nowadays, its feathered shaft looming white above an old-fashioned clay ink bottle. Yet our grandfathers knew no other instrument. Steel pens are in common use only a comparatively short time. A story long taken for granted gives the honor of their invention to a well-known manufacturer. In 1830 he was a journeyman jeweller in England. One day he accidentally split a fine steel tool. Shortly afterward he was called upon to sign a receipt, and as he had mislaid his quill pen he took up the piece of pointed steel and was very much surprised to find that it wrote better than the quill. He was quick to see the great possibilities. He began the manufacture of steel pens. While he may not have been the original inventor, we are indebted to him for their general introduction. His claim of having produced the first steel pen has long been disputed by Germany. A manuscript dated Nuremberg, 1544, strengthens the latter's claim considerably, as the resurrected document is said to contain a description of pens produced from copper and brass plates, as well as from iron and copper tubes. But however much truth there may be in this old German manuscript, there are many men living who can remember when there were no steel pens, and can also recall the time when one of the regular duties of the schoolmaster was to repair all the quill pens used by the scholars.

Mr. S. Crosson, of Lagmhor, has thrashed two fairly large paddocks of wheat (says the *Christchurch Press*). The Hunters yielded just over 40 bushels per acre, and the velvet 45 bushels.

LADIES OF CHARITY, GREYMOUTH

The following are the officers for the current year: President, Miss M. Heffernan; vice-president and treasurer, Miss C. Fogarty; secretary, Miss M. Peart.

The following is a general summary of the work done during the year ended December 31:—Parcels of clothing sent out, 31; average attendance at meetings, 7; number of meetings held, 18; number of visits to hospital, 50; number of visits to private homes, 30.

BALANCE SHEET.

RECEIPTS.

	£	s.	d.
By Cash in hand November 13	4	4	0
„ Cash in Bank	29	11	1
„ Proceeds of Concert	80	0	0
„ Honorary Members	11	10	0
„ Active Members	3	14	6
„ Church Box	4	11	0
„ Donations	2	18	0
„ Discount	0	8	0
„ Bank Interest	1	3	4
	£137	19	11

EXPENDITURE.

	£	s.	d.
To Groceries	29	8	9
„ Blankets	4	17	6
„ Coal	6	15	0
„ Boots	4	0	0
„ Drapery	10	11	10
„ Bread	3	8	0
„ Laundry	0	5	6
„ Ambulance	0	7	6
„ Expenses patient travelling to Blind Institute	5	6	6
„ Printing	2	5	0
„ Stationery	0	5	6
„ Cash in Bank	65	14	5
„ Cash in Hand	4	14	5
	£137	19	11

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The Catholic World

CHINA

PROGRESS OF THE CHURCH.

The latest Catholic census for China shows a total Catholic population of 1,529,924. Last year this figure was stated as 1,451,258. The increase is, therefore, 78,666. In reality it is even more, because some of the Vicariates Apostolic there kept the figures of 1912, or even those of 1911 and 1910. The increase would be something like 52 per 1000. The Chinese Catholics have 51 bishops, 1422 European and 746 Chinese priests to minister to them. The catechumens are now registered in 13 missions. The total of the remaining Vicariates is 438,098.

FRANCE

ACTS OF HEROISM.

That the French nuns' heroism is not confined to their own country was eloquently demonstrated by the distinguished Academician, M. Maurice Donnay, when, on December 18, he presided at the annual meeting where the 'Prix de Vertu' are distributed. These prizes were founded, more than a century ago, by M. de Montyon, to reward acts of courage and devotedness. This year, the most important prizes were awarded to nuns, and there was a striking similarity between the acts of heroism recorded by M. Maurice Donnay in his remarkable report and those now performed daily by the nursing Sisters in the French provinces that are devastated by the enemy. A prize of 10,000 francs was awarded to the Sisters of Charity at Salonica for their devotedness during the Balkan war. At Uskub, in October, 1912, they lodged, fed, clothed, comforted, and nursed thousands of refugees who came to them in a pitiable condition. According to the varying fortunes of war, their charity went out without distinction to the Turks, the Greeks, the Serbians, and the Bulgarians; their houses were open to all. Catholics, Protestants, Mahometans, and schismatics, of whatever nation, were made welcome by these large-hearted women, if they needed assistance. The fiercest fighters became as children in their hands; the most fanatical Mussulmans forgot their hatred of Christians in presence of the white 'carmettes'; more than one declared that the Sister, whose gentle ministrations soothed his pain, was loved by him 'as a mother.' A prize of 6000 francs was awarded to another Congregation of women, which possesses thirty-one houses in Turkey, Asia Minor, and Bulgaria. The 'Oblates de l'Assomption,' to give them their official name, are a branch of the Order of the Assumption, founded sixty years ago by Pere d'Alzou: they devote themselves, in a special manner, to the Eastern missions. In 1912 they went through the siege of Adrianople, and M. Maurice Donnay quoted passages from the journal that one of the nuns kept during the siege. The Sisters who wished to leave the town before it was invested were encouraged to do so by their Superiors, but, says the journal, 'no one among us wishes to desert her post at the hour of danger.' The siege began on October 26. Soon shells fell thickly round the convent, where the nuns had established an ambulance, and for weeks this continued without the Sisters' courage, activity, and good humor lessening. The annalist owns that the whizzing of the shells sometimes distracted their attention during Mass, but 'no one moved.' Only prayers were said with more fervor than usual. An English physician, Dr. Haigh, who was their neighbor during these tragic weeks, commented upon their cheerfulness, and M. Donnay remarks how cheerfulness and activity often go together.

ROME

THE HOLY FATHER AND THE PRESS

The Holy Father has paid a special compliment to the London *Daily Chronicle*, and incidentally to the

press in general, by departing from custom and addressing to it a message for publication. In response to a request by the editor of the *Daily Chronicle*, Cardinal Gasparri, Secretary of State to his Holiness, cabled:— 'The Pope, who is the father of all the faithful alike, weeps over the war, and, being unable to stop it, is doing all in his power to lighten its grievous consequences for the unhappy prisoners and their desolated families. Meanwhile, he uplifts his fervent prayers to the Common Redeemer, Jesus Christ, the Prince of Peace, to the end that He may inspire in the Governments of the belligerent nations feelings of Christian charity that will at last put an end to this frightful war which is desolating humanity. The press of every land ought to give its mighty support to this holy mission of peace.'

THE CHRISTIAN BROTHERS.

The Irish Christian Brothers conduct a large and successful school in the Prati (writes a Rome correspondent). Some time since the Apollinare School was transferred to the new buildings at St. John Lateran, and, as there was no school in the neighborhood of the Prati, where many ecclesiastical Communities are situated, it was earnestly requested by the authorities in Rome that the Brothers should supply the tuition and accommodation. Already in charge of their own large educational establishment, it was no easy matter to meet the demand; nevertheless, so earnest was the desire of the ecclesiastical authorities, and so apparent the need of a secondary school, that the Brothers undertook the heavy responsibility. Hence the pressure on their former ample and comfortable school premises. Now, not an inch of the building is unoccupied; in fact, further accommodation must soon be provided. In the struggle for Christian education they have lost their once spacious and well-adapted hall for displays, which has been turned into classrooms; so, for any large function, such as meetings, prize-distributions, and school concerts, they must have recourse to a hall in the neighborhood belonging to the Church of S. Gioacchino. It was in this hall on Sunday, December 13, that Cardinal Giustini presided over the distribution of prizes to the fortunate students attending the evening classes for foreign languages conducted by the Brothers at Via Rasella and Via Pompeo Magno. Be it noted that these Irish Brothers teach from eight in the morning until four in the evening, and turn out a few hours later to coach young Italians in the various European languages. To these evening classes come professional men, clerks, young officials of the army, and not a few who have adopted literature for their profession. To the number of five hundred they come, and about the proficiency of the pupils and the worth of the teaching no one who was present at the distribution of prizes could have the shadow of a doubt.

UNITED STATES

THE CHURCH IN NEW ENGLAND.

The New England States, according to the table furnished by a census official at Washington, may now be regarded as the stronghold of Catholicity in the United States. In Massachusetts, 355 persons in every thousand of the total population were reported in 1906 as members of the Catholic Church; in Rhode Island 400; in Connecticut, 298; New Hampshire, 277; New York, 278: some of these proportions are double those shown sixteen years before. The Protestant communicants per 1000 of the State mentioned, number but 148 in Massachusetts, 131 in Rhode Island, 195 in Connecticut, 149 in New Hampshire, and 150 in New York; and practically all show a decline per 1000 of total population from 1890 to 1906.

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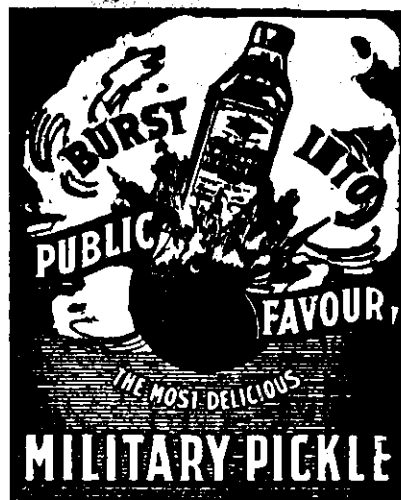
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NAPIER

GOLDEN JUBILEE CELEBRATIONS.

(From our own correspondent.)

February 26.

An impressive ceremony took place at the convent yesterday, when the golden jubilee of the founding of the Institute of the Sisters of the Missions in Napier was celebrated. Solemn High Mass was sung at nine o'clock by Rev. Father W. Tymons, Rev. Father Mahony being deacon, and Rev. — Stewart subdeacon. There were also present Rev. Fathers O'Sullivan, Gogan, McDonnell, Delach, Dignan, and O'Farrell.

Very Rev. Father O'Connell, S.M., Wellington, preached the occasional sermon from the following text: 'Every one that hath left house or brethren or sisters or father or mother or wife or children or lands for My name's sake shall receive an hundredfold and shall possess life everlasting' (St. Matt. xix. 29).

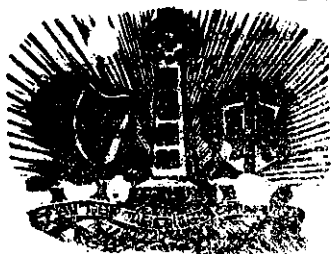
Four years have passed (said the Very Rev. preacher) since the Sisters of Notre Dame des Missions celebrated throughout the world the golden jubilee of the foundation of their Institute. The glad songs of thanksgiving from over 500 spouses of Jesus Christ could be heard in fair France, where the Institute took its rise, and in the many countries where branches have been established—England, Canada, India, Burmah, West Australia, and New Zealand. To-day we are assembled to commemorate the golden jubilee of the arrival of the first Sisters of Notre Dame des Missions in New Zealand. It is a fitting occasion, then, to bring before us the history of an Institute which has done so much for religion here as in other parts of the world. From the time that Jesus Christ commanded His Apostles to go to the uttermost bounds of the earth to preach His Gospel to every creature, He has been filling His vineyards with willing and worthy successors to the first band of devoted workers; and to-day the Catholic Church is spread throughout the world, and is exercising its wondrous powers over three hundred millions of loyal and faithful children, who are as strong in faith and hope and charity as the early Christians, who had but one head and one soul in love of Jesus Christ, and in mutual love amongst themselves. From the earliest times God has made use not only of apostles in the priesthood, but He has chosen holy men and women to co-operate in extending His kingdom from north to south, from east to west, wherever possible. No sooner had the Church emerged from the Catacombs to proclaim her glory in the full light of day and to captivate the hearts of men by her beautiful teachings, than religious Orders sprang into existence. We find them in the East, where St. Anthony the Great, St. Pachomius, St. Hilarion, and St. Basil were the first masters. In the West, St. Martin of Tours and St. Benedict are renowned teachers. Soon their influence was extended, and we see the sons of St. Benedict in England transforming forests into smiling meadows, and cornfields, and vineyards. This was but a preparation for the transformation of the human heart through the introduction of arts and sciences. They built magnificent edifices which would educate and lead man to the higher things of God. Religious Orders have sprung up according to the growing needs of the Church. Hence we find some devoted to education, others to the care of the sick, the poor, the aged and infirm—each adding lustre to the crown of religious life.

About the beginning of the past century Pope Gregory XVI. was deeply concerned about the spiritual welfare of the South Sea Islands and New Zealand. He saw in our new country a vast field to cultivate. He heard the voice of the native and that of the sturdy pioneer, who had crossed the seas to make his home among strangers, begging him to send missionaries to their aid. God has always raised up men to carry on His works, and He selected John Claude Colin to be the founder of a missionary Order, known as the Society of Mary. Associated with him were Blessed

Peter Chanel and another Father, who went in the year 1833 to Rome and were encouraged by the Sovereign Pontiff to begin their work. In 1836, he solemnly approved the Society of Mary, and confided to it the care of Oceanica. Blessed Chanel was amongst the first band of missionaries, and immediately following were devoted priests and lay Brothers who came to New Zealand. Amongst them was the venerated Father Forest, whose mortal remains the Napier people are privileged to have in the cemetery close by. With one desire and with the motto of the blessed martyr: 'To love Mary, and to cause her to be loved by all,' they began their heroic work, and it has gone on in every land with undiminished fervor. Churches and schools sprang up as if by magic, and the great difficulty experienced by the missionaries was to find teachers who would leave home and father and mother for Christ's sake and for Christ's little ones. Frequent appeals were made to the Superior-General, and it was answered by Sister Mary of the Heart of Jesus, who felt called by God to undertake the work. The Superior-General of the Marists found in her a truly valiant woman. Her name in religion (Sister Mary of the Heart of Jesus) showed that she wished to possess the beautiful qualities of the Heart of her Saviour—meekness and humility. Next Sister Winifred, the valiant woman who in God's designs was to found the Institute of Notre Dame des Missions, went to Lyons, and placed her services at the disposal of the Society of Mary. A little cottage was rented, and there the two Sisters lived and prepared themselves for their religious profession, which took place on Christmas Day, 1861. Our Blessed Lord seemed to wish that this day should mark the beginning of the religious Institute in humility—such as it was found at Bethlehem on the first Christmas morning. It was the venerated Father Yardin, known so well in New Zealand, who preached the profession sermon; and it must be a source of great joy to the Sisters of Our Lady of the Missions to have his precious remains so near them in the little graveyard at Tara-dale. Like our Blessed Lady, the Sisters of Notre Dame des Missions wished to live a life of solitude in preparation for their great missionary enterprise, and their novitiate was like to the home of the Holy Family at Nazareth. There the spirit of faith was manifest; there confidence in God was ever foremost, and there the true spirit of charity prevailed.

In the year 1864, the Mother Foundress had the happiness of seeing her first batch of novices professed. It was on the glorious morning of the Feast of the Assumption, and all the angels in heaven rejoiced. These Sisters, four in number, were destined for New Zealand. Mother Mary of the Heart of Jesus, like the Venerable John Claude Colin, founder of the Marist Fathers, longed to go forth into the missionary field, but it was God's will that they should remain in their respective houses to impart the true spirit of their religious life into the hearts of those whom God would send into the vineyard to be trained to work wherever sent. The first four Sisters of Notre Dame des Missions set out for New Zealand in 1864, and they arrived in Napier in 1865. Great was the joy of the saintly Father Forest when he welcomed the Sisters on their arrival. Great the joy of the Catholic people as they saw new evidence of God's watchful care over the little ones of His flock. The little grain of mustard seed was sown by the Sisters of the Missions in Napier, and to-day, when the golden jubilee of their arrival is celebrated, the Institute has the joy of seeing a stately tree, which has extended, and whose branches have spread all over New Zealand, and even into far-distant lands—England, Canada, India, Burmah, and Western Australia.

The spirit of the Institute has been well maintained through the fifty golden years, and to-day priests assemble at the altar to celebrate a Solemn Mass of Thanksgiving for His protection over the Sisters and their many works. The Napier people assemble to do honor to the good Sisters and to express their gratitude. Surely, to-day the Sisters must feel that God's promise of a hundredfold reward has been fulfilled.



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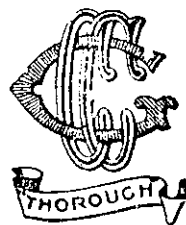
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For in looking back over the fifty years of honest effort, they see over fifty houses opened, over 500 Sisters professed, and over 5000 children entrusted to their care—the greatest mark of confidence on the part of the parents of these dear children. The Bishop of Christchurch, in his Pastoral this year, says: 'God alone knows all that we in New Zealand owe to our religious Orders.' You have the satisfaction of receiving through your Superior-General this morning, a message from the Vicar of Jesus Christ congratulating you on your jubilee, and imparting the Papal Blessing to yourselves and those associated with you. For your work in the schools you have the hearty approval of all priests in whose parishes you work. The secular training which you impart has been praised by Government inspectors throughout New Zealand. Surely then, you have reason to feel that God has given you the hundredfold promised. Go on then in your work with the same spirit of faith, continue with the same unbounded confidence in God's goodness, and let the same spirit of charity, which has ever prevailed, keep you in God's love and faithful Sisters in the Institute of Notre Dame des Missions, until you are called to enjoy life everlasting. Amen.

In the afternoon a concert was given by the pupils, including some very good items by the Maori girls from the Native school attached to the convent. There was a large attendance of the laity at the concert.

Gisborne.

(From our own correspondent.)

February 28.

On Tuesday evening the Catholics of Gisborne met in St. Mary's School to bid farewell to Rev. Father Golden, who has been acting as parish priest during the absence of Rev. Father Lane. Mr. D. J. Parker, chairman of the meeting, on behalf of the parishioners, expressed regret at having to say good-bye to a worthy priest who had endeared himself to every Catholic in Gisborne. The sick and distressed had been his especial care. Rev. Father Lane and Mr. Houlahan also eulogised the departing priest. Mr. Parker then presented Father Golden with a purse of sovereigns and a travelling bag. Father Golden, in replying, thanked the people from his heart for their great kindness to him during his stay in Gisborne, and for their generosity on the occasion of his departure. However, he would not be outdone in generosity, and handed the purse of sovereigns back as a donation to the schools.

Occasion was taken to give Rev. Father Lane a welcome home. The school children had welcomed him earlier in the week with a musical entertainment. During the evening items were given by Misses Hale, Marooney, and Messrs. Downie and Howell.

On Tuesday the Children of Mary gave a musical evening in honor of Rev. Father Golden. An address of farewell was read on behalf of the sodality by Miss Mary Hale, and Miss Lily Doyle made the presentation

of a silver-mounted umbrella. Musical items were rendered by Misses Keaney, Parker, M. and J. Hale, recitations were given by Misses McBreen, Edwards, McCassin, and a piano duet by Misses Dower. Father Golden thanked them for the very pleasant evening they had given him, and also for their most useful present, which he should value very highly. Father Golden left for Auckland on Wednesday.

Wanganui

(From our own correspondent.)

February 27.

The fortnightly meeting of the H.A.C.B. Society was held on last Wednesday evening, when there was a fair number of members present. After the usual business was transacted, the committee of the St. Patrick's Night entertainment met and discussed various matters in connection with the concert.

A week's retreat for the Children of Mary was begun by the Rev. Father T. McCarthy, S.M., in St. Mary's Church on the 16th inst. Although the retreat was only for members of the sodality, large numbers of others took advantage of the opportunity to attend the exercises. On the Sunday evening, when the retreat was brought to a close, a very fine procession was held. The Rev. Father McCarthy, S.M., preached a most impressive sermon on the 'Devotion to our Blessed Lady.' Ten aspirants were admitted into the sodality.

Waimate

(From an occasional correspondent.)

February 23.

At St. Patrick's Hall last week a farewell social was tendered to the Rev. Father Dignan, who has been transferred to Napier. The following clergy were present: Rev. Fathers Aubry, Dignan, McDonald, Taylor, and Very Rev. Dr. Kennedy, of St. Patrick's College. Although Father Dignan's stay in Waimate was a short one, his departure was greatly regretted, and especially by the sick of the parish, to whom he was most attentive. Speeches were given by members of the different societies, and musical items by the following: Songs—Misses Lawlor and Leonard, Messrs. Kane, Leonard, and O'Shea; an instrumental trio by Miss Lawlor (piano), Rev. Father Dignan (cello), and Rev. Father McDonald (violin); a cello solo by Very Rev. Dr. Kennedy, and violin solos by Father McDonald. The accompaniments were played by Misses A. Lawlor, L.A.B., and D. Delahant, L.A.B. A welcome was tendered to Father McDonald, Father Dignan's successor.

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GARDENING NOTES

(By MR. J. JOYCE, Landscape Gardener, Christchurch.)

ON MANURES.

The following notes are taken from the works of Dr. Lindley, at one time Professor of Botany in the University College, London:—

To manure a plant is to feed it artificially. Plants and animals exist in a wild state without the aid of any other food than what is naturally supplied to them. Providence has created animals and plants to be the food of man. Animals prey on animals and plants, plants subsist upon the decay of animals and plants, and these mutual relations are so nicely adjusted that we have no reason to suppose that any one species has disappeared since the Creation from want of food. When species have perished they have been exterminated by man.

But although plants are surrounded on all sides by materials necessary to sustain life, yet when man invades their haunts and turns them to his own use and benefit, the natural circumstances no longer exist. Water and air, and what belongs to them, remain as before, but the food provided in the soil becomes exhausted. When the races of plants are altered by domestication they require more abundant nourishment, and to obtain from the earth a greater produce than it can yield spontaneously becomes a matter of first necessity: hence arises the application of manure, which is to the vegetable kingdom what artificial feeding is to animals. The object of manuring is either to increase the fertility of land, or, if fertile by nature, to keep it in that state by continually returning to it the substance which crops have removed. A tree in the course of time acquires the weight of many tons. It does so by gradually absorbing from the earth and air food suitable to its nature. The food derived from the air is inexhaustible. But not so with the food derived from the soil, which is neither ever being renewed nor inexhaustible. When a tree perishes and decays where it stood, the soil receives back all that it had given up, and no exhaustion takes place. But if the tree is carried away, then the soil is robbed of all the inorganic matter, which had entered into the composition of the timber, and therefore the nutritive powers of the soil get exhausted. The matter thus removed is restored by the application of manure. Such is the result of cultivation.

Under natural circumstances exhaustion is provided against by the decay of plants where they stand, the soil receives back from the dead not only what it yielded up to the living, but as much more, as the living was able to solidify at the expense of the atmosphere. And hence the extraordinary fertility of the soil of some virgin countries. Nature causes the trees to shed their leaves annually, and by this means restore to the soil what had been abstracted during the season of growth, thus rendering the soil capable of maintaining the vegetation for the ensuing year. If all the dead leaves are removed, naturally the tree must suffer for the want of the nourishment it would receive if the leaves were allowed to remain and decay. But though Nature will supply for the maintenance of the tree inorganic matter, which is contained in the soil, yet the addition of the matter contained in its fallen leaves would greatly add to the nourishment of the tree during the season of growth. The less we rob the soil of its perishing vegetation, which annually furnishes its fertility, the more will our trees and bushes thrive: for the dead leaves of this season assist in the formation and maintenance of the tree to produce leaves for the ensuing season. Those decayed leaves contain the carbon or humus—substances essential to the support of growing plants; and although those substances can be obtained from the soil, even though the leaves are taken away, yet they can never be so well obtained as through the decay of vegetable matter.

For these reasons the practice of removing leaves which fall in shrubberies; in order to preserve neatness, cannot be too much condemned. Neatness must

be observed, but the leaves can be stored away out of sight until winter, when they can be spread about and dug in, thus acting as a natural manure for the shrubs. In manuring plants there are two points to be considered—one is what constitutes the most important food of plants, and the other what certain plants will thrive upon. Nothing can be taken into the system of a plant while in a solid state. It is indispensable that it must be in a gaseous or fluid state, or soluble in water. The most important gaseous substances are carbonic acid and nitrogen. When a plant is exposed to a high heat it is soon reduced to a brown or black substance. That substance is charcoal, which constitutes by far the larger part of all vegetable structure. Charcoal is assimilated by plants from carbonic acid gas in which all atmospheric air abounds. Carbonic acid gas is formed slowly by all animal and vegetable substances undergoing decay, in the presence of moisture; hence the manuring value of decaying leaves, of vegetable mould, and the excrements of animals. Being heavier than atmospheric air carbonic acid gas has a constant tendency to fall to the earth, and to settle down among its crevices. Hence we find it abundantly in wells and drains, old sewers, and similar places, in which, if moisture be present, roots develop with prodigious rapidity.

Nitrogen abounds in all the young parts, especially whilst in rapid growth. As organs become old it disappears. It is evidently connected with high vitality, and is as indispensable to the growth of a plant as carbonic acid gas itself. The atmosphere consists of 79 per cent of nitrogen and 21 per cent. of carbonic acid gas. In the form of ammonia (an acid gaseous compound of nitrogen with hydrogen), it is eagerly consumed when it is reduced to the state of a soluble salt so as to lose its causticity. The carbonate, sulphate, muriate, and nitrate of ammonia are all common forms of the substance, and being soluble in water are readily absorbed by all parts of the live surface of a plant. Nitric acid (a compound of nitrogen with oxygen) is also another source of this element, whence arises the great manuring values of nitrates. It exists abundantly in the atmosphere. Wherever animal matters are decaying, ammoniacal gas is evolved. Thrown into the air in the form of a carbonate, it is immediately dissolved in the vapor eternally present, and when that vapor is precipitated as rain it is conveyed to the earth and to all foliage of plants, and sucked up by the roots. It adds intensity to the green color and vigor to all powers of vegetation. Ammonia in its gaseous form is of extreme solubility in water. Therefore, it cannot remain long in the atmosphere, as every shower of rain must effect its condensation, and convey it to the surface of the earth. Rainwater always contains ammonia, though not always in equal quantity. It contains more in summer than in spring or winter, because the intervals of time between the showers are in summer greater; and when several wet days occur the rain of the first must contain more of it than that of the second. The effect of ammoniacal manure is to promote the growth of all green parts, the color of which becomes very intense under its influence. In excess it causes rankness, that is to say, it forces the vegetable tissue to form faster than it can consolidate. In such a state plants are peculiarly subject to attacks of mildew. It is well known among farmers that rank corn is certain to become mildewed. Rank potatoes suffer more from the same cause than such as form slowly; and the fact has been also observed in the case of the vine disease. The only natural fluid which of itself is a food for plants is water; and there can be little doubt that, independently of its important offices as a solvent and a vehicle of other matters, it does directly contribute to vegetable nutrition. It forms more than half the weight of fresh vegetables. When introduced into a plant it is decomposed and re-composed under the influence of vital force. Its energy is increased by an augmentation of temperature, as shown by the powerful effect of bottom heat.

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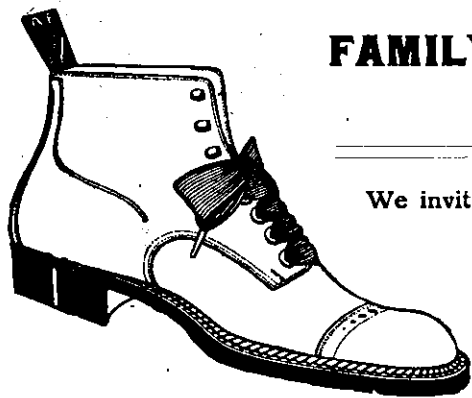
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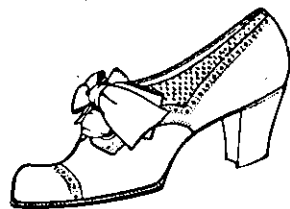
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People We Hear About

The two sons of King Albert of Belgium are attending the Preparatory School at the famous Jesuit College of Stonyhurst, England.

Cardinal Vincenzo Vannutelli on December 30 celebrated the silver jubilee of his elevation to the Sacred College of Cardinals. He was the recipient of congratulations from the Holy Father, the members of the Sacred College, the Orders of which he is Protector, and very many of the public.

The new General of the Society of Jesus (Father Ledochowski), who is a member of the Austrian Province of his Order, is a nephew of the late Cardinal Ledochowski, who died in 1911. Although comparatively speaking a young man for so responsible a position, he is expected to prove an excellent General.

Mr. J. D. Gregory, who is Sir Henry Howard's private secretary during his mission in Rome, is the son of Sir Philip Gregory, and was educated at Eton. He entered the Foreign Office in 1902, and was gazetted to the Diplomatic Service the year following. In 1903 he was Secretary to the British Agent before the Venezuela Claims Arbitration Tribunal at The Hague: he was Second Secretary at Vienna from 1907 to 1909; and Charge d'Affaires at Bucharest from 1910 to 1913. Mr. Gregory, who is himself a convert to the Church, married in 1904 another convert—Gwendolen Lind, daughter of the late Raymond Maude, and only granddaughter of Jenny Lind, whose memory is still in the keeping of all lovers of music as one of those who upheld in public life the high dignity of her womanhood.

The Right Hon. Sir Charles Fitzpatrick, Chief Justice of Canada and Deputy Governor-General, was born in Quebec on December 19, 1853. He began his legal career in 1876, after graduating from Laval University. He first came into international prominence in 1885 as chief counsel for Louis Riel, the insurgent leader, who sought to found a half-breed 'republic' in Western Canada. He waged a brilliant legal battle on behalf of Riel, but the insurgent chief was convicted and executed. Sir Charles was knighted in 1907, soon after his elevation to the supreme Bench. He had previously served the Dominion Government as Minister of Justice and Solicitor General. He was the chief speaker at the American Bar Association's Convention in Washington last October.

Scottish Catholics in general, and Highlanders in particular, have been much gratified at the inclusion in the New Year's honor list of Lord Lovat, on whom has been bestowed the Knighthood of the Thistle vacant by the death of the late Duke of Buccleuch. The last Catholic K.T. was John, third Marquis of Bute, one of the most learned peers of his time, and a generous and public-spirited nobleman. Lord Lovat's public spirit (writes D.O.H.B. in the *Glasgow Observer*) has been not less evidenced, though in a different field; and his patriotic military services have been fitly recognised by the bestowal on him of the highest purely Scottish honor at the command of the King. The origin of the Order of the Thistle is lost in antiquity, but it was restored in modern times, first by James II., and later by Queen Anne. There are but sixteen Knights, who are practically always Scottish peers. An exception to this rule was, however, made in the case of the late Sir William Stirling-Maxwell (father of Sir John Maxwell of Pollok and Captain Stirling of Keir), on whom the coveted honor was conferred in recognition of his eminent qualities as a scholar and patron of arts and letters.

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Intercolonial

The Rev. Fathers P. Nulty, R. O'Regan, and P. J. Power have returned to Sydney after an extended holiday in the Old World.

The Sacred Heart parish, Darlinghurst, will be administered by the Rev. Father P. J. Sheehy, of St. Patrick's College, Manly, during the absence of the Right Rev. Mgr. O'Haran.

His Lordship the Bishop of the Bismarck Archipelago, the Right Rev. Dr. Louis Couppe, arrived in Sydney the other day. He is on a recuperative trip, and is staying at the Sacred Heart Monastery, Kensington.

There was lost to the sacred cause of Catholic education recently, Brother Bernardine, of the Marist College, New Norcia, W.A., who died after a long and painful illness at the Hospital of St. John of God, Subiaco, Perth.

Rev. Brother Fogarty, who was in charge of Gregory Terrace School, Brisbane, has been transferred to Perth, West Australia. Brother O'Donoghue, of Perth, succeeds Brother Fogarty. Brother Egan, who has been stationed in Brisbane, returns to Adelaide.

Rev. Father Minnagh, who was Mayor of Bundaberg last year, was again nominated for the position this year, but declined. This is an indication of the confidence his fellow-aldermen have in him to discharge the duties of principal magistrate of the city.

The Rev. Brother Duggan, Principal of the Christian Brothers' College, Kalgoorlie, West Australia, who formerly held a similar position at Nudgee, Queensland, died at Lewisham, Sydney, on February 24. He was 49 years of age, a native of Tipperary, and possessed high scholastic attainments. The cause of death was hemorrhage, contracted while on a visit to Sydney from Kalgoorlie in December last.

The Rev. Father M. Sherin, priest in charge of St. Canice's, Darlinghurst, and chaplain to his Grace Archbishop Kelly, has been transferred from the ecclesiastical staff of St. Mary's Cathedral to Chatswood, taking the place of the Rev. Father William Barry, who has left for a year's holiday trip. As pastor of Chatswood, Father Sherin will cease to be chaplain to the Archbishop of Sydney.

By the *Nikko Maru*, which left Sydney on February 22, there departed for an extended trip to Ireland, via Japan and America, the Right Rev. Mgr. O'Haran (Sacred Heart), and the Rev. Fathers W. Barry (Chatswood), J. J. O'Driscoll (Kogarah), and J. Rohan (Pymble). A number of friends, ecclesiastical and lay, farewelled the tourists on the wharf with the utmost enthusiasm, and all good wishes for a happy holiday and a safe return.

The new Prior of the Dominican Order at North Adelaide (Very Rev. S. A. O'Kelly, O.P.), arrived by the R.M.S. *Medina* on February 13 (says the *Southern Cross*). Prior O'Kelly comes from St. Mary's Priory, Tallaght, County Dublin (the novitiate and house of study of the Dominicans). He has had considerable experience as a missionary in Ireland. Very Rev. M. J. O'Byrne has been acting-Prior at North Adelaide since Prior Spence became Coadjutor-Archbishop.

His Excellency the Papal Delegate, the Most Rev. Dr. Cerretti, accompanied by the Right Rev. Mgr. O'Haran, the Rev. Dr. Kaldewey, and the Rev. Father M. Sherin, paid a visit to St. Vincent's Hospital on February 18. His Excellency was received by the Mother Rectress and the Sisters, and, after going through the wards of the general hospital, paid a visit to St. Vincent's Private Hospital and the new nurses' home. He expressed his agreeable surprise at seeing such excellent accommodation for the suffering sick, and congratulated the Sisters of Charity upon their noble work.

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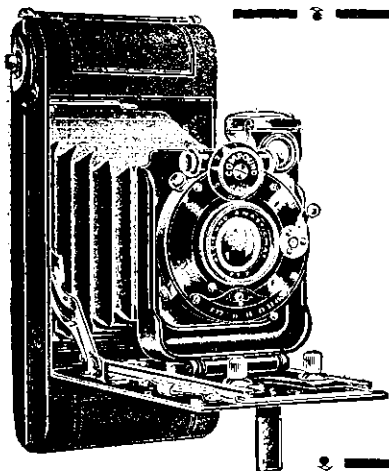
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ROME LETTER

(From our own correspondent.)

January 4.

THE DISCIPLINE OF A NATION.

We have often heard foreigners express themselves in terms of disapprobation as to the want of order and discipline among the Italian people. But the critics fail to realise they are dealing with a people who are artists by nature and, consequently, not the cold machines of some other countries. The manner in which Italy has handled the situation, difficult and delicate, in which the War of Nations placed her, enhances her reputation ten-fold for firmness and clear-headedness. To get her into the *milieu* at any cost seemed one of the great objects in life for half the governments in Europe. But her leaders quietly took the reins in their hand, and replied that war or peace would be a matter for themselves alone. They would look to the interests of their own land, and the cajolery of the belligerents would have no influence on Italy's policy. And thus we have seen a splendid example of the discipline of a nation.

The Catholics of Milan have had to vindicate their good name for patriotism against those who would besmear it. When the hour comes, if it ever comes, they declare themselves quite ready to go into battle and support at all sacrifices the interests of their country.

THE FRENCH PROTECTORATE IN THE EAST.

For ten days or so many have been asking the question: Have we seen the end these days of the French Protectorate in the East? For many years the Pope and the Sultan have transacted their affairs through the medium of the French Ambassador in Constantinople, and this through an Apostolic Delegate resides permanently on the Bosphorus. And in virtue of the protectorate of Catholics of all nations in the East many privileges fell to the lot of France throughout the Orient, which otherwise should have been directed into other channels. Has all this now ended by the direct transaction of business between the Sultan and the Apostolic Delegate? Archbishop Dole's audience with Mahomet V. without the intervention of the French representative would, some argue, point to this. However, I feel inclined to say this conclusion is a little bit too premature. In the present unsettled state of the world Benedict XV. would do nothing that might prejudice the Holy See in the eyes of France or of any other Power. We must never confound the people of France with the clique that brought about the separation of Church and State. So alive to all this are French Catholics that *La Croix* says: 'What above all else is deplorable in this affair is that France, having no representative at the Vatican, cannot, in such grave circumstances, treat with it on the subject of events in Turkey and other places. It is for us a deplorable situation for which our Government must take all the responsibility.'

THE NAME OF MARY IN ITALY.

To the Catholic it is pleasant to see that, notwithstanding all the political upheavals and the injury done by them to Catholicism in Italy, the favorite name given to Italian female infants is that borne by the Blessed Virgin. High and low, rich and poor, it is all the same: each family wishes one of its daughters to bear the name, Maria. And the fact that the daughter born last week to Victor Emmanuel III. and Queen Helena, has been given Maria as the first of a list of names, shows the Quirinal to be no exception to all the great Houses of Italy. In the House of Savoy the name of Maria has been always popular. A Maria of Savoy, born in 1646, was consort of King Charles VI., King of Portugal; another Maria of Savoy, daughter of Victor Amedeus II., King of Piedmont, was born in 1685. One of the latest of the royal houses to bear the name is Queen Maria Pia, aunt of the present King of Italy.

NOTES.

By the death of Father Francis Alessandroni, O.P., the International College of the Dominicans, Rome, has lost one of its ablest professors.

Mgr. O'Riordan, Rector of the Irish College, returned to Rome last week from Ireland, where he had been since he accompanied Cardinal Logue homewards after the election of Benedict XV. Mgr. O'Riordan's health was not of the best during part of his long stay in Ireland.

Rev. P. E. Magennis, O.C.C., sails from Italy for the United States on the 24th inst., his term of office as Definitor General of the Calced Carmelites being terminated.

H.A.C.B. SOCIETY

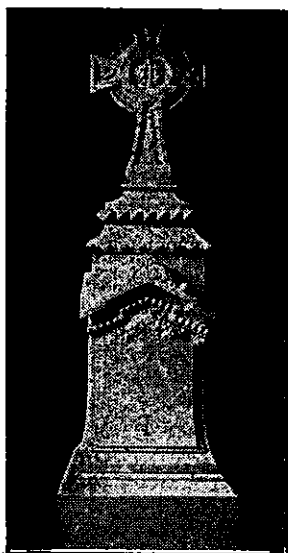
(Paper read by District Deputy Bro. P.D. Hoskins, B.S., at the Annual District Meeting, Auckland.)

At the invitation of our worthy and respected District President (Bro. D. Flynn), I will endeavor to place before the members some of my ideas for the advancement of the Hibernian Society. The society has now been established in New Zealand for about 45 years. It was founded on the Victorian constitution and rules. It was an excellent constitution, and reflected the greatest credit on the framers. Time soon passes and brings in its wake a new order of things, rendering it necessary to amend and improve our rules and constitution to meet the new conditions. I am afraid, however, that we in New Zealand have not yet improved our society to the extent that we should have to meet the changed conditions of the times. You will naturally ask me to state the grounds of my assertions, what proof have I that this has been neglected in the past, and, if there has been neglect, what steps do I suggest to place the society on a better basis. This I will endeavor to do. The first proof is very easily forthcoming when we look at our present rule book. Compare it with the rule book of the early days. Have there been many improvements effected? Take any of the amendments carried at the triennial movable meetings, and note if anything of great importance has been added to the rules? Has any improvement been made in the rules to make the society more attractive to the Catholic population of New Zealand? To my knowledge very little has been done. We have spent too much energy and time in framing rules for the division of funds in the event of secession, and in discussing the burning question, 'Whether it is in the best interests of the society to change the headquarters from Auckland to Wellington,' instead of trying to discuss business that would help to make our society more attractive. The rule book itself is a production which requires immediate revision. It is a most difficult matter to follow the rules, whilst the indexing is bad. A rules-revising committee should, in my opinion, be set up without delay to go thoroughly into the matter, and bring out a publication that will be a credit to the society, and a boon to the officers and members.

Another most important matter which requires immediate attention is the manner in which the working-up of new branches is arranged. Practically no effort is made by the society to form new branches; either the people concerned or the priest in charge of the parish have to take the initiative. Nothing appears to be done to advertise the society in those districts where there are no branches, or approach the priests in charge. Treating the society as a business concern, we must push it, as it is a very unbusiness-like policy to expect new members when no efforts are made to secure them. We should appeal to the hierarchy, who are without exception with the movement, to place before their clergy their wishes to further the society, and at the same time the executive should arrange for preliminary meetings in those districts where there are no branches, so that the advantages and benefits of the society might be explained by some one deputed to do so. I am quite confident if something like this were arranged, it

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would be a great factor in the spread of the society. We may not, it is true, get a large number of members in some districts, as, perhaps, our eligible Catholics may already be members of some other friendly society, but, nevertheless, I contend that it is imperative that we should establish branches in those cases, as the longer we delay, the more difficult it will be to overcome the trouble. We must, therefore, make provision for the rising generation and the men of the future.

Touching on the subject of founding new branches brings to my mind another phase of the question, and it is this: While I advocate the pushing of new business I do not want it to be done at the expense of existing branches. What I mean is this: At the present time, once a branch has been established, no system is in vogue to keep in touch with it. Several of these branches are pining for lack of assistance and encouragement, and some steps should be taken to encourage them. They should be regularly visited and corresponded with, and one means of doing this is very simple. I would suggest that a monthly budget or bulletin be published in the *N.Z. Tablet*, say a page, which would be devoted to items of interest to Hibernians. Arrangements could be made to print 200 or 300 copies, and these could be sent to members, with a covering letter requesting branch secretaries to read the contents to the meetings, and invite discussion thereon. I think this would be an excellent means of getting members interested, and of inducing them to take a lively interest in the work of the society. The publication could contain short instructions or explanations of points continually cropping up. Every branch should be visited by the district officers, or some arrangements made so that an official visit is made at least annually by some one appointed on their behalf. Such visits, I am quite sure, would do an immense amount of good in galvanizing inactive branches into action, and in stirring the active branches to further effort. In this connection, perhaps, the district deputies may prove of some use. A very much antiquated rule in our society has reference to the holding of triennial meetings. The time is now opportune to discuss this matter. Meetings should be held annually in some central place. Half-yearly meetings should be abolished. One of the arguments used against the substitution of annual for triennial meetings is that of expense. This can be overcome by cutting down the representation. The suggestion made in Bro. Flynn's unity scheme that the representation be on a diocesan basis will be a factor in reducing expense, and could very well be considered in discussing this matter. There is to my mind much to be said in favor of annual meetings. At the present time practically anything worth doing is held over for the triennial meeting, and if that meeting does not come to an agreement over the matter, it is postponed for another three years, and so on. At annual meetings the business of the society is kept under review constantly, and if an agreement is not come to, instead of waiting another three years, the matter is again reviewed in twelve months' time. If this were done more business would be done in branches, and members would have an opportunity of making suggestions for the betterment of the society, knowing full well that the suggestions would be dealt with by a thoroughly representative body in twelve months' time at the latest, instead of being debated by a meeting of proxies without any action being taken. I contend that if we are

to progress as we should, we must have our representative meetings annually. The district supplementary sick fund is another matter which is causing many branches much concern. It is a matter which was pushed through at the Napier meeting without the delegates or even the committee, to whom it was relegated, thoroughly understanding it. Of course, I do not know what prompted the executive in the action they took in placing that rule on the book, but as it stands, I consider it most inequitable. Branches are asked to contribute a levy of 1s 6d per quarter per member to the funeral fund. This levy of 1s 6d provides for the liability of £30 per member. Now branches are asked to contribute 1s 1d per member per quarter for a district supplementary sick fund. This means that the district executive is providing the sum of £23 for every member in the society in the district supplementary sick fund. This amount is being provided in addition to the sick fund held by branches. Branches do not object to the principle of a district supplementary sick fund, but to the high levy which they are called upon to contribute. If the district consider that they have fixed the levy as low as possible, I consider the sooner the whole of the sick fund is consolidated the better.

Another matter which would be a boon to the society would be the creation of an old-age, out-of-work, and sickness contribution fund—a fund that would enable branches to keep good on the books, and pay the contributions of those members who are sick, out of work, or who have reached a certain age. In suggesting such a fund I do not advocate that an additional contribution be exacted from members, but simply to see if the district can not manage to create a fund similar to that they are creating for members who have joined the Expeditionary Force.

The position of district deputy is one, if worth anything at all, that should be placed upon a satisfactory footing. Personally, I see no reason why the district deputies should not have a seat on the district executive. At the present time it is but an empty title.

In conclusion, I must congratulate the district executive on the way in which the investments and funds have been managed, but, whilst congratulating them on this, I must point out that, although it is essential to have our funds properly managed and invested, we do not want to concentrate our energies on that and that alone. Our aims and objects should be to increase our membership, so that our ranks will contain every eligible Catholic in New Zealand; but I am afraid when we compare the membership of our society with our eligible Catholic population, we have a long way to go before accomplishing that object. An effort should be made, and if it is persistently and energetically done, we will not be far off the mark, when later on we review the position. In this connection I think it only right that there should be some recognition by the district of the work of those members who endeavor to increase the membership. Such recognition, in the form of a gold medal, or framed certificate, would act as a stimulus to further the interests of our society.

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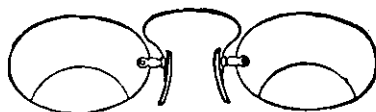
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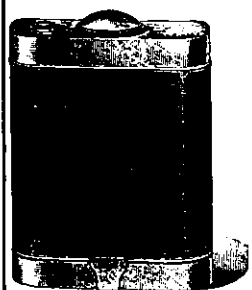
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- TARANAKI'S LEADING
MAIL ORDER HOUSE

- **NEW PLYMOUTH**

Domestic

By MAUREEN.

Coffee Junket.

Required: Three tablespoonfuls of castor sugar, half a breakfastcupful of strong, clear coffee, one pint of milk, half a teaspoonful of vanilla, one tablespoonful of rennet. Dissolve the sugar in the hot coffee, add the milk and flavoring. The mixture should be lukewarm. Put the rennet into the other ingredients, and pour all into a glass dish. Whipped cream may be served with it when set.

Chocolate Sponge.

Cut three ounces of chocolate in small pieces, put it in a saucepan with two tablespoonfuls of water, and let it melt; add a few drops of vanilla; let it get nearly cool, beat the whites of three eggs to a very stiff froth, and stir slightly into the chocolate. Heap the mixture into a dish, cut half a tin of pineapple into small squares, and arrange round the sponge.

Caledonian Cream.

Required: The whites of two eggs (beaten stiff), two tablespoonfuls of sifted sugar, two tablespoonfuls of raspberry jam, two tablespoonfuls of red currant jelly. To be beaten together with a silver spoon till so stiff that the spoon will stand upright in it. Put it in a glass dish and ornament with ratafias, if liked.

Cream Tapioca.

Take six ounces of tapioca, soak it well in one quart of new milk, boil well, and let it get quite cold. Whip up a quarter of a pint of cream, add the tapioca. Well beat it, and flavor with vanilla and sugar, and put any kind of preserve round it. Rice cream may be made in the same way, using rice instead of tapioca.

French Omelet.

This is a very useful recipe for an abstinence day, and it is very quickly and easily made. Beat four eggs lightly, yolks and white together, just enough to

enable you to lift up a spoonful. Then add four tablespoonfuls of cream, a teaspoonful of salt, and a little pepper. Put a teaspoonful of butter into a clean pan and turn in the mixture, and with a clean fork pick up the egg that is set from the centre and thus make room for the uncooked part to run under. Continue doing this until the whole is of a soft creamy consistency, when draw the pan forward over a hot fire while the omelet sets and browns. It is then ready to be folded over and placed on a hot platter. Omelets should always be served very hot; they should never be allowed to stand after they are cooked, and for that reason they should never be made before they are needed.

Household Hints.

In cookery a wooden spoon should always be used, except for measuring.

For flatulency there is no better remedy than a teaspoonful of glycerine after each meal.

When boiling a pudding in a cloth put a plate at the bottom of the saucepan to prevent it sticking.

Home-made bread is often spoiled by too much salt being added to the dough. It makes the loaves heavy.

Never polish taps with anything gritty for it works into the joints and speedily puts them out of order.

Plants in sitting rooms will never thrive if kept in a draught or placed where the sun never reaches them.

Vinegar cruets are apt to become very much stained. Clean them with crushed egg shells and cold water.

Shine on clothes can be removed by sponging the marks with a solution of ammonia, white Castile soap, and water. The usual quantities are an ounce of lump ammonia and half an ounce of soap to a pint of hot water. The preparation should be used tepid.

Maureen

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On the Land

GENERAL.

A circular silo 10ft x 25ft will hold about 36 tons if filled to the top after it has settled, and this, at the rate of 35lb per day, will feed 10 cows 205 days.

What is believed to be the record price this year for oats was reached a few days ago, when a Southbridge farmer sold to a firm in Leeston a line of 360 sacks of Algerians at 5s per bushel.

The perishable nature of an egg is too little understood. Dampness, heat above 60 degrees, strong odors, draughts, delay in marketing, are factors which very quickly destroy the freshness and good quality of eggs.

It is a fact (says an exchange) that by the practice of soiling—that is, growing a succession of green crops and carrying them to cattle instead of allowing the cattle to get their living by grazing—the yield of milk and of meat per acre can be doubled.

The ravages of insect pests annually take from the agricultural interests of the United States of America £160,000,000. By way of comparison it may be said that the milch cows in the United States are valued at approximately 160 millions sterling.

The prolonged absence of the usual rainfall has (says an Auckland correspondent) produced a great shortage of nearly all New Zealand grown seeds, particularly cocksfoot, ryegrass, danthonia, and latases, and growers are demanding high prices for the small quantities of seed they have been able to save. Seedsmen have consequently advanced the prices of several kinds of grasses, rape, and some other seeds. A memorandum on a new price list issued by an Auckland firm states that on an average it will cost farmers about 1s per acre more for seed than in previous years, and that owing to the unsettled state of the market the present prices may be further increased.

At Addington last week there were small entries of fat stock and a medium yarding of store sheep. The attendance was the largest for several weeks past, as harvest is now practically over. Fat cattle showed a sharp rise, and store sheep, fat sheep, and fat lambs sold better. Fat Lambs. Best lambs, 17s 6d to 22s; others, 14s 3d to 17s. Fat Sheep. Prime wethers, 21s to 26s; others, 15s to 20s 6d; prime ewes, 20s to 25s 4d; medium, 16s 6d to 19s 6d; others, 13s to 16s. Fat Cattle. Ordinary steers, £5 15s to £12; extra steers, to £18 2s 6d; ordinary heifers, £3 5s to £8 10s; ordinary cows, £6 10s to £8 5s; extra cows, to £13 5s. Prices of beef per 100lb, 34s to 45s. Pigs. Choppers, 50s to 80s; light baconers, 47s to 55s; heavy baconers, 57s 6d to 67s; extra heavy baconers, to 73s. Price per lb, 5½d to 5½d; light porkers, 30s to 33s; heavy porkers, 34s to 40s. Price per lb, 5½d to 5½d; large stores, 26s to 30s; medium, 20s to 25s; small, 12s to 17s 6d; suckers, 3s to 8s; sows in pig, 25s to 30s.

At Burnside last week there was only a small yarding (150) of fat cattle. Freezing buyers were not operating; but, on account of the short supply, there was good competition from the butchers, though the demand eased off towards the close of the sale. Prices were about 15s per head above those of previous week. Quotations: Best bullocks, £14 to £15; medium to good, £11 to £13; light, £9 10s to £10 10s; best cows and heifers, £10 to £11 10s; extra, to £14; medium to good, £8 to £9; others, £6 to £7 10s. Fat Sheep.—2585 yarded, being a fair-sized yarding, but there were not many prime sheep forward. Freezing buyers were operating, but on slightly reduced limits on account of the decision of the Imperial Government regarding the export of meat. Prices generally were about 1s per head below those of the previous week, but medium quality ewes showed a drop of 1s 6d to 2s per head. Quotations: Prime wethers, 24s to 26s; extra prime, to 31s; medium, 22s to 23s; light, 18s to 19s; prime ewes, 21s to 23s; extra, to 27s 6d; medium, 17s to 19s; light, to 15s. Fat Lambs. 700 penned. A small yarding, containing a large proportion of medium-quality lambs. Prices generally were much the same

as previous week. Good lambs met with fairly keen competition, but medium and unfinished were dull of sale. Quotations: Good, 17s to 19s; extra, to 22s 6d; medium, 15s to 16s; unfinished, to 14s 6d. Pigs.—74 fats and 40 stores were yarded. Fat pigs were slightly easier, and stores sold much the same as at the preceding week's sale.

CATTLE 'LICKS.'

On this subject a veterinary authority says 'he does not agree with mixing salt, bone meal, and sulphate of iron as a lick for cattle and sheep. The salt and bone meal should be placed in separate troughs. There is some danger of communicating diseases to stock through the medium of bone meal, unless it has been specially prepared for the purpose. Ordinary bonedust should not be used. Sulphate of iron (copperas) is much disliked by stock, and they will not partake of food or water if it is added in large quantities. It is best administered dissolved in water. Where the water supply is in troughs hang a bag containing sulphate of iron on each end of the trough until the water becomes red; then remove; put the bags again in the water when it loses its red color. Where the water supply is a running stream sulphate of iron should be given in the food supply in the case of cattle and sheep. Dissolve 1lb of sulphate of iron in 25 gallons of water, and add a pint of this solution to the feed morning and night for cattle, and for sheep about one-sixth of this quantity. The sulphate of iron is a valuable tonic, and can be used for any length of time. Given to sheep, it helps to keep them free from internal parasites, and improves the quality of the wool.'

LAMPAS.

Lampas, a swollen condition of the horse's palate immediately behind the upper incisors, necessitates very little treatment. If the horse is running out, with plenty of good grass, no special feeding is required. If stabled, soft food should be given, in the shape of bran mashes. A dose of laxative medicine is nearly always beneficial, and a little dry burnt alum may be rubbed on. If this is not efficacious, ½oz of bicarbonate of potash in the drinking water twice daily may be allowed. Burning is extremely cruel, and quite unnecessary. A veterinary surgeon will sometimes scarify the inflamed part, but an inexperienced hand may pierce a blood vessel, and fatal cases have been known to result from hemorrhage.

LIMEWATER FOR HOVEN.

A simple remedy for this over-frequent complaint is given in an American journal by a correspondent, who attributes the cause to gastric trouble, which existed before the hoven developed. The recommendation is to keep limewater on hand, and give each cow a pint of it twice a week as a preventive, or, if she has developed the habit already, to give it to her oftener. In the case of cows affected with hoven, cures are mentioned as made by slightly warming some limewater and drenching each cow with about a quart of it. A pint of cold water dissolves less than 10 grains of lime. It would be a good plan to keep handy several long necked quart bottles filled with limewater. If a cow gets hoven, one of these can be slightly warmed and the contents poured down her throat. Limewater should be prepared in a clean vessel and kept closely covered. When the lime has settled, the clear limewater can be poured off the top. This is a much simpler remedy than the one lately recommended by an American farmer, who fastens a round stick 12in long and 3in in diameter in the mouth like a bit, then slowly works a piece of rubber hose 3ft long and ½in in diameter down her throat. The gas comes away, and the hose can be removed in five or ten minutes, leaving the bit in 10 or 15 minutes longer. Veterinary surgeons condemn trying to force hose down the throat, as likely to lead to choking the cow.

When careful Scotsmen pin their faith to one brand of tobacco, it's surely something good. So it is. Test BONNIE DOON to-day and see if it's not a'right.

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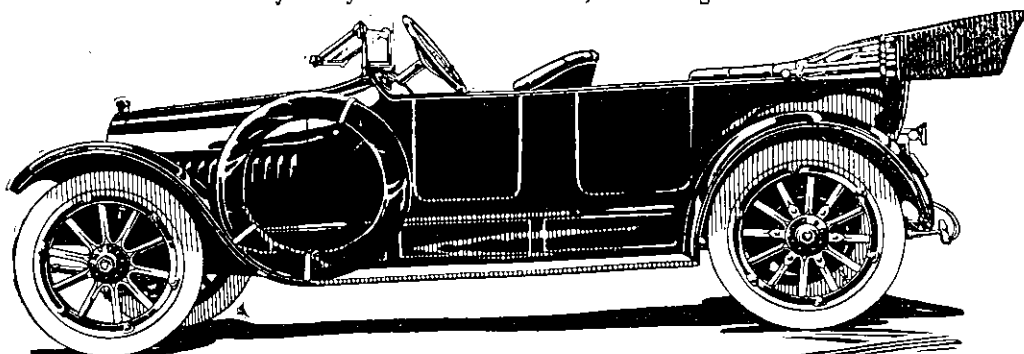
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WALTER E. SEARLE, SOLE AGENT, OAMARU

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 HOLY MOTHER OF JESUS, OUR SAVIOUR AND OUR GOD.

'Hail, full of grace, the Lord is with thee.'

—St. Luke i. 28.

In the 'Praises' which we recite at Benediction we say, 'Blessed be the great Mother of God, Mary Most Holy.' The Angel Gabriel, who was sent by God to ask Mary's consent to become the Mother of our Redeemer, gave her the same praise, when he said, 'Blessed art thou among women.' Of course, we all know that the Blessed Virgin is not God, she is only a human being like ourselves, but she is the most holy of all created beings, whether angels or men, and now that she is in heaven, she prays for us and obtains from her Divine Son all helps necessary for the salvation of our soul. When the Blessed Virgin was on earth, she gave her heart completely to God, and it was that gift that made God love her with so great a love. For what God seeks from us in a special manner, is the free gift of our heart. He says in the Bible, 'My child, give me thy heart'; and again, when He tells us how we are to love Him, He declares: 'Thou shalt love the Lord thy God with thy whole heart.' Mary's heart was, through the Divine blessing, all pure and free from the least spot of sin, and hence most bright and beautiful, and the Lord, looking on her, could say, 'Thou art all fair, O my love, and there is no stain in thee.' Then, it was a heart adorned with perfect virtues. Mary was most humble, and the Holy Spirit inspired her to say, 'My soul doth magnify the Lord, and my spirit hath exulted in God my Saviour, for He hath regarded the lowliness, or humility, of His handmaid, and behold, from henceforth all generations shall call me blessed.' She was, also, gentle, kind, and loving to everyone; she obeyed in all things the Divine Will; and prized and practised poverty of spirit, looking upon herself as a stranger and pilgrim in this world, for she valued not the things of earth but longed only for God and heavenly joys. These are the virtues which make the soul pleasing to God, and because the Blessed Virgin possessed them in a very eminent degree, the Eternal Father looked upon her as His well-beloved daughter, the Eternal Son of God chose her to be His Virgin Mother when He became man for our redemption, and the Eternal Holy Ghost regarded her as His Immaculate Spouse and dwelt in her soul and body as in a most noble temple consecrated wholly to His glory.

An important point to bear always in memory is that the Blessed Virgin loves each of us with a tender Mother's love. She loves us, first, because Jesus, her Son, is our brother, and hence she reckons us as her children; secondly, because the Sacred Heart of Jesus loves us, and her Heart, being most like that of her Son is all holy affections, she, too, loves us; and thirdly, because she stood at the foot of the Cross and saw our dear Saviour crucified and shedding the last drop of His blood to rescue us from sin and hell, and she wishes, like him, to leave no means untried to help us to gain the great heavenly reward purchased for us by her Son. Moreover, when our Lord, as He hung on the Cross, gave St. John as a son to Mary, saying,

'Behold thy son,' holy writers in the Church tell us that on that solemn occasion St. John represented each of the faithful, and Jesus gave her a loving mother's heart that she might always intercede for us and protect us in every way during our life of pilgrimage in this world. We see, then, what affection we should cherish for so good and loving a mother, and with what confidence we must go to her in our temptations and sorrows to obtain strength and consolation that we may fight courageously the good fight of faith and win eternal life.

I want to tell you now the story of our Lady of Lourdes. On the 11th of February, 1858, our Lady appeared to a little girl, named Bernadette, on the bank of the river Gave, near the town of Lourdes in the south of France. She stood on a rock in the grotto of Massabielle, and in appearance she was young and most beautiful, wearing a white robe and veil, with a girdle of blue, and on each of her bare feet glowed a golden rose. She appeared to Bernadette eighteen or twenty times, pointed out to her a spot in the grotto whence water broke out, which effected the most wonderful cures as time went on, and directed her to tell the priests that a church should be built, to which people were to go in pilgrimage, doing penance and praying for the conversion of sinners. When the young girl asked her name, the Blessed Virgin, clasping her hands before her breast and raising her eyes to heaven, answered: 'I am the Immaculate Conception.' Numerous miraculous cures were wrought by the water of the grotto spring not only in Lourdes, but all over the world wherever the water was carried; and soon a large and stately church was built near the cave of Massabielle in our Lady's honor. Every year thousands of people go to Lourdes in pilgrimage to obtain health of body and grace for their soul. Those pilgrimages have renewed the fervor of faith and hope and love; and the three great Popes, Pius IX., Leo XIII., and Pius X. have enriched the devotion to our Lady of Lourdes with many indulgences and spiritual privileges. Pius X. commanded that the feast of our Lady of Lourdes was to be observed by the Universal Church on the 11th of February every year.

Prayer to be Said Often.

Our Lady of Lourdes, pray for us.

Hymn.

Hail, Mary, only sinless child
Of guilty Adam's fallen race,
Conceived all pure and undefiled,
Through thy dear Lord's preventing grace.

He would not have the blight of sin
A moment rest thy soul upon,
For pure without and pure within
Must be the Mother of His Son.

From Satan's snare preserve us free,
And keep us safe from earthly stain,
That in this world we pure may be,
And in the next may see thee reign.

THE FAMILY CIRCLE

THE SECRET OF HAPPINESS.

Are you almost disgusted
With life, little man?
I will tell you a wonderful trick,
That will bring you contentment
If anything can—
Do something for somebody, quick;
Do something for somebody, quick!

'Are you 'awfully tired'
With play, little girl?
Weary, discouraged, and sick?

I'll tell you the loveliest
Game in the world—
Do something for somebody, quick;
Do something for somebody, quick!

Though it rains like the rain
Of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody, quick;
Do something for somebody, quick!

Though the skies are like brass
Overhead, little girl,
And the walk like a well-heated brick,
And all earthly affairs
In a terrible whirl—
Do something for somebody, quick;
Do something for somebody, quick!

A WARNING TO PARSONS.

To those members of the clergy who are uncertain as to the best line of conversational politeness to follow in pastoral visits, the following anecdote is recommended for their enlightenment by an English paper:—

A country parson, on first going to his parish, resolved to farm his glebe for himself. A neighboring farmer kindly offered the parson to plough one of his fields. The farmer said that he would send his man John with a plough and a pair of horses on a certain day.

'If ye're goin' aboot,' said the farmer to the clergyman, 'John will be unco weel pleased if you speak to him, and say it's a fine day, or the like o' that! but dinna,' said the farmer, with much solemnity, 'dinna say onythin' to him aboot ploughin' and sowin', for John,' he added, 'is a stoopid body, but he's been ploughin' and sowin' all his life, and he'll see in a minute that ye ken naething aboot ploughin' and sowin'.'

'And then,' said the sagacious old farmer, with extreme earnestness, 'if he comes to think that ye ken naething aboot ploughin' and sowin', he'll think that ye ken naething aboot onything.'

POLITENESS IN ATHENS.

A long time ago, in Athens, the Spartan boys were guests of the Athenian boys at the theatre. They were sitting in the front row because they were the guests of honor.

Just before the play began, an old man came into the crowded theatre and made his way down to the front. He stopped by the seats of the Athenian boys, and they commenced to make fun of him. He turned sadly away.

As he was about to go away the Spartan boys all rose and motioned for the old man to come and sit with them. At first the Athenian boys were ashamed; then they began to cheer.

All the people were attracted by this and looked to see the cause of it. When the cheering was over, the old man stood up and said:

'Athenian boys know what is right, but Spartan boys do what is right.'

THE DIFFERENCE.

'Pa!'

'Well?'

'What's the difference between wages and salary?'

'If a man is working for 12/- a day running a machine of some kind, or laying bricks, or doing something else that makes a white collar and cuffs uncomfortable, he gets wages. Do you understand?'

'Yes, pa.'

'But if he sits at a desk and uses a pen and gets £2 a week and has soft hands, he receives a salary. Now do you see the difference?'

A PROBLEM.

Little eight-year-old Florence had a birthday recently and her mother gave her a party. During the afternoon the little girls had been comparing their ages.

'Mother,' asked Florence, during the evening, in a perplexed manner, 'how does it come that all the other little girls of my age are nine or ten and I'm only eight?'

FAMILY FUN

TRICKS, ILLUSIONS, AND INDOOR AMUSEMENTS.

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

Electrified Puppets.—Cut a number of small paper figures, an inch or so high, out of thin white paper. Lay them on the table in a group, and place on either side of them a book an inch and a-quarter thick. A dry sheet of glass is laid on the books, over the figures, and rubbed briskly with a dry silk handkerchief. The static electricity generated causes the figures to jump up from the table, hit the glass, fall back, and leap up again, as long as the rubbing continues, and even for some time afterwards. For the success of the experiment it is necessary that the atmosphere in which the experiment is conducted be warm and dry.

The Magic Tumbler.—This trick is based on the fact that ammonia gas and the fumes of hydrochloric acid when mixed form a dense smoke-like vapor, known chemically as ammonium chloride. The requisites for the experiment are as follows: Some liquid ammonia, a few drops of hydrochloric acid, a tumbler, a saucer, a plate, and a handkerchief. A little of the ammonia is poured into the tumbler, which is covered over with a saucer, so that the gas shall not escape and betray itself by its smell. In a plate on the table is a pad of cotton-wool soaked in the acid. Having shown the audience that the glass is quite smokeless, remove the saucer, dab the bottom down on to the pad of cotton wool, squeezing out some of the acid, and replace it. This should be done as quickly as possible. Cover the saucer and tumbler with a handkerchief, which of course serves to prevent the spectators watching the formation of smoke. Make some passes over the handkerchief until you think it is time to remove the covering, disclosing the tumbler now filled with smoke. Or you may light a cigarette and, puffing the smoke towards the tumbler from the other side of the room, pretend that the smoke will pass mysteriously into the tumbler. This adds to the effect, if accompanied with suitable 'patter.'

Fortune-Telling With Cards.—Offer to tell a person's fortune with cards, and ask him to arrange the whole pack in a circle on the floor, and then to stand inside it. Insist on the cards being laid out neatly, so as to give him a little trouble. You now announce: 'Past, you have laid the cards on the floor; present, you are standing in the middle of them; future, you will kindly collect them again and put them back in the case.' Disgust of person experimented upon, and joy of spectators.

With Chemicals.—This trick depends for its effect entirely on the manner in which it is presented to the audience. It should be preceded by mixing blue and yellow paints, or blue and yellow dyes, and the emphasising of the fact that blue and yellow when mixed produce green. The method is as follows: In tumbler A have some weak solution of iodine (yellow); in tumbler B a weak solution of sulphate of indigo (blue), and in tumbler C a spoonful of concentrated solution of caustic soda (colorless). Pour A and B simultaneously into C and the color is bleached out of both. Result: a colorless liquid.

Yer Mann gang' cautie' round the town
Wi' yer spleuchan fou' o' BONNIE DOON,
Ne'er fash your thumb wi' care and dool,
Smoke BONNIE DOON to cheer yer soul.