

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

April 11, Sunday.—Low Sunday.
 „ 12, Monday.—Of the Feria.
 „ 13, Tuesday.—St. Hermengild, Martyr.
 „ 14, Wednesday.—St. Justin, Martyr.
 „ 15, Thursday.—Of the Feria.
 „ 16, Friday.—Of the Feria.
 „ 17, Saturday.—Blessed Virgin Mary on Saturday.

Low Sunday.

This Sunday is styled in liturgical language Dominica in Albis, or Sunday in White, because in olden times the neophytes, whom it was customary to baptise on Holy Saturday, wore their white robes for the last time to-day.

St. Justin, Martyr.

St. Justin was born of Greek parents in Palestine. After having devoted himself to an exhaustive study of pagan philosophy, he embraced Christianity, when he was in his thirtieth year. His fame for learning rests principally on two Apologies, or defences of the Christian religion, addressed, the one to the Emperor Antoninus Pius, the other to Marcus Aurelius. His vigorous and successful championship of Catholicity earned for him the martyr's crown, A.D. 167.

GRAINS OF GOLD.

RESTORATION.

How prone, O Lord, are we to feel,
 When all affairs of life go well,
 That we alone are shaping them.
 And in our pride delight to dwell!

At times like these, forgetful, we
 Oft wander from Thy narrow way.
 And ere we are aware we find—
 Conceit hath lured us far astray.

With failure frowning on our plans,
 We pause, affrighted and forlorn;
 Without resource, within ourselves;
 Dejected, weakened, weary, worn.

'Tis then we humbly turn to Thee,
 Appealing to Thy throne above;
 Lo, there revealed to us anew
 Are Thy redeeming power and love!

And oh, what comfort 'tis to know
 Thou art forgiving as of yore,—
 Yea, more than willing to receive
 Our sinful, saddened selves once more!

—*Ave Maria.*

There is no use talking higher than we live.
 There is more or less dead wood in every family tree.

The truth we hate the most is the truth that hits us the hardest.

A clear conscience is the testimony of a good life and its reward.

True merit is like a river; the deeper it is the less noise it makes.

If you would flatter a man, tell him that he is proof against flattery.

Some troubles are wholly blessed in retrospect, and infinitely worth suffering.

There are sadder hearts than yours; go and comfort them, and that will comfort you.

Nearly every successful man has had a failure somewhere along the line.

Many a saint has risen to spiritual excellence only after many failures. Perseverance brings perfection.

The Storyteller

OLD HEADS AND YOUNG

Dinah, without much enthusiasm, took the three letters the postman handed her, and placed them beside the master's plate. Presently two doors—one leading from the hall, the other from a side verandah—opened, and father and daughter entered the dining-room.

'Oh, good-morning, daddy!' Peggy called gaily, holding up a cluster of pale yellow roses, still wet with the morning dew. 'The very first June roses!' she cried.

'What a flower-lover you are!' Her father smiled indulgently, the thought crossing his mind that she herself was like a fresh, dewy rose.

Peggy glanced apprehensively from the flowers she was arranging in a tall, slender vase to grace the breakfast table, to the pile of letters beside her father's plate. Going up behind his chair, she put two warm arms around his neck, giving him a quick, sympathetic hug; then slipped quietly into her place opposite.

'A letter from Aunt Caroline—two letters from Aunt Caroline,' said her father—'one for you and one for me.'

He sat staring in his near-sighted fashion at the two envelopes, scarcely believing his eyes. It was many years since he had received a letter from 'The Maples.'

'From Aunt Caroline!' Peggy echoed, her heart beating quickly.

A letter from the great-aunt, of whom she had heard so much, but had never seen, held all sorts of pleasant possibilities. The breach between her dear father and the aunt whom, she felt sure, he still regarded with deep affection, though he seldom mentioned her name now—the breach which had widened and deepened with the passing years, might still be bridged over. It was, therefore, with joyous expectancy that she tore open the thick, creamy envelope her father handed her. The contents ran as follows:—

'My Dear Margaret,—You will, no doubt, be surprised to be addressed in this familiar fashion by a person of whom you may never have heard. The fact that 'blood is thicker than water' compels me to write this letter to you.

'Passing through your city with a party of friends, recently, *en route* home from the Bermuda Islands, I caught sight of your face framed in a street-car window. It was the face of my dead sister, your grandmother. Upon making inquiries, I learned that my vagabond nephew had returned to his old home, and was eking out a very scanty living, writing stuff nobody cared to read. Your father and I quarrelled years ago. I vowed I never would look upon his face again. But your face—the face of my dead sister—haunts me; and—and, after all, blood is thicker than water.

'I am writing to invite you to an informal afternoon 'affair' I am giving on the tenth; and also to ask you to spend the week-end with me at The Maples, that we may become acquainted. There will be a few other guests, one of whom—my late husband's nephew, Dr. Robert Chalmers—I am anxious to have you meet.

'I am writing, under separate cover, to your father, who, for all his pig-headedness, was not altogether a fool. He may have learned by this time that there are many viewpoints, and that strong-headed people are apt to recognise only one—their own.

'Naturally, I shall wish you to appear well among my guests; so you will kindly use the enclosed cheque for whatever you may deem necessary.

'Your unknown great-aunt,

'CAROLINE DE VILLE.'

Crumpling the letter viciously in her hand, Peggy glanced across the table at her father, an indignant flash in her gray eyes; but something in his expression, as he bent over the closely-written pages, stayed the words upon her lips. Dreamy, absent-minded Dick Linville refolded the letter with hands that trembled

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slightly, a startled look in his eyes. He gazed, with a feeling of growing wonder and dismay, at the pretty face opposite, realising with a sort of shock that his little Peggy was really quite grown up.

'Why, daddy dear,' Peggy put in anxiously, 'you look startled! Did she—'

'I am startled,' Mr. Linville returned, with his slow, whimsical smile. 'I have just discovered the amazing fact that my little girl is—a woman.'

'Oh! Peggy laughed. 'Is that such a calamity? Girls, like other people, must grow up, you know.'

'Yes, yes, I suppose so!' her father returned vaguely.

Peggy laughed outright; then suddenly became grave.

'She has invited me to attend some "affair" she is giving on the tenth, and wishes me to remain for the week-end as her guest,' she explained rather hurriedly, fearing that he might ask to read the letter which contained such unkind allusions to himself. 'She also enclosed a cheque, with the request that I procure suitable wearing apparel.'

The indignant thrill in the clear young voice was quite apparent; but Dick Linville chose to ignore it.

'Aunt Caroline is quite right,' he said slowly. 'I have been both headstrong and selfish.'

'She is rude and—and horrid!' Peggy cried hotly.

'Reserve your judgment, my dear,' he said quietly. 'until you have learned the facts in the case. The subject is a painful one, and—'

'Then why speak of it?' Peggy could not refrain from saying. 'It cannot really matter.'

'But it does matter; and I must speak of it, else you will not understand,' Mr. Linville said firmly. 'I owe it to Aunt Caroline and to my conscience to put the whole matter before you, that you may be able to judge fairly.'

'But I shall return the cheque,' Peggy said decidedly, her small head held high.

'Wait!' her father commanded. 'You are naturally kind-hearted and usually fair-minded. I think you will see that it will be best *not* to return it.'

He sat for some moments, staring into the depths of his coffee-cup, a slight color in his usually pale face, his fingers playing nervously with a spoon beside his plate. Then, squaring his shoulders, he lifted his head suddenly, his face quite pale again.

'As you know, my parents died when I was but a child,' he began abruptly. 'Aunt Caroline de Ville, my mother's sister, became a second mother to me; and when her only child, Vincent de Ville, a lad two years my senior, sickened and died, she centred all her affections and worldly hopes in me.'

He paused for an instant, frowning into his plate; then, with a sigh, continued:

'I was always stubborn, "pig-headed," I have often been called, bent upon having my own way at any cost. My aunt, a power in the circle in which she moved, was equally strong-willed. As I grew from boyhood into manhood, our wills often clashed, and (I admit it with shame) in nine cases out of ten, I carried the day. But the upheaval came when, my education finished, my aunt tried to force me to enter my uncle's bank, to learn how to take care of the great fortune that was to be mine some day, she said. I know now she was right; but at the time my whole irresponsible, visionary nature revolted at the idea of spending golden years in the commonplace and uncongenial task of counting money and balancing book accounts. My mind was filled with wonderful visions and dreams; and, with the egotism and unbounded assurance of callow youth, I demanded the right to live my own life.'

After an instant's pause, he went on hurriedly, as if anxious to finish:

'One day we quarrelled. In my blind, headstrong passion, I forgot all she had done for me. The debt of gratitude which I owed her a life's devotion could scarcely repay. I had some means of my own, and I went abroad, in search of the care-free life of which I had dreamed. For nearly two years I led a Bohemian sort of existence—scribbling when the notion seized

me, dreaming impossible dreams—in a word, an idle, listless life, that shocked my aunt, and frightened her into writing me to return. If I must scribble and dawdle through life, she said, do it at home.

'I might have returned, but it was then I met and married your mother. She was a sweet, gentle girl, much too good for me; but we fell desperately in love with each other, and, after a very short courtship, were married. She was the last of a proud old family, and had no relatives to interfere. For three years we were blissfully, ideally happy. All my impossible dreams of earthly joy were realised. Your mother was a devout Catholic. The beauty of her religion appealed to my artistic sense, and I was always ready to accompany her to church. The music, the lights and incense delighted me; and most of all I loved to watch her rapt face as she knelt in prayer. I know a goodly share of those prayers were offered for my conversion.'

He drew a deep breath, passing his hand for an instant across his eyes. Peggy half rose from her chair, but he motioned her to keep her seat.

'I have told you before,' he resumed, 'how the light gradually dawned in my soul. I was baptised and received into the Catholic Church. And then, as if her work were finished, your mother died. When the first wild grief had subsided, I awoke to my duties as a father. You were but a year old, and needed constant care—a woman's care. In my trouble and perplexity, I turned instinctively to Aunt Caroline, the only mother I had ever known. I had received but one letter from her since my marriage—a letter filled with such bitter reproach, together with such unkind allusions to my "Papist" wife, that I never answered it. But now, in my loneliness and despair, I determined to take you to Aunt Caroline, to—'

'O father!' Peggy cried, starting up in dismay. 'You never told me that! And did she—she—'

Mr. Linville nodded.

'She—refused to see either of us,' he said without a trace of resentment. 'Her husband had died only a few days before, and she was plunged in deep grief at the time. I had been a great disappointment to her—how great, I never knew until this morning' (stopping the letter). 'She had no religious views to sustain her, and she grew bitter and cynical. I do not wonder now, and I do not blame her, that she sent me back as I had come—to the life I had, against all entreaties and expostulations, deliberately chosen. It was only what I richly deserved, but it seemed a little hard at the time. Wait! I have not much more to tell. I came down here to the old home; and, hunting up my old nurse Dinah, persuaded her (she did not need much persuading) to come home with me. But to return to Aunt Caroline. She is a woman of wide culture and experience, and would be a great help to you in—in many ways.'

'We do not need her help—you and I,' said Peggy, a little proudly. Then she added earnestly: 'But I should like to know her, daddy dear!'

Mr. Linville looked relieved.

'You *shall* know her,' he answered decidedly. 'Father Tracy, to whom I have told the whole wretched story of youthful folly and selfishness, was urging me only last week to make another attempt to see her, and ask her forgiveness before it was too late. God is so good, my child! This invitation, coming just now, makes the way easy. We will both go to Aunt Caroline's party.'

'Really?' Peggy cried joyfully. 'Oh, I shall be only too glad to go with you!'

All her resentment and indignation vanished. Warm-hearted and impulsive, she thought only of the pending reconciliation; her vivid fancy picturing many pleasant scenes.

'Aunt Caroline speaks of Uncle Robert's great-nephew, Dr. Chalmers, as being a guest at The Maples. I knew his mother.'

Peggy started slightly, struck by a new note in her father's voice. It was almost as if he were soliciting her favor for this young man. But she dismissed the thought instantly. He might have added that

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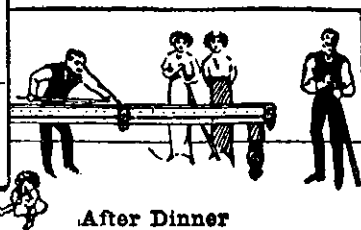
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Dr. Chalmers' mother, Alicia de Ville, was the girl whom his aunt had wished him to marry.

'I cannot use Aunt Caroline's cheque for clothes,' she told her father. 'But, if you don't mind, I will spend part of it for a new hat.'

'Do what you please with it,' Mr. Linville was beginning, when Dinah entered, curtesying.

'A gen'leman to see yo', Marse Dick,' she said, with a quick glance from one face to the other.

II.

Later in the day, Peggy was standing before the window of Miss Gear's fashionable emporium, gazing admiringly at a large picture hat of pale blue chiffon, with tiny forget-me-nots peeping out from under the brim, when a woman's piercing scream caused her to turn quickly. A little child, escaping from its mother's hand, had darted into the street just as a car swept around the corner. The driver did not see the child until the machine was almost upon her. He tried to stop, but it was too late.

It was Peggy who lifted the apparently lifeless form; while the mother, a poor working-woman, too numbed by horror and grief to utter a sound after that one scream, stood near, a picture of despair.

'She is not dead!' an authoritative voice exclaimed. 'Quick! To Mercy Hospital, Peters!'

Before Peggy knew just what was happening, she found herself, the child still in her arms, in the tonneau of the car, the half-crazed mother beside her; while the owner of the voice, a dark young man, whom she had never seen before, occupied the seat beside the driver.

In a very few minutes they were at Mercy Hospital. Taking the child from Peggy's arms, the young man hurried up the broad steps.

'She is not dead,' he said over his shoulder. 'Try to comfort the mother.'

It seemed a long time—a very long time—that they waited. But at last a sweet-faced Sister entered the room.

'She has regained consciousness,' she said, glancing from one to the other. 'It seems almost miraculous; but, aside from a few bruises, the child is not really injured.'

'Oh, thank God!—thank God!' the mother sobbed convulsively, in sudden relief, the tears streaming down her cheeks.

'You may come with me now to see her,' the Sister said kindly.

The woman started toward the door, then stopped suddenly.

'My hand-bag!' she murmured faintly. 'All the money I had in the world was in it, and—it is gone!'

They searched the room: Peggy even ran out to look in the automobile; but to no avail.

'I—I must have dropped it in the crowd,' the woman said disconsolately.

Peggy drew out her purse. She had had Aunt Caroline's cheque cashed; and the purse contained also the price of the hat she intended purchasing.

'Take this,' she said hurriedly, thrusting it into the woman's hand. 'It—it is for the little one.'

The car was still waiting. And as she hurried down the broad steps, and out into the warm, scented early June air, Peggy carried with her a pleasant, if rather confused, recollection of a strong, dark face, and an authoritative voice.

III.

Mrs. Caroline de Ville lived alone with her servants, in the fine old colonial mansion, 'The Maples,' which had been her home for nearly half a century. On this particular afternoon, when the spring flowers made gay the well-kept beds, and the birds, in the safe shelter of the century-old maples, were pouring out their little hearts in sheerest joy, the doors of the old house were thrown wide in hospitable welcome; and the still handsome mistress received her guests with that exquisite graciousness of manner which seemed so

thoroughly a part of herself, and which had served to keep her a social favorite all these years.

Into this exclusive gathering came Dick Linville and his daughter Peggy. Mrs. de Ville's attention was attracted to them by hearing a rather stout, overdressed matron say to her neighbor:

'Who are those people just entering—the rather shabby but distinguished-looking man, and the pretty girl with the unfashionable hat?'

The hostess glanced quickly toward the door. Her nephew was being greeted by an old acquaintance; and she noted, with a little tightening of the throat, that his thick brown hair was generously sprinkled with silver, and that his still handsome face showed unmistakable lines of care. She noted, too, in that first glance that his coat, though unfashionable in cut, was worn with an air that distinguished him even in that crowd of well-dressed people. 'And the girl looks a thoroughbred!' she thought, with a thrill of pride.

'That,' she said, turning to the young matron—'that is my nephew, Mr. Richard Linville, with his daughter.'

The young matron flushed crimson, murmuring some apology, which the older woman did not wait to hear.

'My dear Dick,' she cried, going forward at once to greet the newcomers, 'I am indeed glad to see you! I had begun to fear you were not coming.'

Dick Linville's hand closed tightly, for an instant, over the smaller one. That was all. There was no outward show of emotion; yet each knew that the other was glad to be forgiven.

'And this is your daughter? I am glad to know you my dear!'

'Come, my dear!' she said to Peggy. 'We will leave your father to renew his acquaintance with these gentlemen, all of whom, I think, are old friends.'

In the next room, separated from this one by massive pillars, were two pretty girls dispensing punch. The crowd of young people surrounding them gave way deferentially as Mrs. de Ville and her companion approached. The former glanced quickly around the room; but, evidently, the person she sought was not there.

'He is as perverse as—a woman!' she thought, recalling his words when, a few days before, she had, inadvertently, betrayed something of the plan which had been forming in her mind since catching that glimpse of her great-niece's face framed in the street-car window.

'If I ever marry,' he had once said, with a fine light in his handsome eyes, 'it will not be through any mercenary motive, Aunt Caroline; so don't, I beg of you, make any such plans for me, as they can not but end in disappointment. I would spare you that if I could. Let the girl have the estate; she has as much right to it as I have,' he had added, with rare unselfishness. 'I have my profession, and' (with a boyish smile) 'I have sufficient confidence in my own ability to feel that I shall win out.'

But Mrs. de Ville had always found it difficult to give up a cherished hope. If she could succeed in bringing about a meeting between these two perverse young people—for she detected in Peggy's clear, steady glance a perversity equal to that of the young man in question—she felt sure they must see the wisdom of her plan.

'I expected to find my nephew here,' she said. 'Peggy's quick ear detected the disappointment in her tone.' 'He was called to the hospital this morning, but promised to return.'

She might have added that she had with difficulty exacted this promise from him.

'Virginia,' she said, addressing one of the pretty dispensers of the iced beverage, 'I want you to meet my great-niece, Miss Linville. Margaret, my dear, this is Miss Dayton. Your grandmothers were girlhood friends.'

Peggy soon found herself quite at home with the merry group of young people, who received her with easy courtesy.

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In the music room, a noted pianist was thumping the piano keys in a manner that caused Peggy to think he must be avenging his own and all his ancestors' wrongs on the costly instrument. Now and then the crashing chords ran off into wonderful trills and cadenzas. But in these little lulls Peggy found herself listening, not to the music in the next room, but to the still more wonderful trills and cadenzas of the wild birds in the maples outside. She was standing beside a low window opening upon a wide veranda. She saw her aunt talking with much animation to a blonde young man, wearing eyeglasses, whom she decided at once was Dr. Robert Chalmers.

The music had ceased; and, under cover of the general movement, obeying a sudden impulse, she stepped through the low window out upon the wide veranda. Virginia Dayton was about to follow, but some one claimed her attention. So Peggy wandered out alone into the beautiful grounds, her mind filled with the thought that it was here her father played as a boy. She paused beside a great bed of scarlet tulips, when quick steps on the gravelled walk behind her caused her to start and turn.

A servant in livery came into view; he was followed by a white-haired priest. Peggy stepped aside, and stood with bowed head until they passed; for something in the priest's bearing told her that he carried the Blessed Sacrament. Then she turned quickly and followed. They entered a black hallway, from which a flight of stairs led up to the servants' quarters. As she ascended the stairs, Peggy heard a low murmur of voices, which ceased as the priest approached. He entered one of the rooms, and a hush fell upon the servants gathered in the hall.

'What is it?' Peggy whispered to a maid standing near her.

'It's Patten, the old housekeeper. She's dying. Miss! though the doctor declares she's not. Some of us knowed she was a Papist until she begged somebody to get the cure. The young doctor went after him himself, in his own model. Down had the side gate open, and brought the priest right up. They're there now. Oh, then, the mistress will let the girl be the old. "She doesn't live," I'll have to tell her.'

But it was Peggy who found and told Mrs. de Ville, perceiving that early, who had a number of unpleasant scenes to remain with her guests, and allow her, Peggy, to look after the sick woman. It took much longer than she expected and, though she hurried back, the priest had gone when she entered the room. The woman lay in a state of unconsciousness on her careworn face. Peggy stepped across the room, and was stooping to touch the wrinkled hand lying, like a withered leaf, on the carpet, when a young man bending over a medicine case upon a small stand in a corner of the room, whom she had not noticed, looked up. He took a step forward.

'You!' he exclaimed in a low tone.

Peggy started, the soft color deepening in her cheeks. Turning slowly, she found herself looking into the eyes of the dark young man with the authoritative voice.

'Oh, is it you?' she said impulsively. 'How is she?' glancing toward the bed.

'Much better. She is sleeping quietly just now. It was a severe attack of vertigo. She will be all right in a day or so.'

'But you went for the priest?'

'Yes,' the young man returned gravely. 'She has not practised her religion for years. It seems no one in the house was aware that she had ever been a Catholic.'

'Ah!'

Peggy's face told him that she approved his action. Slipping his hand into his pocket, he drew out a small but exceedingly beautiful pearl rosary, with a jewelled cross, on the back of which was engraved the letter 'M.'

'Ah, my rosary! It was my mother's.' Peggy breathed softly, a glad, eager light in her eyes. 'It was in the purse I—I—'

'The woman gave it to me hoping that I might be

able to restore it to you,' he said, as she broke off in some confusion. 'But you slipped away so quietly no one seemed to have seen or recognised you.'

'Thank you!' she said gratefully.

They were standing in the narrow hall. The servants, their panic over, had returned to their duties. The sound of the piano came faintly through the intervening rooms. It reminded Peggy of her promise to report to her aunt any change in the old housekeeper's condition. Murmuring some excuse, she ran lightly down the stairs, leaving the young doctor gazing after her in some perplexity.

'I do not even know her name!' he thought. But evidently she is a guest, and I shall manage somehow to get an introduction.'

Mrs. de Ville, who had already sent her own maid, Jenkins, to sit with the sick woman and attend to her wants, was the centre of a brilliant group when Peggy made her way back into the crowded rooms. The latter waited until she caught her aunt's eye; then bent her head, almost imperceptibly, with a reassuring smile. The older woman returned the smile, with a quick look of relief.

'How pretty she is, and how easily she adapts herself!' Mrs. de Ville reflected, with a thrill of pride, as she watched Peggy join the crowd of young people at the farther end of the room. And it pleased her to note the eagerness with which they received her. 'That stupid boy!' she thought irritably. 'Why doesn't he come?'

A half-hour later, Peggy was again standing beside the low, open window; but with her this time was young Condon, the multi-millionaire. His inane compliments had begun to pall, and she was meditating a second flight into the beautiful grounds, when a low, masculine voice, raised slightly in laughing protest, caught her ear. She did not move or turn her head, yet she seemed to know the instant his eyes caught sight of her; and she was not surprised when she heard the same voice say, in a quick, low tone:

'There she is—there by the window!'

A moment later Mrs. de Ville laid a gentle hand upon Peggy's arm.

'Margaret, my dear,' she said, a wonderful gladness in her voice at which Peggy for an instant marvelled. 'Margaret, allow me to introduce my nephew, Dr. Robert Chalmers. Robert, this is Miss Linville, the daughter of my nephew, Richard Linville.'

In a flash, the brown and gray eyes met for an instant; and the astonishment written on both faces was so apparent that Mrs. de Ville laughed softly, though there was a suspicious moisture in her eyes, as, murmuring something about some one waiting for her, she turned hastily away, taking Mr. Condon with her.

The two young people were left comparatively alone. It was Peggy who spoke first.

'I had not the faintest idea that you were Dr. Chalmers,' she said slowly. 'I was not anxious to meet that young man,' she added, with a whimsical smile.

'And I was keeping out of the way of Miss Margaret Linville,' he answered, with an odd, boyish laugh; then gravely: 'I humbly beg her pardon!'

Peggy laughed.

Mrs. de Ville, who was still within hearing, said suddenly to young Condon:

'Help me to find my nephew, Mr. Linville. I have an important message for him.'—*Ave Maria.*

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RETURNING TO THE FOLD

Mr. Samuel F. Darwin-Fox, M.A., Pembroke College, Oxford, who has been received at Erdington Abbey, Birmingham, was a well known Anglican controversialist.

The Rev. Alfred Collingwood Southern, B.A., Leeds University, and Mirfield College, and late curate of Kidderminster Parish Church, has been received into the Church by Father Vincent Calvert at Bridlington.

The Rev. William Alfred Spence, M.A., vicar since 1905 of the important Church of St. Frideswide, Oxford, and formerly curate of All Saints', Notting Hill, W., has been received into the Catholic Church at Westminster Cathedral.

Sister Edith Crowther, of the Anglican community of Deaconesses at East London, was received into the Catholic Church at Westminster Cathedral on January 15, and was confirmed by the Bishop of Cambrayopolis on the following Sunday.

The Rev. Righdale Arthur King, B.A., Keble College, Oxford (3rd Class Modern History), of St. Stephen's House, Oxford, and curate of St. Peter's, Acton Green, W., has been received into the Catholic Church at the Redemptorist Church, Clapham.

A notable conversion took place at St. Joseph's Church, Grand Junction, Colo., recently, when Miss Harriet L. Weir, only daughter of Rev. O. J. Weir, an active member of the Presbyterian clergy of that city, was received into the Catholic Church.

Brother Chad (Mr. J. Edwards), one of the members of the 'Society of the Divine Compassion' at Plaistow, which practises the rule of St. Francis of Assisi, has followed the example set by the Rev. W. Tate (now Brother William, O.S.B., at Downside Abbey) and Brother Francis (Mr. Tester), and made his submission at Manresa, Southampton, S.W.

Lieut. Ralph Hamilton Fane Gladwin, Scots Guards, who is reported severely wounded, was born 29 years ago, the son of the late Hamilton Fane Gladwin, of Seven Springs, Gloucestershire. He was educated at Radley, and joined the Scots Guards in 1905. He married, three years ago, Isabelle Mary, second daughter of Col. A. Douglas Dick, C.B., of Pikerro, N.B., and has one son. Lieut. Gladwin was received into the Church during the present year.

The Rev. Alfred Piccinni, an Italian Baptist minister connected with the Italian colony of Winsted, Conn., and with the Colgate Seminary of Brooklyn, N.Y., recently made his solemn abjuration of heresy to Rev. John T. McNicholas, O.P., in the chapel of the Dominican Fathers, New York City. Mr. Piccinni's defection from the faith of his forefathers was not malicious, but was due to the contagion of indifference contracted from irreligious companions during his college days.

Mr. Kimball, ex-judge of Texarkana, Texas, was received into the Church recently. Judge Kimball was preceded into the Church by two of his daughters, one of whom has become a religious. The family was of the Baptist faith, and their conversion resulted from an examination of the teaching of the Church. The daughters were led to examine Catholic doctrine by listening to the calumnies about the Church. The result was that both entered the Church, one embracing the religious state. Mrs. Kimball, wife of the judge, is now under instruction.

The conversion to Catholicity of another Protestant minister is reported from Kansas City (says the *Sacred Heart Review*). The Rev. C. L. Harbord, pastor of the Christian Church, Rich Hill, Mo., but a resident of Kansas City, Mo., has severed his connection with that church. A letter to his congregation stated that, dissatisfied with his non-Catholic belief, he began the study of Catholic doctrine. 'Within six months after I began studying Catholicism,' Mr. Harbord wrote, 'I knew I had found something that was substantial—something with peace, harmony, unity.'

After an apostasy that had lasted forty years, the Professor of International Law in the University of Naples, Senator Fiore, asked for a priest on his death-bed, and passed away with every sign of repentance.

The Rev. John B. Pitcher, former rector of All Saints' Episcopal Church, Orange, N.J., and Mrs. Pitcher were received into the Church recently by the Bishop of Ogdensburg. Both Mr. and Mrs. Pitcher are the children of Methodist clergymen. Mr. Pitcher was first ordained as a preacher of that denomination, following his graduation from Drew Theological Seminary.

English Catholic exchanges chronicle the conversion to the true faith of Lady Holmes, widow of Sir Richard Holmes, K.C.V.O., V.P.S.A., who was for 35 years librarian to Queen Victoria and King Edward VII. at Windsor Castle. Lady Holmes is the eldest daughter of the late Rev. Canon Richard Gee, for many years Vicar of Windsor and Canon of St. George's. She was received into the Church on All Hallows' Eve by the Very Rev. Canon Drake at St. Bernard's Convent, Slough.

Admiral Sir St. George Caulfield D'Arcy-Irvine, retired, of the British Navy, who was recently received into the Church in Rome, is now eighty years old, but is hale and hearty. He joined the service at fourteen years of age and worked his way up to the important and honorable post of Admiral. He served at the Crimea, 1854-55, and got the Crimean and Turkish Medals, the Sebastopol Clasp, and the Baltic Medal. He also served in the Russo-Turkish war of 1878 and at the bombardment of Alexandria in 1882, and received the Egyptian Medal and the Khedive's Bronze Star. In 1902 he was created a K.C.B.

That intellectual France is returning to Catholicism no one who is acquainted with the facts can reasonably doubt. The France of Guy de Maupassant is disappearing, and a new literary spirit, inspired by Catholic ideals, is arising. French writers of genius and influence are moving towards the Church. Is a similar movement about to begin in this country? Some months ago a well-known English author, Mr. Compton Mackenzie, was received into the Church, but it was not until recently that his conversion became generally known. Mr. Mackenzie (says the *Universe*) is one of the most brilliant of our younger writers, and he has shown this quality in such books as *Carnival*, *Youth's Encounter*, and his latest novel, *Sinister Street*.

An 'Oxford Convert' writes as follows in the *Catholic Times*:—In your reference last week to the Cowley Fathers you mentioned that they gave the Catholic Church the late Father Luke Rivington. Another convert from them who is happily with us still is Father Maturin, one of the greatest of our preachers, and one, moreover, who has probably made more converts to the Church amongst the upper classes during the last twenty years than any other priest. Perhaps a list of converts from the Cowley Fathers would be of interest to your readers:—Father Luke Rivington; Father Basil Maturin, at present working amongst the Oxford undergraduates; Father Ernest Grimes, rector of the Catholic church at Brigg; Father Randolph Traill, rector of the Catholic church at Thane; Father Cyprian Alston, O.S.B., rector of the Catholic church at Dulwich. Besides these, who were all 'professed' at Cowley, the noviciate has given us Father Charles Heurtley, of the Oratory, Birmingham; and Father William Gorman, C.S.S.R., Bishop Eton. Father Grimes was precentor at Cowley, and soon after he became a Catholic the organist and three of the choir boys followed. The organist is now Father Wilfrid Shebbeare, O.S.B., Downside. Several of the lay Brothers of Cowley have also made their submission to the Holy See. And I have not heard of any convert from the 'Cowley Fathers' who has in any sense proved a failure.

The tide of conversions (writes a London correspondent) is not affected by the war, nay, if anything, the converts under instruction are more numerous than

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ever, and not a few of them are wearing the universal khaki. But the latest notable conversion is that of a well-known London clergyman and his wife, who were received into the Church together in Wales. The Rev. Bernard Berlyn is an Oxford man, the son of a journalist, and he took Orders in the Church of England in 1909. He was attached to St. Alban's, Fulham, where as senior curate he was very popular in the parish. The church is a very High one, and Mrs. Berlyn shared her husband's religious sentiments. When war broke out Mr. Berlyn was one of the first to volunteer as chaplain to the Forces, and has been for some time in charge of a big camp at Colchester. He had, however, also put himself under instruction during that interval and has now resigned the Church of England chaplaincy. He and his wife met again in Wales and had the happiness of making their profession of faith together and being received into the Church at St. Bride's Abbey, Milford Haven, Bishop Mostyn of Menevia conferring conditional baptism. Mr. and Mrs. Berlyn have made a great sacrifice to follow their consciences, as they are not wealthy people, and the fact of his marriage precludes Mr. Berlyn from studying for the priesthood.

THE IRISH FLAG

The national flags of England, Scotland, and Ireland, quartered, compose the Royal Standard (writes Mr. F. J. Bigger, M.R.I.A., in the *Glasgow Observer*). The arms of England, the three lions, are used a second time to make up the fourth quarter. Wales considers this an injustice, believing, and with much show of right, that the national griffin of Wales should be in the fourth quarter. No one has the privilege of flying the Royal Standard except Royalty, or under Royal conditions. It must not be generally used nor flown as a party or political flag, and there are many who maintain that the same should apply to the Union Jack. Sir Bernard Burke, who is considered a first-rate authority, states that, according to his view, it is even wrong to display the banner of St. George or the Union Jack from a private house. Be that as it may, the Scottish quarter of the Royal Standard, the golden flag with a red lion and a *fleur-de-lis* border, is flown exactly as it appears, without comment, amendment, or alteration, as the Scottish National ensign, no Union Jack ever being added in the corner. The three lions or leopards are constantly seen as the purely English flag, but the Irish flag is continually altered and a Jack added in the corner without precedent, license, or authority, and against heraldic rules and laws.

Anyone applying for information to any of the recognised official heralds will soon be satisfied on this score.

The only point on which there is any question regarding the Irish flag, amongst authorities on the subject, is that of color. Some maintain that the old Irish color was blue, others say green has been so long used, and is so distinctly Irish, that it has now become universally accepted as the national color.

The harp is admitted on all hands as the national symbol, and so it appears always unaccompanied, by any Jack on the Irish quarter of the Royal Standard. The shape of the harp varies. That with the human figure is of more recent origin than the one known as Brian Boru's Harp, which latter is the more correct, and is now the accepted form appearing on the banner above the Royal stall in St. George's Chapel, Windsor, from which all others may, or even should be copied. There is no truth in the statement that Henry VIII., or Cromwell, originated the harp as the arms of Ireland. It was used before the time of either of these potentates. In Belaine's globe, in 1492, the harp is displayed on the flag of Ireland, which disposes of the Henry VIII. fiction, whilst the flying of it by Owen Roe O'Neill, when he landed at Doe Castle, in Donegal, in 1642, equally disposes of the Cromwell romance.

The now accepted flag of Ireland is a golden harp on a green ground, and this was the flag so freely used and distributed by the thousand amongst the school children of Dublin by the express direction of the late Queen Victoria on the occasion of her last visit to Ireland. Any addition to it is quite wrong and absolutely unauthorised.

The old shape of the Irish shield was round, and the flag square, and not oblong. (A very good example of the three separate shields of England, Ireland, and Scotland is shown on the Queen Victoria florin.) The ensign of Ulster is the red right hand (not the left, which is very wrong) on a white ground, and this is also the standard of the O'Neills.

The sunburst is an old Irish symbol, making a most effective flag on a blue ground, and with it those who stand up for blue as the national color might well be satisfied, leaving the green flag and the golden harp in the position it has now so long occupied. It should be regarded by the Irish people of all beliefs, religious and political, as really and truly national in the best sense of that much-abused word, above all social differences, and never used for party purposes.

OBITUARY

MR. W. F. CLINTON, DARFIELD.

(From an occasional correspondent.)

Mr. W. F. Clinton, a resident of Darfield for the past fifty years, died suddenly early on Sunday morning, March 21. Mr. Clinton was born in Victoria, and came to Auckland with his parents when he was two years of age, and later on became a resident of Canterbury. He was the first altar boy to serve in Christchurch. Though not an active participant in public affairs, he gave liberally to every deserving cause. At the time of his death he was a member of the Darfield Domain Board, and a director of the Darfield Saleyards Company. The late Mr. Clinton was a particularly well-known breeder of high-class sheep, and his exhibits won numerous prizes at the Canterbury shows. He was also a noted breeder of heavy Clydesdale horses, his teams being amongst the finest in the province. Dalmauir Prince, an imported horse, won many honors for him. In his younger days he was a keen horseman, and his interest in the turf never waned. A few years ago a horse of his, Lady Clare, won the New Zealand Trotting Cup, the highest honor to be gained in this class of sport. The funeral, which took place on March 23, was very largely attended. The deceased, who leaves a widow and large family, was highly respected and his death is much regretted.—R.I.P.

MRS. MICHAEL MULLIN, TIMARU.

(From a correspondent.)

On Sunday morning, March 21, there passed away one of our most esteemed parishioners in the person of Mrs. Michael Mullin. The deceased lady was 74 years of age, and for over 40 years had taken a keen interest in all matters in connection with the Church, being specially interested of late years in the Altar Society, in which she did good work. She was also most charitable, being ever ready to help those requiring assistance. At Mass on Sunday, the Very Rev. Dean Tubman spoke of the deceased's good work for God and her neighbor, and asked the prayers of the congregation for the repose of her soul. Mrs. Mullin bore all her sufferings most patiently, and passed away perfectly resigned to God's holy will, after receiving the last rites of the Church. Rev. Father Murphy attended the deceased in her last illness, and also officiated at the graveside. The funeral was largely attended by those desirous of showing their respect for the memory of Mrs. Mullin, and their sympathy for her sorrowing husband.—R.I.P.

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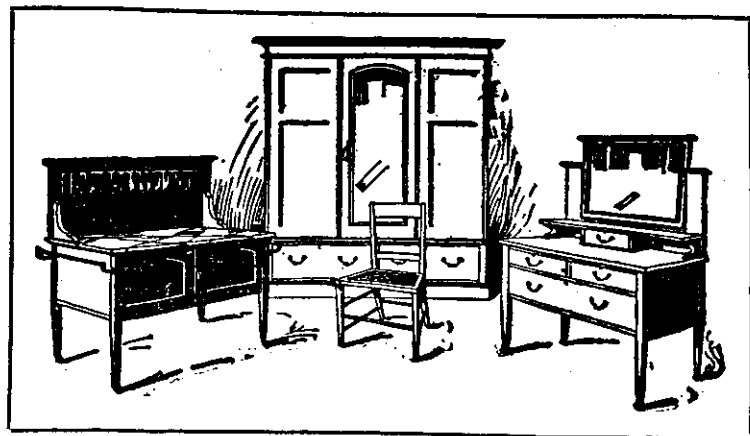
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ITALY AND THE HOLY FATHER

THE LAW OF GUARANTEES.

The progress of the war has opened up many questions that were never dreamed of at the beginning. Among these (writes Rev. Father Graham, M.A., in the *Catholic Times*) is the position of the Holy See in the event of Italy being involved in the war. The possibility, not to say probability, of this event is a thought that will be occupying the minds of many Catholics at present. That the diplomatic genius of our Holy Father will be able to cope with any international complications that may arise out of this contingency we all, of course, believe. Yet it may not be without interest to consider the curious and delicate situation which would be created by Italy's entrance on the field.

On January 18 the London correspondent of the *Scottsman* wrote: 'Should Italy eventually participate in the war, a question both political and juridical, as interesting as it is delicate, will arise.' After remarking that the Act of Parliament (11 and 12 Victoria, cap. 108) providing for the appointment of an ambassador to the Vatican enacted that such ambassador shall not be 'a Jesuit, a person in holy Orders, or the member of any religious Order or Community in the Church of Rome,' the writer gave a fairly correct account of the provisions of the Italian (so-called) 'Law of Guarantees' (1871).

The Diplomatic Representatives at the Vatican.

On January 20 he returned to the subject with a briefer discussion of the situation that would arise should Italy become a party to the present struggle. 'As far as I know,' he said, 'Italy has not been engaged in hostilities with any European Power since the unification. The Vatican, as I have already pointed out, receives and appoints diplomatic representatives, and possesses a private postal and telegraph service, entirely under the control of the Papal Court. Should Italy declare war against either of the belligerents, the question would have to be solved as to the diplomatic representatives of an enemy Power or Powers accredited to the Vatican. Those at the Quirinal would at once, in the ordinary course of things, be handed their passports. The Vatican is supposed to be strictly neutral, but could or would the Italian Government permit an enemy Power to retain an ambassador in Rome, with free postal and telegraphic facilities?' After pointing out that 'there are just a score of embassies at the Vatican, the personnel of several Austria-Hungary, for example, being extensive,' he asks 'how will the Pope act should circumstances make the retention of ambassadors of enemy Powers at the Vatican impossible?'

It would be scarcely worth while to dwell on his speculations as to the possible ways of solving the difficulty: such as entrusting the interests of enemy Powers to the embassy of a neutral Power, or of employing the Tribunal of the Rota to act for any enemy belligerent.

Mgr. Prior on the Pope's Position.

But there is a paragraph in that excellent work of Monsignor Prior, one of the Auditors of the Rota, *Is the Pope Independent?* which is very much to our present purpose. Discussing Diplomatic Relations and Pontifical Acts under the Law of Guarantees, the writer says: 'There is one contingency for which no provision is made in the Law of Guarantees--the eventuality of war between Italy and some other Power. Signor Corte, a member of the Italian Parliament, in the sitting of 15th February, 1871, proposed an amendment, declaring that all the privileges accorded to the Pope with respect to ambassadors accredited to the Vatican, and to the despatch of telegrams and correspondence, should be suspended in case of war between Italy and other nations, as also in the case of war between other peoples when Italy had declared herself neutral, and in every circumstance when such a measure should be necessary for the internal and external security of the State. Signor Bonghi accepted the amendment, but refused

to embody it in the law on the ground that this was concerned with the rights of peace and not those of war. In time of war, then (continues Mgr. Prior), Italy would expel from Rome the staff of any embassy accredited to the Holy See that belonged to a hostile Power. The correspondence of the Holy See would be submitted to a rigorous control. Were the Pope in possession of his own little State, he could communicate freely with belligerent countries; his freedom of communication with them in the future is conditioned by the view which the Italian Government takes of any war that may be waged. Interference between the Sovereign Pontiff and any Power with which Italy happened to be at war, would be rendered impossible. Italy is not to be blamed for taking every precaution to ensure the success of her arms in war: she cannot, however, at the same time claim that she has left the Pope free and independent in his spiritual rule. His fortunes are henceforth, according to the Italian view, bound up with those of his conqueror, and the supreme interests of the Church must depend in certain contingencies on the good-will of Italy.'

An Inadequate Law.

The criticism of the Law of Guarantees thus acutely stated is, as will be easily perceived, only part of Monsignor Prior's general argument (which it is the purpose of his book to establish) that the said Law is utterly insufficient and inadequate to secure the end it was ostensibly meant to attain--namely, freedom and independence for the Sovereign Pontiff in the exercise of his high office. We may well thank God that no Pope has ever accepted that Law, but rather that it has been rejected and spurned as a mockery and an insult to Christ's Vicar. Had the Pope meekly submitted to become a subject of the King of Italy, we can well imagine what would become of his liberty and independence when Italy went to war. The fact that each of the four successors of St. Peter since '70, and not the least our present Holy Father in his late *Encyclical*, has protested against the present state of things, is but another proof of the wisdom and far-sighted policy of the Holy See, of its jealous and sleepless vigilance over the rights and prerogatives inherent, by Divine appointment, in the very office of the Supreme Head of the Catholic Church. 'All, from far and near,' says Pope Benedict XV, 'who profess themselves sons of the Roman Pontiff, rightly demand a guarantee that the common Father of all should be, and should be seen to be, perfectly free from all human power in the administration of his Apostolic office.' And he concludes with renewing the protest of his predecessors against present conditions, 'moved thereto, not by human interest, but by the sacredness of Our office, in order to defend the rights and dignity of the Apostolic See.'

We shall not, however, further pursue the subject of the Law of Guarantees in relation to the Holy See with Italy at war: enough, perhaps, has been said by way of suggesting the new and unprecedented complications that would then arise.

The Neutrality of the Holy See.

Meanwhile, it will not be out of place to record the feeling of just pride and of unspeakable consolation which thrills the hearts of all Catholics, of whatever nationality, at witnessing the absolute neutrality of the Holy See at the present juncture--although 'neutrality,' proper enough to express the political attitude of the Vatican, seems a cold and formal word to apply to a Father who sees his own children fighting to the death, brother rising up and slaying his brother. Let us call it rather the benevolent impartiality and sorrow-stricken anxiety for peace, on the part of the Father of all the faithful. It could not, of course, be otherwise, yet the Catholic Church with its three hundred millions of subjects of all peoples and all countries is so utterly different from any secular State, and the supra-national detachment and disinterestedness of the Apostolic See has shone out so vividly in the present cataclysm that Catholics, of this generation at least, never realised it so keenly before: they are constrained to see in it a new

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triumph and glory of their holy Mother, the Church. And Protestants no less than Catholics will be led to realise that the Pope, 'the spiritual Father of all Christians,' 'the Shepherd and Teacher of all Christians,' as the catechism calls him, can never be a partisan. Never, we may be sure, in the long history of the Church, has the uncompromising impartiality of the Vicar of Christ, and his fatherly solicitude for the temporal as well as the eternal welfare of all of his children, been more luminously set forth, or been of greater service to the highest interests of Christianity.

A Word to Critics.

Critics ask why does not the Pope take this side or that side? Why does he not pronounce for one set of Powers or the other? What would German Catholics, no less staunch and faithful than ourselves, say, what would they feel, if they saw their Supreme Pastor siding with their enemies? What should we, British or Belgian Catholics, say, and what should we feel, if we saw our common Father 'going over' to our Teutonic enemies? What would become of loyalty and devotion to the Pope if any among the Catholic belligerents had the least reason to suspect him even of being displeased with their patriotism or of frowning upon their cause? Assuredly, whoever should have been elected to the Chair of Peter to-day would have equally held the balance between opposing nations. But assuredly, too, no Catholic can fail to see a special act of God's Providence in the choice of a Cardinal who is a trained diplomatist to preside at present over the destinies of the Holy See. As Pius X. was raised up by Almighty God for the problems of his generation, so is Benedict XV. raised up for the needs of this. Who, looking around at the innumerable and intricate questions that will, sooner or later, require for their solution the most consummate statesmanship and the wisest diplomacy, who, I say, can doubt that the present Pope is indeed the 'sent of God'?

Westport

(From our own correspondent.)

March 26.

Mr. W. Lander, of the Public Works Department, a prominent member of the local branch of the Hibernian Society, has been promoted to an important position in the department at Wellington, and leaves on Tuesday to take up his new duties. His successor, Mr. C. A. Carmine, is well known in Catholic circles throughout New Zealand, having filled for some time the position of secretary to the federated Catholic clubs.

In the recent examinations the following successes were gained by the pupils of the local Convent School: Intermediate M. Parsons, D. Moroney, M. Corby. Matriculation—N. Norman. Senior Civil Service—Passed in four subjects, N. Norman; partial passes (first section), Class D: M. Parsons; two subjects, Class C: A. M. Bell. The Sisters of St. Joseph's Convent of Mercy secured six Class C certificates, one full D; and one candidate received credit for success in four subjects for Class C.

The annual meeting of St. Canice's Catholic Men's Club was held in the club rooms on Sunday last, the president (Mr. F. M. O'Gorman) in the chair. The annual report and balance sheet showed that the progress of the club during the past year had been satisfactory. The following officers were elected for the ensuing term:—Patron, Ven. Archpriest Walsh; spiritual director, Rev. Father Long; president, Mr. F. M. O'Gorman; secretary, Mr. J. A. Carmine; executive—Messrs. J. Radford, J. S. Matthews, J. P. Carmine, A. J. Haugby, J. Hughes, T. Long, F. J. Haugby, R. H. Annibel, J. Kidd; auditors, Messrs. J. P. O'Gorman and J. J. L. Pearce.

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THE RESURRECTION AND THE LIFE.

A new era dawned in men's faith in immortality when the Son of Man stood in the midst of them and said: 'I am the Resurrection and the Life: he that believeth in Me, although he be dead, shall live: and every one that liveth and believeth in Me, shall not die for ever' (St. John xi., 25-26). These words of weighty Divine power and gentle human sympathy were spoken not to some chosen and lofty spirit in an hour of sweet communion with its Creator, but to one of ordinary mould, whose heart had been awed and awakened by the visitation of death, chastened by bereavement. And the life-work of the speaker overflowed with proofs of the mighty utterance. Whatever He touched received life. He laid His fingers on dead eyes and they saw. He commanded dead ears to open and they heard. He allowed the hem of His garment to touch the fatal disease and life sprang back into the distempered veins. He placed His hands on the lifeless body of the widow's son and it awakened from the sleep of death. He went into the grave Himself and, with the power of resurrection, left it empty on the third day.

'I am the Resurrection and the Life.' Our Lord requires belief in His own Person. He draws the eyes of Martha away from one reality to another—from the grim fact of death to the greater fact of His own Person and power and love: He confronts her with this dilemma she must pronounce either death or Himself to be the greater reality.

'I am the Resurrection and the Life.' The words mean something more than a promise of resurrection at the last day. Martha thinks only of that remote time when she and her brother will be reunited. Jesus says, 'I am the Life, here and now. In Me the dead live. Lazarus has indeed passed away from you, but he has not gone to nothingness, for to Me he lives, since I am the Life and in Me the dead live.'

'I am the Resurrection.' Christ rose again from the dead, and He has power to raise us up. (1) He is 'the Firstborn out of the dead,' the same as before death, yet mysteriously and loftily transformed. In this highest sense He is the Resurrection. (2) He has also the power, in the fullest sense of the word, to make us live. 'Though he be dead,' He says, 'he shall live.'

Of course in a very real sense Christ did die and so do we: the housing of the soul, in His case and in ours, is torn away, the tent taken down. But in another sense death does not touch life, our essential, personal being; that flows on, an unbroken current, and rises into more perfect fulness. Belief in and union with our Redeemer secures the possession of that eternal life, which victoriously persists through the superficial change which men call death.

'I do hear
From the revolving year
A voice which cries:
"All dies;
Lo, how all dies! O seer,
And all things too arise:
All dies, and all is born:
But each resurgent morn, behold, more near the Perfect
Morn."'

—Francis Thompson.

'I am the Life.' When God raises the soul of man by grace to the level of His own holy life, He will not allow death to destroy His handiwork. The artist does not spend long years in carving a statue out of rare materials, only at the end to break the work to pieces. God does not give His best gifts to men in order to make them His true children, and then refuse to dower them with immortality. Our Redeemer sheds His Blood that men may have spiritual life. Will He lose His own work when it is almost complete?

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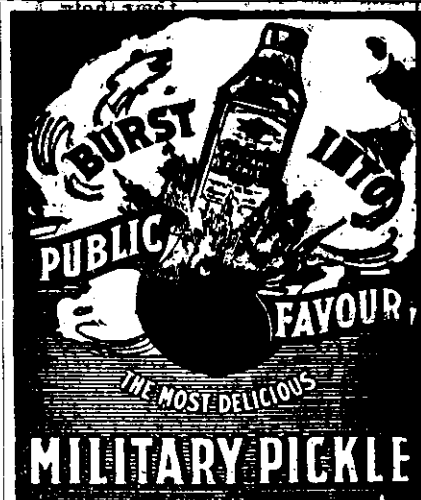
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CHRISTIAN BROS.' FOOTBALL CLUB, DUNEDIN

The annual meeting of the Christian Brothers' Association Football Club was held in the schoolroom, Rattray street, recently. About 30 members attended. Mr. E. W. Spain (vice-president) occupied the chair.

The secretary presented the annual report, from which the following extracts are made:—Owing to a record membership the club was enabled to place six teams in the field. In the cup competition the first grade team played 16 matches—won 5, lost 10, and drew 1. This apparently poor record is considerably modified when it is considered that, in spite of successive victories scored against them by narrow margins, the players in this grade kept well together, and improved their play in such a manner that they qualified for the finals of the cup tie competition and charity banner. The second grade performed creditably, and secured third place in the competition. They played 12 matches—won 6, drew 1, lost 5. The third grade B team won the five-a-side competition. The fourth grade teams had some fine individual players, but lack of combination told the inevitable tale. The committee hope that some of the senior players will take a more active interest in the players of this grade during the coming season. Considering the splendid material sent on from the school team during the past few years, the committee are of the opinion that the fourth grade record is not quite satisfactory. Last season the school teams established the best record since their entrance into Association football. The A and B grade boys won the cups in their respective grades, and also the medals in the five-a-side competition. The D team won the C grade banner, and were runners-up for the five-a-side medals. The proudest achievement of the school team was, however, their victory over the St. Bede's boys, the winners of the third grade competition in Christchurch. The committee are proud of the fact that the club is represented in the Expeditionary Force by the following members: T. J. Laffey, E. Salmon, R. Rendall, J. Cassidy, M. O'Brien, J. Marlow, J. O'Connor, P. O'Connor, G. McCormack, T. Fitzpatrick, and H. Wilson. The thanks of the club are due to his Lordship the Bishop, the Cathedral clergy, and the Christian Brothers for the interest they have taken in the club; also to various friends for donations, to the Referees' Association, and to the press.

The chairman moved the adoption of the report and balance sheet. It was promising to read of the success of the school teams. These boys had trained regularly and systematically, and had set a standard which the seniors would do well to emulate. The first grade team must be complimented on the splendid recovery made towards the end of the season. This showed there was any amount of 'grit' in the team, and what was wanted to bring the team to the top was a regular attendance at the training gymnasium. Mr. B. Connor seconded the motion, which was carried unanimously.

The election of office-bearers resulted thus: Patron, Very Rev. Father Coffey; president, Rev. Brother O'Ryan; vice-presidents, Rev. Fathers Buckley, Corcoran, Delany, Liston, Morkane, Collins, and Kavanaugh; Rev. Brothers Moore and Geraghty, Messrs. E. W. Spain, W. Wood, W. Coughlan, T. P. Laffey, L. F. Casey, J. Smith, J. Collins, J. A. O'Brien, J. Carroll, D. M. Beard, J. Spiers, and J. McCaughlan; secretary, Mr. P. Spiers; treasurer, Mr. J. Dunn; general committee—Messrs. L. F. Casey, D. Keys, S. McAllen, J. Walsh, and J. Newman; delegates to O.F.A., Messrs. B. Connor and J. Dunn; auditor, Mr. E. W. Spain; practice captains, Messrs. P. Spiers and D. Keys; grading committee—Messrs. J. Newman, S. McAllen, and P. Spiers.

It was decided to open the season on Saturday, April 10.

Ten new members were elected.

Hay Rakes and Pitch Forks should be light but strong, then good work can be done with much less labor. Smith and Laing's, Invercargill, is the place to get these things....

OBITUARY**MR. THOMAS CORCORAN, WESTPORT.**

The death occurred on March 1 of Mr. Thomas Corcoran (writes a Westport correspondent). The deceased, who had a long colonial career, was born in Tipperary, and came out when a young man to Australia. Taking a keen interest in politics, he was elected a member of the Victorian Parliament for a Ballarat constituency, and sat for a full term, having just missed being appointed to the Ministry. He was also associated with Ballarat local bodies. It is over forty years since he came to New Zealand, first settling in Otago, whence he came to Westport, where he had lived for a considerable time. The deceased, who leaves a widow to mourn her loss, passed away fortified by the rites of the Church. Rev. Father Long officiated both at the church and graveside.—R.I.P.

Kaikoura

(From an occasional correspondent.)

March 29.

The St. Patrick's Day sports were held in Mr. J. W. Harris's picturesque grounds on March 20. The weather was perfect, and there was a large attendance. Nothing was left undone by the committee that would ensure success. Several guessing competitions were conducted on the ground, and the juveniles were well catered for. Mr. J. J. Mackle, a most energetic secretary, was ably seconded by a hard-working committee. The handicapping of Mr. A. S. Robinson gave every satisfaction, and the decision of the judges (Messrs. J. W. Harris, and E. Wallace), gave general satisfaction. Mr. J. Gallagher was an efficient starter. As in the past, the ladies of the church were to the fore in looking after the catering, and they deserve every credit for their efforts. A sweets stall, under the management of Mrs. P. McSwigan, assisted by Misses F. and M. Hailes and M. McSwigan, was well patronised, and the goods left were auctioned by Mr. J. Robertson at the conclusion of the sports. The results of the different events were as follow:—100yds Maiden—H. Stanlake. Boys' race (under 16)—H. Smith. 200yds handicap—H. Stanlake. Sheaf-tossing—J. J. Mackle. 130yds St. Patrick's Handicap—H. D. Minnis. Quoits competition—B. Stevens. Throwing the hammer—D. H. Stone. Long jump—H. D. Minnis. Married men's race—D. H. Stone. Spar boxing competition—P. M. Mackle. Stepping competition—F. Godfrey, G. Chapman, and J. Sweeney (equal). 220yds bangle handicap—H. Stanlake.

Hokitika.

From our own correspondent.)

March 27.

The Rev. Father Clancy, who has been in Christchurch, assisting at the obsequies of the late Bishop Grimes, returns to Hokitika to-day.

Mr. George Girdling-Butcher, organiser and general secretary of the Catholic Federation, delivered a lecture here on Monday evening. The large and appreciative audience displayed a keen interest in the speaker's eloquent address on the work of the Federation. At the conclusion of the address a committee was set up. A vote of thanks to the lecturer was carried with acclamation.

The usual fortnightly meeting of the local branch of the H.A.C.B. Society was held on Thursday evening last, the president (Bro. J. Pickering) being in the chair. One new member was initiated and three candidates were proposed. A strong committee was formed to work in the interests of Miss M. Keller, who has already been nominated as the society's candidate as queen of the carnival. Mr. H. Williams was appointed secretary, and Mr. L. Dwan chairman of the committee. It was also decided to hold the postponed St. Patrick's Day social on Wednesday, April 14.

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Current Topics

Pasteur: A Contrast

H. Houston Peckham contributes to the *Survey* some lines which finely bring out the contrast between the 'gospel of frightfulness' and the gospel of helpfulness, between the raucous roarings of materialistic 'culture' of our Nietzschean 'supermen' and the quiet tones and gentle and beneficent work of true science. They are dedicated to that greatest of our scientists and humble follower of Christ—Pasteur.

He led no legions forth to maim and kill;
He burned no city, scarred no fertile farm
With trampling. Nay, he never knew the thrill
Of throbbing drum, of fife, of trump's alarm.

In finding how to lengthen our short days,
In easing human pain, he spent his time
Therefore, proud Clio gives him feeble praise,
And bards neglect him as a theme for rhyme.

But God, Who smiles with scornful pity down
On all our foolish ways, knew well his worth,
And crowned him with a brightlier shining crown
Than all the regal diadems of earth.
Bonaparte! Charlemagne!—Oh, what were these
Beside this doughty conqueror of disease?

How the Secret Was Kept

The surprise of the war, so far, in the matter of armament has of course been the appearance of the 42 centimetre or 16½-inch siege howitzer, nicknamed the 'Jack Johnson,' which wrought such havoc at Liege and Namur; and Germany has gained considerable kudos for her success in keeping the great secret. The achievement, however, was not so great as might at first sight be imagined. The matter is briefly referred to by Mr A. Hilliard Atteridge in his recent volume, *The German Army in War*; and he gives us the comforting explanation that the main reason why the secret has been so successfully kept is that Germany has so very few of the monsters. Says Mr Atteridge: 'In the same way there can be little secrecy about armaments. The Germans managed to keep secret the fact that they possessed an exceptionally powerful weapon in the new 16½-inch howitzer. But such secrets are very rare. The mere fact that most improvements in armaments are at least alluded to in the army estimates of the country, and become the subject of discussion in the technical press, generally gives an early clue to any change that is being made. The French tried to keep secret the details of the Lebel rifle and of the new quick-firing gun, but any weapon that has to be multiplied by hundreds and thousands in actual use is soon known to multitudes of people, and even casual talk about it soon gives any practical mechanic an idea of what its construction must be. The Germans were able to keep the secret of their big howitzer because they had very few of them. If the peace had been prolonged for a couple of years more it probably would have been fully described in half the military reviews in Europe.' According to Mr Atteridge's authorities, there are not altogether more than eight of these guns with the German army.

To Break the Stalemate

'Situation unchanged' has, in effect, been the report from most portions of the Western front for a long time, and both sides have obviously been doing little more than mark time. Neither side is making any really notable progress. How is this condition of stalemate to be broken? Most people anticipate that a general advance will be the means employed; but if reliance is to be placed on this move alone it is manifest that a general advance along a fortified front nearly three hundred and fifty miles long will involve enormous sacrifices. A writer in the London *Spectator* hints very

plainly that by a judicious use of the British command of the sea a new determining factor will be introduced—presumably in the shape of a landing of British troops on enemy soil. If the *Spectator* is semi-inspired or well informed, and such a move is really in contemplation, the statement opens up an extremely interesting situation. Here is how the London paper outlines the possibilities and probabilities of the position: 'One has only to look at the German coastline from Memel to Flensburg in the Baltic, or from Ribe to Emden on the North Sea, to realise how great are the opportunities offered to those who not only command the sea, but also have plenty of transports and plenty of men to put into them. We shall be betraying no secret to the enemy when we note that within a comparatively short time our new army, not counting our Territorials, will approach a million trained men, that France has notoriously not used anything like her whole army in the trenches between Belfort and Nieuport, and that Russia, again, has more men than she can employ upon her battle front, enormous as it is. If we once secure complete command of the sea owing to the Germans having played their invasion card and lost, it is obvious that we and our allies shall be able to afford the world some very interesting examples of how great a military and land weapon lies implicit in sea power. . . . This, however, we admit, is dreaming. The German Battle Fleet has not yet been destroyed, and perhaps will not be, for it may be that, in spite of the German desire for invasion, more conservative counsels will prevail. But even if they do, and if we are still hampered by the Fleet in being at Wilhelmshaven and Kiel, it must be remembered that we shall still possess, though not in so great a degree, a power of introducing a new factor into the war which will put an end to the condition of stalemate. By the spring we and the French alone shall have ready a force of two million men of first-rate quality not immediately required elsewhere—that is, not immediately required in the great defensive line from the Alps to the mouth of the Schelde. If we cannot contrive a use for these men which will break down the condition of stalemate, our strategy will indeed be bankrupt, and we shall deserve to become a race of permanent troglodytes. That our troops can and will be quite willing to "stick it out" in the trenches till June we do not doubt, but by the time the water-lilies are springing up in the ditches in Flanders we ought to be able to give them the opportunity to stretch their legs once more, and to reconvert fortress troops into marching units.'

The Faithful Horse

A new Church of England Litany, for special use during the war, has recently been prepared; and it contains a prayer for the animals and speaks of them as 'offering their guileless lives.' Some of the bishops—notably Dr. Gore, Bishop of Oxford—have objected, on the ground that it has never been the custom of Christians to pray for any other beings than those whom we think of as rational. We have not the exact terms of the Litany before us, and are therefore unable to express an opinion as to the propriety of this particular petition; but we are safe in saying that the horses and dogs being used in the war are as brave, faithful, and devoted as any soldiers, and that no Christian need feel ashamed of asking the Father of All to have them in His keeping. Many touching instances of animal fidelity are being recorded in the war columns of the English press. Here are a couple of specimen narratives. 'One man of the —th Lancers I found lying on his back with his eyes staring at the skies. He was dead, without doubt. Standing over him was his horse, without a wound. It was looking into his face every few minutes, and then neighing in a pitiful way that sounded just like a human being in an excess of grief. To hear that poor animal was enough to bring tears to the eyes of the most hardened of men,' writes Lance-Corporal J. Stilton.

*

A Welshman, a driver in the Royal Field Artillery, told the following simple story about his horses in the

war. It is an incident of the never-to-be-forgotten retreat from Mons: 'I had driven them for three years. I tell you I could talk to them just as I am talking to you. There was not a word I said that they did not understand. And they could answer me—they could, indeed. I was never once at a loss to know what they meant. When I was astride one of them, why, I had only to think what I wanted him to do, and he would do it without being told. Early in the retreat from Mons a shell crashed right into the midst of the section with which I was moving. A driver in front of me was blown to bits. My gun was wrecked. I was ordered to help with another. As I mounted the fresh horse to continue the retreat I saw my two horses struggling and kicking on the ground to free themselves. I could not go back to them. I tell you it hurt me. Suddenly a French chasseur dashed up to them, cut the traces, and set them at liberty. I was a good way ahead by that time, but I kept looking back at them, and I could tell that they saw me directly they were on their feet. Those horses followed me for four days. We stopped for hardly five minutes, and I could not get back to them. There was no work for them, but they kept their places in the line like trained soldiers. They were following me to the very end, and the thought occurred a thousand times: "What do they think of me on another horse?" Whenever I looked there they were in the line, watching me so anxiously and sorrowfully as to make me feel guilty of deserting them. Whenever the word "Halt!" ran down the column I held up my hand to them, and they saw it every time. They stopped instantly. Whether they got anything to eat I do not know. I wonder whether they dropped out from sheer exhaustion. I hope to heaven it was not that. At any rate, one morning when the retreat was all but over, I missed them. I suppose I shall never see them again. That's the sort of thing that hurts a soldier in war.'

How much these sufferings hurt a soldier, and how close a bond of sympathy and affection springs up between rider and horse who have so often faced suffering and death together is well illustrated in a most touching passage in the late General Butler's fascinating work, *The Great Lone Land*. It is a description of the death of the General's favorite horse, Blackie, when the party were attempting to cross the frozen river Saskatchewan; and it shows that the great Irish soldier was as considerate and tender-hearted as he was brave. 'It froze hard that night, and in the morning the great river had its waters altogether hidden opposite our camp by a covering of ice. Would it bear that was the question. We went on it early, testing with axe and sharp-pointed poles. In places it was very thin, but in other parts it rang hard and solid to the blows. The dangerous spot was in the very centre of the river, where the water had shown through in round holes on the previous day, but we hoped to avoid these bad places by taking a slanting course across the channel. After walking backwards and forwards several times, we determined to try a light horse. He was led out with a long piece of rope attached to his neck. In the centre of the stream the ice seemed to bend slightly as he passed over it, but no break occurred, and in safety we reached the opposite side. Now came Blackie's turn. Somehow or other I felt uncomfortable about it, and remarked that the horse ought to have his shoes removed before the attempt was made. My companion, however, demurred, and his experience in these matters had extended over so many years, that I was foolishly induced to allow him to proceed as he thought fit, even against my better judgment. Blackie was taken out, led as before, tied by a long line. I followed close behind him, to drive him if necessary. He did not need much driving, but took the ice quite readily. We had got to the centre of the river, when the surface suddenly bent downwards, and, to my horror, the poor horse plunged deep into black, quick-running water! He was not three yards in front of me when the ice broke. I recoiled involuntarily from the black, seething chasm; the horse, though he plunged suddenly

down, never let his head under water, but kept swimming manfully round and round the narrow hole, trying all he could to get upon the ice. All his efforts were useless; a cruel wall of sharp ice struck his knees as he tried to lift them on the surface, and the current, running with immense velocity, repeatedly carried him back underneath. As soon as the horse had broken through, the man who held the rope let it go, and the leather line flew back about poor Blackie's head, I got up almost to the edge of the hole, and, stretching out, took hold of the line again; but that could do no good nor give him any assistance in his struggles. I shall never forget the way the poor brute looked at me—even now, as I write these lines, the whole scene comes back in memory with all the vividness of a picture, and I feel again the horrible sensation of being utterly unable, though almost within touching distance, to give him help in his dire extremity—and if ever dumb animal spoke with unutterable eloquence, that horse called to me in his agony; he turned to me as to one from whom he had a right to expect assistance. I could not stand the scene any longer. "Is there no help for him?" I cried to the other men. "None whatever," was the reply: "the ice is dangerous all around." Then I rushed back to the shore and up to the camp where my rifle lay, then back again to the fatal spot where the poor beast still struggled against his fate. As I raised the rifle he looked at me so imploringly that my hand trembled and shook. Another instant, and the deadly bullet crashed through his head, and, with one look never to be forgotten, he went down under the cold un pitying ice.'

It may have been very foolish, perhaps, for poor Blackie was only a horse, but for all that I went back to camp, and, sitting down in the snow, cried like a child. With my own hand I had taken my poor friend's life; but if there should exist somewhere in the regions of space that happy Indian paradise where horses are never hungry and never tired, Blackie, at least, will forgive the hand that sent him there, if he can but see the heart that long regretted him.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

From our own correspondent.

April 3.

A mission will commence at the Basilica of the Sacred Heart, Thorndon, on Low Sunday. It will be conducted by the Marist missionaries.

A team from the Marist Brothers' Old Boys' Cricket Club left for Wanganui to play matches in that town. The team is in charge of Mr. F. J. O'Driscoll, who was appointed manager for the tour.

Mr. F. J. G. Temm, secretary of the Auckland Diocesan Council of the Catholic Federation, was in this city during the week, and called on several members of the Dominion Executive. He is a delegate to the conference of Federated Catholic Clubs at Timaru.

The missions conducted by the Very Rev. Father Taylor, S.M., at St. Francis' Church, Island Bay, and the Rev. Father McCarthy, S.M., at St. Patrick's, Kilbirnie, concluded on Sunday evening, after a most successful week. The services were all well attended, and it was most edifying to see the number of communicants each morning. On Sunday evening both churches were packed, when sermons on 'Perseverance' were preached, and those present renewed their Baptismal vows. The Papal blessing was imparted by the missionaries.

Last Monday afternoon the Very Rev. Dean Regnault, S.M., and Mr. T. Shields paid a visit to the Marist Brothers' School, Thorndon, for the purpose of presenting the boys with the Duthie Cup and a set of silver medals, all of which had been competed for on

February 10 in the Te Aro Baths. Dean Regnault introduced Mr Shields to the school in befitting terms, and complimented the boys on the enthusiastic spirit they displayed, causing them to keep up the good name of the school in sports as well as in study. In presenting the cup Mr Shields warmly congratulated the boys on their success in a competition in which so many teams of different schools entered; he encouraged them to continue to take a great interest in such a clean and healthy sport as swimming, and promised to give them all the assistance in his power. Rev. Brother Louis thanked the visitors, and three hearty cheers were given by the boys.

At St. Anne's Church, Wellington South, there were the usual devotions on Holy Thursday. Solemn High Mass was celebrated, and there was a procession of the Blessed Sacrament to the Altar of Repose. In the evening the Rev. Father O'Connor preached, and a watch was maintained by the members of St. Vincent de Paul Society right through the night. On Good Friday the Mass of the Presanctified was celebrated by the Rev. Father Peoples, S.M., Very Rev. Father Taylor, S.M., being deacon, Rev. Father McCarthy subdeacon, and Ven. Archdeacon Devoy, S.M., master of ceremonies. In the evening the Rev. Father McCarthy preached an eloquent sermon on the Passion.

It was notified to the congregation at St. Gerard's Church last Sunday that the Redemptorist Fathers in Wellington had received advice from Europe that although there are many members of the Order in the firing line there have been only eight killed, and none of those are priests. One Brother was captured by the Russians in Galicia, but was released and allowed to go home and perform his daily duties, an action which is referred to as a very generous one. Among those held as prisoners by the Germans are three priests of the Order. They were well treated, and are allowed to minister to the members of their Church who are among the prisoners. It is said that the Catholic soldiers held as prisoners where these three priests are number 14,000. The Order has been very fortunate in that churches owned by it in towns which have experienced fighting have suffered very little damage.

Palmerston North

(From our own correspondent.)

The ceremonies of Holy Week were attended by large congregations, the number of communicants on Holy Thursday being an edifying sight.

The Rev. Father Forrester, who underwent an operation in a local hospital last week, has sufficiently recovered to attend to his duties.

Last week I chronicled the death of Miss Winifred Drury, and this week I have to record the passing away of her father. Mr. Drury had been an invalid for many years, and death came as a happy release to a life of suffering. Much sympathy will be felt for Mrs. Drury in her double bereavement.—R.T.P.

A monster Belgian relief fete was held on the local showgrounds on Wednesday last, and as a result of the magnificent work done by a large body of helpers the splendid sum of £3000 was netted. This will probably carry with it a Government subsidy of pound for pound, so that the townspeople have reason to be proud of their great effort on behalf of this admirable object.

Napier

(From an occasional correspondent.)

The following pupils of the Sisters of the Missions' Sacred Heart High School, Napier, were successful in public examinations recently:—Senior Board scholarship and senior free place, Annie Murray. Junior free place—Ellie Dineen, Ruby Woodcock, Mary Ahern, Winnie Ryan, Katie Hourigan, Leah Cassin, Isabel Barry, and Annie Hourigan obtained certificates of pro-

ficiency, while Kathy Strachan, Doris Collison, Connie Lynch, and Eileen Culling received competency.

Muriel Northcroft and Rawera Hunt, pupils of the Sisters of the Missions, were successful in passing the examination in art of teaching and rudiments of music held in December last in connection with Trinity College, London, thereby gaining the associate (A.T.C.L.) diploma.

Wanganui

(From an occasional correspondent.)

Despite the inclemency of the weather, there was a large and enthusiastic audience in the Opera House on the occasion of the St. Patrick's Night concert. Owing to the great crowd the sale of two-shilling tickets had to be stopped before the hour for commencing the concert. The Garrison Band, under the conductorship of Mr Wade, gave a splendid rendering of the test selection ('Les Huguenots') and 'Mother Machree,' which were well received. Mr Charles Spillane was heard to advantage in his splendid rendering of 'On the road to Tipperary,' and for a well-deserved encore he sang 'The wearing of the green' (new version), which was received with pronounced approval. Mr T. P. Souter in his recitation 'The Highland Brigade' showed clearly that many sons of the Green Isle were members of this brigade. He was heartily encored. Mr Claude Suisted sang 'Oft in the still night,' for which he was recalled, and in the second part gave a pleasing rendering of 'Believe me,' which was also encored. Mrs Ivo Symes' songs, 'Green isle of Erin' and 'My own land,' were given in that lady's best style. Mr James McGrath gave a cornet solo, 'Kathleen Mavourneen,' and on being recalled bowed his acknowledgments. Miss Alice Woods sang with taste and feeling 'The last rose of summer,' and was honored with a recall. Mr A. O. Dawson sang 'Father O'Flynn' in good style, and his encore was well deserved. Miss Belle McLean was very successful in her item, 'Killarney,' for which she was encored. Rev. Father Moloney was heard to advantage in 'The Irish volunteer,' and for an encore he gave 'A nation once again.' Mr A. G. McLean sang in good style 'Mountain lovers.' The Wanganui quartet (Messrs J. D. McBeth, C. G. McCarthy, A. G. McLean, and Claude Suisted) contributed 'The dear little shamrock' and 'Absence.' Mr Geo. Swan, in his recitation 'The midnight charge,' made a decided impression, and was recalled. Mr W. Bolton danced an Irish jig, and was enthusiastically encored. Special mention must be made of Mr Joseph Kearsley, who acted as accompanist, and opened the second part of the programme with a pianoforte selection of Irish airs. Mr C. M. Morgan discharged the duties of stage manager with much success. It was admitted by all that this year's concert was fully up to the standard of similar ones in the past.

The fortnightly meeting of St. Mary's branch of the Hibernian Society was well attended, and a report of the business done at the district meeting was explained by the branch delegate (Bro. A. McWilliams, P.P.). Two candidates were proposed. A very large number of the members received Holy Communion on Sunday, March 14. The quarterly meeting of the branch was held on March 24, when there was a fair attendance. Bro. President D. Dwyer presided. One new member was initiated, and a candidate was proposed. Accounts amounting to £37 7s 6d were passed for payment. The members congratulated Bro. E. G. Harker, who has just received his LL.B. degree.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 5.

The solemn observances of Holy Week were commenced in the Cathedral on last Wednesday evening with the office of Tenebrae, in which the resident clergy

were assisted by the Very Rev. Dean Hyland, Rev. Fathers Hoare, S.M., Hanrahan, and Graham, M.S.H. On Holy Thursday Solemn High Mass was celebrated by the Very Rev. Father Price, Adm., the Rev. Father Long being deacon, the Rev. Father Graham, M.S.H., subdeacon, Rev. Fathers Murphy, B.A., and Hanrahan masters of ceremonies. At the conclusion of Mass there was a procession of the Blessed Sacrament to the Altar of Repose in the Chapel of the Sacred Heart. After Tenebræ in the evening a sermon on the Blessed Sacrament was preached by the Rev. Father Hanrahan (Lincoln). Mass of the Presanctified was celebrated on Good Friday. The Very Rev. Father Price, Adm., was celebrant, the Rev. Fathers Long and Graham, M.S.H., being deacon and subdeacon respectively. The Passion was sung by the Rev. Fathers Hanrahan, Long, and Graham, M.S.H. An appropriate discourse was given by the Very Rev. Father Price, Adm. Veneration of the Cross followed, during which offerings were made for the Holy Places, in accordance with diocesan regulations. In the afternoon the devotion of the Stations of the Cross was largely attended, and at the conclusion Benediction was given with the reliquary containing a portion of the True Cross, this precious relic being afterwards exposed on the altar of the Chapel of the Holy Relics to the veneration of the faithful. The Cathedral was crowded in the evening, when, after Tenebræ, a particularly fine discourse was preached by the Rev. J. Kennedy, D.D. (Methven), on the 'Crucifixion and Death of our Divine Lord, and the lessons His intense sufferings conveyed to mankind.' On Holy Saturday Solemn High Mass was celebrated by the Very Rev. Father Price, Adm., the Rev. Father Long being deacon, Rev. Father Graham, M.S.H., subdeacon, and Rev. Dr. Kennedy master of ceremonies. Included in the ceremonies was the blessing of the Paschal candle, font, etc.

Mass was celebrated in all the suburban churches of the Cathedral parish on Easter Sunday—Addington, Halswell, Sumner, and Woolston—with good congregations at each.

The contest of the South Island Brass Bands Association was commenced in the Coliseum on last Saturday morning. The soprano solo was the first to occupy the attention of the judge (Mr. Code), and the initial note of the contest was sounded by R. Wills, of the Invercargill Hibernian Band. In giving his decision in favor of this performer with 95 points to his credit, the judge said in the evening, with reference to the soprano contest, that one competitor, R. Wills, of Invercargill, had stood out in a brilliant performance.

The Hibernian Fair, promoted by St. Patrick's branch of the H.A.C.B. Society, was opened in the Hibernian Hall, Barbadoes street, under most favorable auspices by Dr. Thacker, M.P., on last Saturday evening. Shortly before eight o'clock the Hibernian Band, of Invercargill, now in this city for the South Island Bands' Contest, marched through the main streets towards the hall, playing in a style not heard here for a considerable time, and greatly to the enjoyment of those crowding the thoroughfares. There was soon a gathering at the fair which occupied all the available accommodation, and good business ensued.

Although collectively Catholic performers were conspicuously successful in the recent Dominion Competitions held here, one, Mr. Frank McDonald, certainly deserves honorable mention, especially as his time and talents are frequently and freely given in promoting and appearing at Catholic entertainments. The Catholic Club, too, has in him one of its best supporters and most popular helpers. The following is Mr. McDonald's record at the competitions:—First in Dickens' character sketch, first in Dominion test recitation, first in humorous dialogue with Miss Lily Aldridge (Auckland), first in story without words with same lady, second in character recital, second in comedietta with Miss Aldridge, second in classical dialogue with Miss Aldridge. Mr. McDonald scored the highest marks in elocution. The judge remarked on his fine make-up and very praiseworthy effort in the sketch from Dickens.

Large numbers approached the Holy Table at the early Masses on Easter Sunday. For the half-past nine o'clock Mass a church parade was arranged by the H.A.C.B. Society, in which an exceptionally good muster participated. Headed by the Invercargill Hibernian Band, the members marched along several of the main streets, and presented a fine appearance, the display being witnessed by large numbers. Solemn High Mass was celebrated at eleven o'clock by the Very Rev. Father Price, Adm., Rev. Father Murphy, B.A., being deacon, and Rev. Father Long subdeacon. The sermon was preached by the Very Rev. Father Price on the subject of the day's festival. The music of the Mass was capably rendered by the choir, with Mr. W. Handel Thorley at the organ. The sanctuary and high altar, also the altars of the principal chapels, were as usual tastefully adorned by the ladies of the Altar Society. From the conclusion of Mass until after Vespers there was Exposition of the Blessed Sacrament. The Rev. Father Seward preached, and at the conclusion of the sermon there was a procession, followed by Benediction of the Blessed Sacrament.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

April 5.

Rev. Father O'Reilly (Maitland) arrived here yesterday. He intends touring the Dominion.

Rev. Father Dunphy addressed the last meeting of the Holy Family confraternity, and dealt particularly with the solemn events of which Holy Week always reminds us.

At St. Benedict's on Good Friday the Mass of the Presanctified was celebrated by Rev. Father Kreymborg, Right Rev. Mgr. Gillan, V.G., and Rev. Father Kelly being deacon and subdeacon respectively. In the afternoon at 3 o'clock there was the devotion of the Stations of the Cross. In the evening the sermon on the Passion was preached by Rev. Father Torney (Ellerslie). At all the services there were large congregations.

His Lordship Bishop Cleary left by the Makura on Monday night for a few months' rest and for treatment in Australia. His health has been impaired by the strenuous campaign of the last three years, but more particularly by the severe and constant overstrain of the last nine months in the great battle for the defence of the religious rights and liberties of the Catholics of this Dominion. His Lordship has assuredly spent himself in the interests of our people, and our prayers will be fervently offered for his early and immediate restoration to health and strength. In the Bishop's absence the administration of the diocese will be in the hands of the Right Rev. Mgr. Brodie, V.G., parish priest of Parnell.

Rev. Father Golden has returned from his holiday trip in the south. He visited the West Coast of the South Island for the first time, and is quite enthusiastic in praise of the priests and people there and the kind hospitality shown him. He attended the St. Patrick's Day celebrations in Reefton, and at the Hibernian Society's gathering there he was charmed with the singing of 'Old Ireland, you're my darling.' A mission was being held at Westport, consequently his stay there was limited, but he spent some happy hours with the Ven. Archpriest Walshe. Father Golden also visited his old parish of Kaikoura, and renewed many old acquaintances. At Greymouth he learned of the death of Bishop Grimes.

The Holy Week services at St. Patrick's Cathedral commenced on Wednesday evening with the office of Tenebræ, which was repeated on Thursday and Good Friday evenings, his Lordship Bishop Cleary presiding on each occasion. On Holy Thursday Pontifical High Mass was celebrated by the Bishop, and the holy oils were blessed. Right Rev. Mgr. Hackett in the evening preached on the Blessed Sacrament. On Good Friday the Mass of the Presanctified was celebrated by

the Bishop, Rev. Fathers Jansen and Farragher being deacon and subdeacon respectively. The deacons of the Passion were Right Rev. Mgr. Brodie, V.G., and Rev. Fathers Furlong and Skinner, Very Rev. Chancellor Holbrook being master of ceremonies. Rev. Fathers Cahill, Murphy, and Dunphy were present in the sanctuary. The devotion of the Stations of the Cross was held in the afternoon. There was Tenebrae in the evening, the Bishop again presiding.

The Easter services at the Cathedral commenced with early Mass celebrated by Rev. Father Cahill. Very large numbers received Holy Communion, including members of the various confraternities. Pontifical High Mass was celebrated at 11 o'clock by his Lordship the Bishop, Rev. Father Kehoe being assistant priest, Rev. Father Jansen deacon, Rev. Father Dunphy subdeacon, and Very Rev. Chancellor Holbrook master of ceremonies. Rev. Father Cahill preached a short discourse on the day's festival, and on behalf of the Bishop and priests thanked the choir, collectors, and all who had assisted in the Cathedral, particularly the Sisters of Mercy and those associated with them for decorating the altars. There was Exposition of the Blessed Sacrament during the afternoon until Vespers, when so large was the congregation that the usual procession had to be abandoned. Temporary seats were placed in the passages, and even then numbers had to stand in the aisles. His Lordship the Bishop preached on the day's festival, and showed that from time immemorial it was strictly observed by the Church. He exhorted all to remember Him Who had suffered and died, and had risen for them. They, too, should rise from their sins, and thus in a small degree repay Him. Bishop Cleary took occasion to say good-bye for a while, and asked them to pray for his safe and speedy return to his good priests and people. He would constantly pray for them and remember them. The choir during Holy Week and Easter Sunday, under Mr Hiscocks, rendered the music in a highly creditable manner. The high altar was handsomely adorned, the decorations showing great care, attention, and taste on the part of the Sisters of Mercy and assistants.

TWO AUCKLAND PRIESTS HONORED.

(From our own correspondent.)

On Holy Thursday morning the briefs from his Holiness Pope Benedict XV., conferring the dignity of Monsignor on the Very Rev. Dean Mahoney and the Ven. Archdeacon Hackett, were read in the Cathedral by the Bishop. The dignity carries with it the title of Right Rev. His Lordship said that this high dignity was conferred upon these two worthy priests on account of the splen-

did services rendered by them to the diocese, often under circumstances of great difficulty. For long years the two new prelates had kept the flag of religion flying almost from the North Shore at Auckland to the North Cape, at a time when even the present wretched apologies for roads hardly existed, and their work was carried on under extraordinary difficulties. The Bishop concluded by wishing the two Monsignori many long and fruitful years of work for the glory of God.

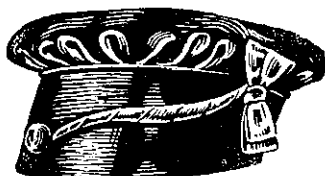
Monsignor Mahoney is a native of Auckland City, where he obtained his primary education. He left here in 1876, and spent three years in St. Patrick's College, Thurles, Ireland. From there he went to St. Trond, Belgium, remaining there six months, and afterwards to St. Omer in France. In 1881 he proceeded to Oscott, England, where he was ordained priest in 1884 by the present Archbishop of Birmingham, Most Rev. Dr. Hlsley. He returned to Auckland in October, 1884, and was presented with an address by his former school-boy associates. Monsignor Mahoney was stationed for fifteen years at Puhoi and two years at Thames, and on the decease of Monsignor Paul in 1905 he was appointed to Onehunga, where he has been since. Three years were spent by Monsignor Mahoney in travel. He went Home no fewer than five times, and on the last trip he went by way of Japan, and thence across Siberia to Europe. His great knowledge and varied experiences have won for him a very high place in the hearts of Bishop, priests, and people.

Monsignor Hackett is a native of Moate, Westmeath, Ireland, and was educated at Propaganda College, Rome, where he was ordained in 1883. He arrived in Auckland in April, 1884, and had charge of the parishes of Helensville and Dargaville from 1884 to 1886. From there he was transferred to the Administratorship of St. Patrick's Cathedral, where he continued until 1895. Since then he has been stationed on the goldfields, where at first he had charge of Waihi, Paeroa, and Te Aroha. Owing to increased population this district was divided into three parishes, Monsignor Hackett retaining Paeroa, where he now resides. As preacher and popular lecturer Monsignor Hackett is well known, and his elevation to the prelatecy is well merited.

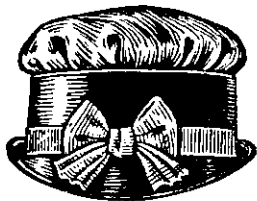
Te Awamutu

(From our own correspondent.)

In reply to my enquiry concerning the usual yearly mission in this parish, the Rev. Father Lynch informed me that instead of having a mission this year he will advocate on every possible occasion the necessity of having the *Tablet* in every Catholic home in the parish. He considers that the *Tablet* and a Catholic school are necessary for the success of every parish.



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Smart Soft Black Velvet Shape, white or black velvet crown, trimmed ribbon bow, 6/11 each.

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Fashionable Soft Shape, in black velvet, with white and coloured crown and lining, 6/11 each.

SIDELIGHTS ON THE WAR

GENERAL.

Mrs Farrell, Coatbridge, Lanarkshire, has been informed that her son, Corporal J. Farrell, of the Royal Irish Fusiliers, has been doubly honored, having received the Distinguished Conduct Medal for conspicuous bravery and the Cross of the Legion of Honor for having saved a French officer.

News has reached Johnstone of the death of Private John McGinley, Royal Scots Fusiliers, who has been killed in action. His brother, Private Joseph McGinley, of the Argyll and Sutherland Highlanders, is at present home wounded. Sergeant McGhee, of the Argyll and Sutherland Highlanders, has also been killed at the front, leaving a wife and family; and still another Johnstone soldier, Private John McCluskey, of the Black Watch, was killed in action at the Marne. Needless to say all these were members of the Irish Catholic community of Johnstone.

THE LOSSES AT SEA.

The *Pall Mall Gazette* publishes some instructive figures regarding the respective losses in men of England and Germany. It says that one aspect of Germany's naval losses has been quite overlooked: the serious decrease in personnel which they have entailed. Taking the official figures of the complements of the 33 units of the German Navy which have been sunk during the war and deducting those known to have been saved, at least 11,000 officers and men have lost their lives. As the total effective strength of the personnel of the German Navy before the war broke out was less than 80,000, the death-roll already amounts to about one-seventh of the whole.

THE GURKHAS' SURPRISE.

An artillery officer writes: The other night I went to the headquarters of the Gurkhas and asked for someone to hold my horse. One of the Gurkha guard was wakened up to do it. He did not know what his job was to be, but he came out prepared for anything, with his kukri in his hand and his eyes gleaming. He was quite disappointed when he found he had to put his armory away and only hold a horse. They were very funny coming over in the boat, I believe. When they had been on the sea for two whole days without seeing land they became very perturbed. 'Without doubt the captain of the ship has lost his way,' they said, but they counselled together and decided at last that all was well. Someone asked them how the captain knew where to go. They led him to the stern of the vessel and pointed to the long wake of water boiling behind them, and with a smile as broad as the greatness of the discovery: 'Without doubt he follows the path.' Two Sikhs, finding themselves tired of sitting still, wandered forth the other evening and returned later to the commanding officer. 'Sahib,' they said, 'we found a man with a rifle: here is the rifle.'

IRISH RECRUITING.

At the present time, when so many misstatements are being circulated in certain circles about Irish recruiting (says the *Melbourne Tribune*), the following letter, received by Mr P. Tracey, North Fitzroy, from his father, Color-sergeant P. Tracey, 6th Battalion, Connaught Rangers, Fermoy, County Cork, will be of interest. It may be mentioned that Color-sergeant Tracey came to Victoria 28 years ago to take a position on the military instructional staff, on which he served for 18 years as sergeant-major. Last June he took a trip to the Old Land, and on the outbreak of the war he volunteered for service. His offer was accepted, with the right to retain his Imperial rank. He has since been employed on the instructional staff at Fermoy barracks. This is what the sergeant-major has to say

in regard to Irish recruiting:—'The 6th Battalion Connaught Rangers is complete. They are going up to Dublin in a few days. Then we start on the 7th Battalion for the same regiment. We have now completed three battalions for the Connaughts in Fermoy alone, each battalion consisting of 1500 officers and men. We had a mission here for the troops, and in all my long life I never saw anything more beautiful. Our colonel and officers at the head of the regiment approached Holy Communion in a body at the close of the mission. It was a sight that made a fellow's heart swell out to witness it. The priest here has obtained a commission in the regiment, and will go to the front with the boys.'

A TRIBUTE TO IRISH BRAVERY.

His Excellency the Governor-General, on rising to address the audience at the St. Patrick's Night concert in Melbourne, was accorded an ovation. After thanking his Grace the Archbishop for his kind words, he said he was glad to have the opportunity of expressing his and Lady Helen's delight and pleasure at being amongst that great Irish gathering on St. Patrick's Night. Lady Helen had the advantage of being Irish. Her father was said to be by origin a Scotsman, but was greatly improved by his many years' residence in Ireland. He had not the advantage of such culture. But he could well imagine how he had improved Scotland by bringing Lady Helen there. She, despite the attractions of Scotland, would say, as did the Irish emigrant in the song they had just heard, 'I shall not forget old Ireland were it fifty times as fair.' Even in Scotland, where there was once an Irish colony, they still wore green coats brought from Ireland. They could join with them in reverencing the name and memory of St. Patrick, who, with the Irish missionaries, carried the light of the Gospel to Scotland long before it came to England. There was nothing so famed as the old chapels built by the Irish missionaries who Christianised Scotland. He had noticed the great progress which had been made in Ireland recently in regard to agriculture, in material well-being, in art, of which there had been an extraordinary revival, in her public policy, and in the better understanding which existed between the sister islands, which had undoubtedly been accelerated by the war. In this the Irish regiments had fought bravely in the trenches, defending the cause of Belgium and the public right of the whole world. These Irish regiments had shown themselves second to none in kindness, cheerfulness, and courage, and in their determination to overthrow that power which has sought to crush the whole civilised world. Hence on this St. Patrick's Day celebration they could say with one voice, as perhaps they never could before: 'God save Ireland!' and 'God save the King!'

SUPPLIES FOR THE ARMY.

'Eye Witness' present with General Headquarters, in a despatch, deals with the important work of supplies. The term 'supply,' he points out, does not apply only to the feeding of an army. The furnishing of food for man and beast is the duty of the Army Service Corps, furnishing of drugs and appliances necessary for sick and wounded is carried out by the Royal Army Medical Corps, assisted by various voluntary organisations; while the provision of stores for disabled animals falls to the Army Veterinary Department. Broadly speaking, the Ordnance Department supplies the army with all the clothing equipment, arms, ammunition, tools, appliances, machinery, and expendable material that can be required, from guns weighing many tons to tin tacks. In one month there were issued to the troops—

450 miles of telephone wire,
570 telephones,
534,000 sandbags,
10,000lbs of dubbing for boots,
38,000 bars of soap,

150,000 pairs of socks, and
100,000 pairs of boots.

In ten days the number of fur waistcoats given out amounted to 110,160, while during the same period 315,075 flannel belts were distributed.

The weight of the average weekly issue of vaseline for the feet is five tons, and that of horse shoes 100 tons. Demands have been made as those for bitter aloes—to put on head ropes to prevent horses biting them, and permanganate of potash for dyeing grey horses brown.

Even such things as watercarts are now fitted with an elaborate arrangement of filters.

For the testing and repairs of machinery there is a specially and technically trained staff of officers, warrant officers, and men, and stationary and travelling workshops.

The problem of distribution, whether it be of food, ordnance stores, parcels, or letters, is one of great difficulty. There are two points which make the distribution of ordnance stores less easy than that of food, and that is the variety of the former and the fact that some of them have to a certain extent to meet the requirements of the individual. For instance, it is not sufficient that a soldier who wants a coat and boots should receive a coat and boots of good quality. He must have the particular sizes of these articles which fit him.

So far as the Ordnance is concerned, the base, besides being a depot, includes huge workshops, where all kinds of stores are manufactured and repaired.

There is another side of the work which cannot be neglected, though it is less vital than prompt delivery, and that is the accounting for the stores expended. This entails a vast amount of dull and arduous clerical labor at the various depots, advanced bases, and bases, the latter far away from any possible excitement. This work, however, loses none of its value as an aid to the successful prosecution of the campaign, because it is not in the limelight.

The vocabulary of stores is a perennial source of amusement. The system of nomenclature adopted, though the only one which lends itself to ready reference, is at first sight cumbrous, the actual name of an article invariably preceding any adjective or qualifying description. For instance, no ordnance officer would ever think of referring to a tell-tale clock as such. He would call it clock-tell-tale portable six stations mark two—one.

There are indeed many stories current regarding the addiction of the department to this invented phraseology. According to one, an official is supposed to have asked at a restaurant for a choke-sausage ju. There is no body of officers, non-commissioned officers, and men who work harder and do more for the efficiency and comfort of the whole army than those of the Ordnance Department.

A FIGHTING RACE.

When I read attacks in English newspapers upon the young men of Ireland based upon their alleged reluctance to fight for freedom in Flanders, I lose patience (writes Mr. James Douglas in the *Daily News*). The Irish are a fighting race, and there are Irish soldiers in nearly every British regiment. Mr. Redmond's figures prove that Ireland more than holds its own against England, Scotland, and Wales. Not long ago I spent some weeks in Cork, and in my hotel one day there was a young Irishman who had won the Legion of Honor for valor in action. He was present at a dance, and the Irish girls clustered round him, clamoring to see his Cross. He denied that he was the man. He protested that the real hero was another man of the same name. The Irish girls did not believe him, but I am sure they liked him all the better for him modesty.

Different From Others.

Just as an Irish Rugby team is utterly different in its temper from an English, Welsh, or Scottish Rugby team, so is an Irish regiment utterly different to an English, Welsh, or Scottish regiment. I do not say that its temper is finer. I say it is different. At Lord Roberts' funeral I stood on the Thames Embankment

beside an English war correspondent. As the soldiers went by in the rain we tried to identify the various regiments. One very smart regiment puzzled us. Suddenly we fixed our eyes on a great strapping soldier, with a roguish eye, and a devil-may-care glint in it. His khaki cap was cocked rakishly over one eyebrow. 'Irish, of course,' said the English war correspondent. 'You can't mistake that fellow!' It was the Irish Guards. Even in the mud and rain they looked up-reariously and outrageously Irish. And I remembered how, not many months ago, the Irish Guards cheered John Redmond and John Dillon.

A Live Thing.

In the rain-sodden twilight one evening I stood at the corner of a street in Cork and watched an Irish regiment swinging past on its way back from a long route-march. Were they leg-weary? Not a bit of it. They went up the murky hill to their barracks with a rhythmic dash that sent my heart into my mouth. I have thrilled to the rhythm of the Grenadier Guards at the end of a route-march. But the rhythm of this Irish regiment, though not finer, was different. There is only one word for it—there was more devil in its rhythm. It reminded me of the rhythm of a rush down the field by a pack of Irish forwards. The corporate soul of the regiment was in the rhythm, and the soul was Irish. The drums and flutes were playing a queer wild Irish tune, and at intervals each section barked like a pack of hounds. That fierce bark went down the regiment from front to rear, bark after bark, like a series of volleys. The vocal attack, as a musician would say, being perfect. As I heard it, I knew that I was not listening to a mob, but to a regiment—an Irish regiment, and there were tears of pride in my eyes as the long pulsing line of steel swept like a live thing round the corner up the dark hill.

In connection with the intercessory services, decreed by his Holiness the Pope for peace, it is interesting to record that the Litany of the Saints was recited at one of the Westport churches by four priests kneeling together at the altar, and each of a different nationality—a Britisher, a Frenchman, a Belgian, and a German. This is a comeliness, and it truly demonstrates the Catholicity of the Church of which we have the privilege to be members.

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Joy and sorrow, laughter, sadness.

Gladness, madness, grief, and moan.

But the 'movie' that upset me

Was the cough that made me poor.

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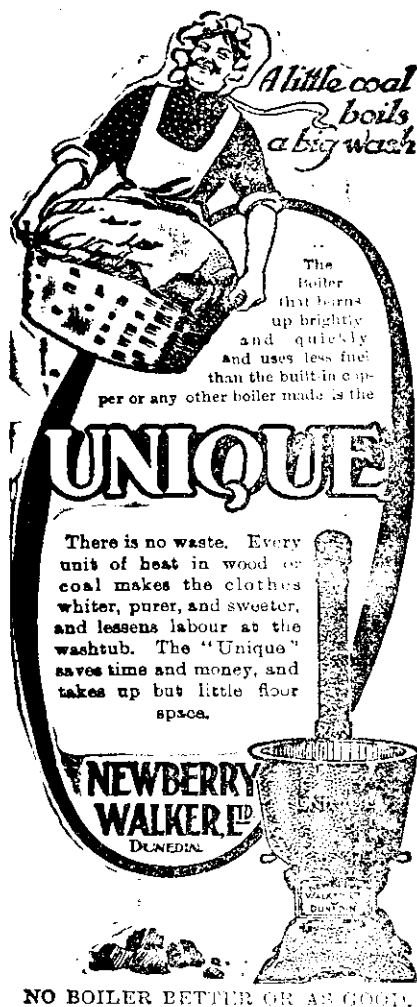
New Zealand Clothing Factory

BRANCHES THROUGHOUT NEW ZEALAND.

April 5.

Owing to ill-health the Very Rev. Father Gannon, C.M., has resigned the Superiorship of Ashfield (says the *Freeman's Journal*). The vacancy will be filled by the Very Rev. Father Cullen, C.M., who will also be the Provincial of the Vincentians in Australia.

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boils
a big wash*



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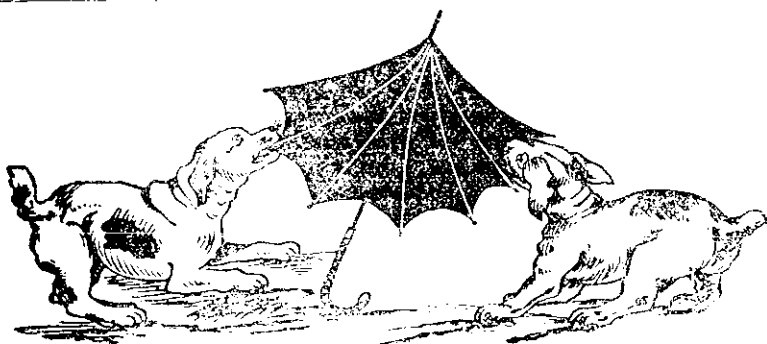
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FEILDING

THE ROMAN CATACOMBS

The soil under the city of Rome is for the most part of volcanic origin (says *Benziger's Magazine*). Three strata appear. The uppermost is called *pozzolano*; the next, composed of earth and stone, is a stratum of tufa; the lowest is of stone, which has been quarried from earliest times and which, as a result, is intersected by irregular galleries. The Catacombs are found in the stratum of tufa, and are almost entirely of Christian construction. Generally a passage-way leads from the surface to a depth of thirty-three feet or more, and diverges into galleries which are from ten to thirteen feet in height and of sufficient width to permit grave-diggers to bear through them the remains of the dead. From the main galleries side branches have been constructed, which extend to other passages. In this way the galleries form a labyrinth; and if they were placed in a straight line, it has been asserted, they would extend the length of Italy. In the walls of these passages burial-chambers have been hewn out of the tufa rock. These extend in tiers from the floor to the ceiling, and are estimated to number about two million. The body to be entombed was wrapped in clothes and laid in the excavated chamber, which was afterwards closed by a large slab or by large tiles set in mortar. The greater number of these graves are now found open. The slabs which once sealed them have disappeared, and nothing remains even of the ashes and bones. Here great numbers of the faithful were accustomed to visit the graves of their departed and to attend during times of persecution the Holy Sacrifice of the Mass and other religious services. In order to obtain light and air, shafts were cut through the rock and soil to the surface of the earth. These chambers served as burial places for the Jews before Christianity appeared in Rome, and also, until the destruction of Jerusalem by Titus (A.D. 70), the Christians were regarded as a sect of Jews, they had no separate place with them. In regard to the walls of the Catacombs are many splendid and beautiful frescoes and paintings, which afford very interesting and important testimony regarding the belief and practices of the early Christians. These make manifest the belief in the Church in the various stages of the hierarchy and in the primacy of Peter, as also in the Sacrament of Baptism, the forgiveness of sins, the Holy Eucharist, the veneration of martyrs and saints, and especially of the Holy Mother of God, etc. Hence they are considered as monuments, giving unmistakable evidence that the Catholic Church of to-day is the same as the Church of the first century. Great results have been accomplished during many years in the discovery and exploration of the Catacombs. To encourage and assist this work, the Pope is now under the superintendence of a special commission (the Commission of Sacred Archaeology) the Holy See expends much money annually.

Temuka

(From our own correspondent.)

A meeting of parishioners is to be held on Sunday next to form a Church Committee.

The ordinary meeting of the local branch of the H.A.C.B. Society was held on Thursday evening, the president (Bro. J. Scott) presiding. The balance sheet for the past quarter was presented and adopted.

The ceremonies of Holy Week were carried out in St. Joseph's Church. On Thursday Mass was celebrated at 9 a.m., and was followed by the procession to the Altar of Repose; and in the evening there was rosary and sermon. On Good Friday Mass of the Presanctified was celebrated at 9 a.m., after which there was the Adoration of the Cross and the procession from the Altar of Repose to the High Altar. The Stations of the Cross at 3 p.m. were also well attended. On Easter Sunday Masses were celebrated at the usual hours—8 and 10 o'clock. At the first Mass it was a gratifying sight to see the large number who approached the Holy Table.

CATHOLIC FEDERATION

CHRISTCHURCH DIOCESAN COUNCIL.

(From our own correspondent.)

March 30.

At a meeting of the Addington branch committee, held last week, the following executive officers were elected:—President, Mr. George Getson; vice-presidents, Mrs. M. O'Leary and Mr. J. Dunn; treasurer, Miss B. M. Sloan; secretary, Mr. J. Courtney.

On last Sunday week Mr. Getson and Mr. Dunn visited Halswell, and after Mass attended what is described as being a splendid meeting; in fact, one of the best ever held in that district. Practically the whole congregation attended, and displayed a most encouraging and enthusiastic interest in the work of Catholic Federation. The following sub-committee was formed:—Messrs. Moyua, McGough (2), O'Shaughnessy, McDrury, and Moloney. Mr. Moyua was elected chairman, and Mr. O'Shaughnessy secretary, these two being also elected representatives of the local committee on the Addington branch committee. The branch is working hard in the interests of Miss Dorothy Nottingham, a popular young Catholic candidate for the position of 'Queen of the Carnival' in the harvest festival now being promoted in aid of the Belgian relief fund, and trusts that Federationists generally will assist in placing Miss Nottingham first in the competition.

CATHOLIC GIRLS' CLUB, CHRISTCHURCH

About six months ago a proposal to start a Catholic Girls' Club met with the hearty approval of the Catholic Federation, and at once means were taken to put the proposed scheme into execution. A strong committee of ladies, with Mrs. G. Harper as president, was formed. The membership rapidly increased until very soon the numbered members of the young club reached forty. Rooms were hired from Mr. Tynons, and these did good service for the club in its initial stage, but something more commodious was needed, and the time seemed ripe for new premises, where not only the young women might enjoy the privileges, but where others visiting the city from any part of the Dominion might receive every attention and have a suitable residence. A large and commodious building, situated at No. 31 Cranmer square, was recently leased at a reasonable figure, and Miss L. Johnson was unanimously elected matron.

At present the club has received the names of ten members applying for board, and everything augurs well for the rapid progress of this great movement, which supplies a long-felt want in the city. The club-room is to be formally opened on next Saturday afternoon at 3 o'clock, and the public are cordially invited to attend the function.

THE LATE BISHOP GRIMES

The Month's Mind of the late Bishop Grimes will take place on the 20th inst. at the Cathedral, Barbadoes street, Christchurch.

M. Henri Sienkiewicz (the novelist, author of *Quo Vadis?*) and M. Ignace Paderewski (the pianist) give publicity to the appeal of a general committee which has been formed in Switzerland, as a neutral country, for the purpose of succoring the inhabitants of Poland ravaged by war.

Lost, stolen, strayed—gone none knows where,
'Twas with me yesterday, I do declare.
It racked my chest, my head was sore;
It's gone, I'll never see it more.
What? Not a cough? Yes, yes, for sure;
Lost when I used Woods' Peppermint Cure.

J. M. J.

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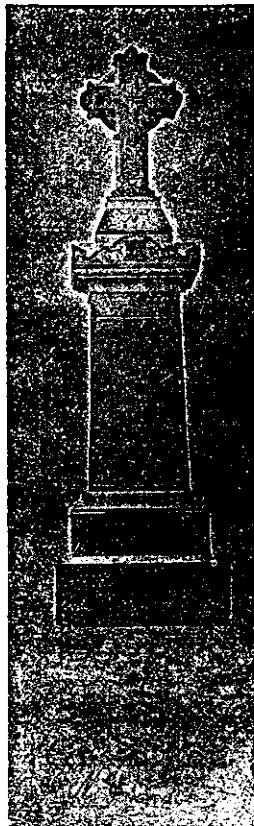
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(In aid of New Church Funds.)

The above Fete will be opened by his Worship the Mayor of Auckland in the Presbytery Grounds, Alexandra Road, Remuera, on

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DEATHS

MULLIN.—On Sunday, March 21, 1915, at her residence 86 Theodocia street, Timaru, Mary, the beloved wife of Michael Mullin, in her 74th year; deeply regretted.—R.I.P.

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

IN MEMORIAM

STAFFORD.—Of your charity pray for the repose of the soul of Daniel Stafford, who died at Ophir on April 7, 1908.

—Inserted by his loving wife.

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

Perpet Directors 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, APRIL 8, 1915.

IRELAND AND THE WAR

EARLY all the Archbishops and Bishops of Ireland in their Lenten pastorals have much to say on the question of the War, and to the position of Ireland and its people in relation thereto. The Bishop of Down says that those of the Irish race who are taking part in the conflict are simply fulfilling the obligation which they owe their native land. What a German invasion or the establishment of German rule in Ireland would mean they had before then the treatment meted out to Belgium. His Lordship then goes on to say: 'Never before, in all the world's long history, has the game of war been played on such a stupendous scale. Not thousands merely, but millions of combatants are ranged on either side in this sanguinary struggle. The

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sphere of warlike action is no longer confined to land and sea, but extends even to the heavens. Newly-invented weapons of destruction are being employed, powerful enough to demolish the strongest fortress, and to deal out death wholesale in its most ghastly forms. Shell and shrapnel have made sad havoc in many ancient and famous cities. Stately Gothic cathedrals, the glory of medieval times and the wonder of our own, have been irretrievably damaged: treasures of art and literature, such as never can be replaced, have been given to the flames; and the country that was lately a smiling garden and a hive of industry is now, owing to the ravages of war, a blackened, desolate waste. The loss of human life has been simply appalling. Past numbering are the brave hearts that rest in nameless graves on the plains of Belgium, or the hill slopes of Northern France. The sea, too, has claimed its roll of victims. Throughout the length and breadth of the Kingdom to-day, in the halls of the noble, as in the dwellings of the lowly, wives and mothers are weeping for the husbands and sons they shall never see again, or are looking out with anxious tearful expectancy for the safe return of those who are at the front. They went forth at the call of honor and duty to fulfil the treaty obligations of the Empire towards the Belgian nation—to defend her gallant people against the overwhelming forces of a ruthless despot, and to strike down the tyranny of a militarism that threatened the very existence of the British Empire and other European States.

*

‘Their work so far has been crowned with a success which points to a complete and glorious victory in the future. We have evidences from many sources that British pluck and endurance have been nobly displayed in many a hard-fought field, while the dash and courage of our Irish soldiers bring back memories of the Old Brigade, and their fathers’ deeds of valor on the same historic ground. British and Irish now fight side by side in a common cause, and for the attainment of a common object. Past estrangement and bitterness are forgotten in the feeling of comradeship that has sprung up between them. Old feuds do not come up for discussion or settlement in the trenches or on the battlefield. They quit themselves like men and soldiers—they die together like brothers and loyal comrades, and when they fall their faces are ever turned to the foe. . . . The enemy must never get a footing on Irish soil or be seen in Irish waters. The gallant Irishmen who fell at Mons and Ypres, and in many another fierce contest, laid down their lives for Ireland’s sake, just as really as if they had poured forth their heart’s blood in her defence on their native soil.’

*

After referring to the terrible results of the present conflict, and to the influence for good which it has exercised on the religious life of France—an influence due in great measure to the splendid examples of devotion and heroism of her soldier priests, his Eminence Cardinal Logue continues: ‘A consoling feature of the War is found in the reports which chaplains in the field give of the earnestness with which our Irish Catholic soldiers avail themselves of the spiritual aids which have been secured for them after some trouble. The record of their conduct in action proves that devotion to religion has not damped their ardor or robbed them of the dash which has so often carried Irish soldiers to the forefront in many a stricken field. Without any compulsion, such as exists in other countries, they have cheerfully come forward, and still continue to come forward, in large numbers for the defence of the Empire in her time of trial. They know the risks, and have courageously taken them. The long lists of casualties which daily appear are the best proof that they have done their duty with unflinching bravery. For the dear ones left to mourn the fate of those who have fallen a chief solace is the knowledge that, though death claimed them in the pride of their manhood, it did not find them unprepared.’

*

‘Unfortunately there seems to be one department in which the heroism of those who risk their lives for

the welfare of the State can awaken neither a feeling of gratitude nor a sense of duty. The Admiralty, which has long persisted, during times of peace, in ignoring the claims of Catholic sailors, seems to some extent to persist in the same policy still amid the risks and chances of war. When I found it necessary to direct attention to this crying want many years ago I remember an old admiral, rising in the House of Commons, declared that no Papist rites should ever be celebrated on board of any of her Majesty’s ships. It is to be hoped that none of this spirit still lingers, but should it consistency demands that Papist sailors should be joined with Papist rites in the same exclusion. It is estimated that there are twenty-eight thousand Catholic sailors and marines on board the fleet, most of them Irish either by birth or descent. I have before me as I write a partial and very imperfect return of squadrons and ships: but it is sufficient to show that the provision made for the spiritual care of Catholic sailors is very inadequate. In a large number of ships, belonging to every class in the navy, from battleships to mine-sweepers, there seem to be neither Catholic chaplains nor facilities for Catholic sailors to attend to their religious duties. The conditions of modern naval warfare render this need the more pressing. When a catastrophe comes it is a holocaust, sudden and appalling, leaving no time for thought or preparation. Formerly when a ship was beaten she struck her colors, leaving the remnant of her company safe, with time to attend to the corporal and spiritual wants of the wounded: now, when a ship is beaten, she goes to the bottom, bearing with her all on board, dead and living, wounded and sound.’

*

His Eminence points out that this discrimination against Catholics is neither fair, just, patriotic, nor politic. Both patriotism and good policy urge that there should be reform, and that Catholic sailors should have every opportunity of performing their religious duties. The safety of the country depends on the efficiency of the fleet, and therefore every inducement should be held out to those who are competent and ready to serve in the Navy.

*

The Bishop of Killala appeals for fervent prayers for a speedy conclusion of the devastating War, and says: ‘From out the universal gloom of this awful conflict a bright ray of hope shines forth for our own beloved country. Party strife has ceased; friendly relations have been established; loyalty and goodwill accompany the realisation of Ireland’s aspirations, so that, with the termination of the War, we confidently await the dawning of the day of liberty, peace and prosperity of our native land. God grant we may not be disappointed.’

Notes

Cardinal Mercier’s Pastoral

Over half a million pamphlets containing long extracts from Cardinal Mercier’s Pastoral Letter have been printed for free distribution in all the Catholic churches and schools in England, Wales, and Scotland. Cardinal Bourne has written a foreword. When the Prussians forbade the letter in Belgium the Belgian school teachers made their children learn parts of it by heart, and thus the Cardinal’s words were spread abroad, despite the enemy.

A Warning to Bigots

The following comments appeared in London *Truth* for January 27 last:—‘Bigots of all denominations will do well to inwardly digest an experience which has befallen the Dalziel School Board. The Board dismissed one of its teachers because she joined the Catholic Church, and refused to pay her £20 compensation awarded her by the Education Department for dismissal. The teacher sued the Board for the money and won her case, and the Board has now decided not to

carry the legal proceedings further, but to send a protest to the Prime Minister, the Secretary of State for Scotland, the School Board Association, and the churches in Scotland. It is just as well that they should not waste more of the ratepayers' money in advertising their bigotry, but surely they do not expect any sensible person to back them up in their belief that they have the right to penalise any of their employees who venture to change their religious opinions.'

The United States and the Allies

In strong contrast to the weak-kneed policy of President Wilson are the views of ex-Presidents Taft and Roosevelt on the attitude which should be taken up by the United States in regard to the great European conflict. Perhaps some allowance should be made for President Wilson, when we remember that there are in the United States twenty million of people who claim German descent, and whose votes would be an important factor in deciding a presidential election. Apart from this, many of these are men of wealth and social position, who have a controlling interest in commercial affairs, and are consequently in a position to influence public opinion. Mr. Roosevelt, in a little pamphlet just published, comes out with a strong appeal to the United States to throw in its lot with the Allies. His contention is that, as a signatory to the Hague Convention of 1907, America was bound to insist on Germany observing the neutrality of Belgium and abstaining from illegal acts in war, and, as she has not done so, should now compel her to pay the penalty of her ill-deeds. America, he holds, must come into the war. After the war there should be a system of permanent peace, leaving to each nation its territory inviolable, and an international police force in the form of the armed might of all the great Powers, ready and able to punish any nation which did not observe the international arrangement and respect its neighbours' rights. 'Of course,' says Mr. Roosevelt, 'peace definitely would be encountered in solving such a case, and administering it afterwards, and no future war can guarantee that it would be solved in this way. But I believe that it could be made to work, and that it is one of the very great important arrangements of the world. The International Court would be an excellent body, acting not as national courts but as impartial judges, and the nations should severally promise to use their entire military force, if necessary, against any nation which defied the decrees of the tribunal or which violated any of the rights which in the rules it was expressly stipulated should be reserved to the several nations, the rights to their territorial integrity, and the like.'

DIOCESE OF DUNEDIN

The collection at St. Patrick's Basilica, South Dunedin, in aid of the distressed Belgians, amounted to £55.

The bazaar in aid of the building fund of St. Patrick's School, South Dunedin, for which active preparations have been in hand for some months, will be opened on June 2, and will continue until June 9. The stallholders and their assistants have been working most assiduously for a considerable time, and it is therefore anticipated the display of goods will be all that could be desired.

There was a crowded congregation at the devotion of the Way of the Cross on Good Friday afternoon in St. Patrick's Basilica, South Dunedin, when a sermon on the Passion was preached by the Rev. Father Collins (Holy Cross College). On Easter Sunday it was very edifying to see the large numbers who received Holy Communion at the 7.30 and 9 o'clock Masses. The ladies responsible for the decorations of the high altar on Easter Sunday are deserving of praise for the very effective manner in which they carried out their work.

In addition to the early Masses at 6.30, 7.30, and 9 o'clock at St. Joseph's Cathedral on Easter Sunday, Pontifical High Mass was celebrated at 11 o'clock by his Lordship the Bishop, Very Rev. Father Coffey,

Adm., being assistant priest, Rev. Father Corcoran deacon, Rev. Father Falconer subdeacon, and Rev. Father Buckley master of ceremonies. The sermon on the day's festival was preached by Very Rev. Father Coffey. The music was Gounod's Mass of St. Cecilia, which was most efficiently rendered by the choir, under the conductorship of Mr. T. J. Hussey, Mr. Vallis presiding at the organ. The principal soloists were Mrs. Fennell, and Messrs. P. Carolin and J. McGrath. There were very large congregations at the early Masses, when unusually large numbers approached the Holy Table, this being also the case on Holy Thursday. His Lordship the Bishop presided at Vespers, when the occasional sermon was preached by Rev. Father Buckley. As it was the first Sunday of the month, there was Exposition of the Blessed Sacrament from the last Mass until after Vespers, when there was a procession, followed by Benediction of the Blessed Sacrament. After the evening devotions the members of the choir were entertained in St. Joseph's Hall. Very Rev. Father Coffey, Adm., who presided, speaking on behalf of the Bishop and himself, congratulated the members on the manner in which they had rendered the music in connection with the day's ceremonies, and also thanked them for their services during the year. The decorations of the high altar on Easter Sunday and the Altar of Repose on Holy Thursday were in excellent taste, and reflected much credit on Misses Murphy and White.

The Masses and devotions at St. Joseph's Cathedral during Holy Week were attended by large congregations. On Holy Thursday the holy oils were blessed by his Lordship the Bishop, who also celebrated Pontifical High Mass, Right Rev. Mgr. Mackay, V.G., being assistant priest, Very Rev. Dean Hills, S.M. (Christchurch), and Very Rev. Mgr. O'Leary deacons at the throne, Rev. Father McMullan deacon of the Mass, Rev. Father Kavanagh subdeacon, and Very Rev. Father Coffey, Adm., master of ceremonies. The music was sung by the Dominican Nuns' Choir. The Mass of the Presanctified on Good Friday was celebrated by his Lordship the Bishop, Very Rev. Mgr. O'Leary being assistant priest, Rev. Father Buckley deacon, Rev. Father Kavanagh subdeacon, and Very Rev. Father Coffey master of ceremonies. The music was sung by the Holy Cross College Choir. On Holy Saturday High Mass was celebrated by Rev. Father Buckley, Rev. Father Collins being deacon, and Rev. Father Kavanagh subdeacon. His Lordship the Bishop presided at Tenebrae on the evenings of Wednesday, Thursday, and Friday. The 'Benedictus' and 'Miserere' were sung each evening by the choir of Holy Cross College. The sermon on the Blessed Eucharist on the evening of Holy Thursday was preached by Rev. Father D. O'Neill (Invercargill), on the Passion on Good Friday morning by Rev. Father Morkane, M.A. (Holy Cross College), on the Seven Dolors of the Blessed Virgin Mary on Good Friday evening by Rev. Father E. Lynch (Holy Cross College). There was a large congregation on Good Friday afternoon at the devotion of the Way of the Cross. In addition to the clergy of St. Joseph's Cathedral and those of Holy Cross College, the following assisted at the Holy Week ceremonies:—Very Rev. Dean Hills, S.M. (Christchurch), Right Rev. Mgr. Mackay, V.G. (Oamaru), Very Rev. Mgr. O'Leary (Lawrence), Rev. Father McMullan (Ranfurly), Rev. Father O'Reilly (Port Chalmers), Rev. Fathers Delany, Tobin, and Falconer (South Dunedin), Rev. Father D. O'Neill (Invercargill).

CATHOLIC SEWING GUILD.

The Catholic Sewing Guild for Belgian relief met on Wednesday, and donations were received from the following:—Mrs. J. Brown, Miss Brookes, Mrs. Culling (Hill Grove), Miss Cameron, Mrs. A. Cameron (Nokomai), Mrs. Delaney, Mrs. Fraher (Naseby), Mrs. Graham, Mrs. Hogg, Mrs. Kennedy, Miss Lynch, Miss Mullins, Mrs. Purton, Mrs. W. Shiel, Mrs. Sligo, Mrs. Tyson, Mrs. Tarlton, Mrs. J. Wilson, Mrs. Vallis.

SOUTH AMERICAN REPUBLICS

THE POSITION OF THE CHURCH.

We have seen how Peru has reintroduced religious instruction into all the national schools (writes Mr A. Hilliard Atteridge in the *Month*). In the neighboring Republic of Chili the Church is in a most flourishing condition, and exercises an ever-growing influence. Its clergy has long borne a high reputation for learning, zeal, and discipline. When I met the Vicar-General of Santiago a few weeks ago in London he told me that the course of studies had now been extended, so that in the seminaries three years are given to philosophy and five to theology. Such a programme shows that there is no lack of vocations, otherwise so long a time could not be given to the formation of the clergy, in a country where there is an ever-increasing need of workers in the parishes as more and more of the people come under the direct influence of the Church. There are still certain difficulties in Chili arising from the Liberal legislation of past years, and the fact that in the Republic the Government has considerable powers of interference in Church questions. But the zeal of priests and people on the one hand and the liberally attituded successive Presidents on the other make the position a very favorable one.

Chili.

Chili possesses not only a numerous and highly educated secular clergy, but many houses of the Religious Orders, some of them of great age. There were the expelled orders of the Carmelites, the Dominicans of Europe, and, besides these, the solid order of nuns, an ever-increasing number of the laity taking an active part in Catholic work. Chili is a Catholic country, and in the Catholic provinces of Germany, in the fruitful operation of energy and vigor. The churches are crowded at Mass, after Mass, and a large number of congregations in which the men attend, a number of the women. The retreat movement is very active, and the retreats are numerous. A Lenten retreat was reported at the Catholic University of the city of Santiago, where one had a Lenten retreat, 125 men, 10 women, and 10 of eight days. The retreats are ever more frequent. In the ten years ending 1913, 100,000 men and 10,000 women attended these retreats. In the same year of Santiago, 1913, the number of men who attended retreats was 10,000. At Talca the number was over 5000.

In every town and city there are numerous confraternities of men and women devoted to religious and charitable work. Besides the Confraternity of the Virgin of the Pill there are other organizations for the same object, often with records going back to olden days. A recent development has been the formation of social associations for improving the dwellings of the workers. These pay a small rate of interest on their capital, but their object is not money-making, but social and philanthropic work done with a Catholic ideal. In Santiago they have substituted blocks of modern up-to-date dwellings for the old houses, in which hundreds of workers and their families lived in a miserable condition. The progress of the workers is further promoted by numerous associations of the workmen themselves, which combine the advantages of a religious confraternity, an insurance society, and a club. In connection with these there are several night schools and work shops for general and technical education. The hospitals are mostly served by nuns. The hospices for the aged take the place of our English workhouses. Catholic temperance societies have been founded, pledging their members to abstinence from spirits of all kinds. Finally, the missions to the Indian tribes are being yearly extended with the help of societies founded for this special purpose.

Argentina.

In Argentina the difficulties are greater. Lay education is the system of the public schools, and the rapid opening up of vast tracts of new country, the enormous immigration, and the rapid extension of the capital have made it difficult to provide a sufficiency of priests for huge parishes and for new centres of popu-

lation. But even here there is progress. Nominally Catholic, the Government is largely controlled by the doctrinaire Liberal party. But the Liberalism that is dominant in Argentine politics is not of the persecuting type. Thus, for instance, though the national schools are organized on the secular system, there is complete freedom for Catholic schools, and the Government pays a subvention to the Salesian technical schools and model farms. Only a few years ago, when the Masonic lodges petitioned to be granted the right of constituting themselves into a legally-recognized corporation, with the power of holding property, the petition was rejected, the decree notifying the rejection, stating, amongst other reasons, that Freemasonry was hostile to the Catholic Church, which the Republic, by its Constitution, was bound to defend, and that it had for one of its objects the suppression of the Catholic schools, an object opposed to the Argentine Constitution, which guarantees the freedom of teaching.

An incident like this is enough to show how widely the Liberalism of Argentina differs from that of France or Portugal. The real weakness of the Church in the Republic arises from the indifference of so many of the men, nominal Catholics, who are only seen in a church on some great occasion. There is, however, a large and increasing body of men who are really zealous Catholics, but there are far too many of the 'slackers.' The situation is, in fact, very much what it was in France before the present revival began. But in Argentina the solid Catholic zeal of the women does something to make up for the slackness of so many of the men. One such testimony to their worth in the most unexpected place. Thus, for instance, Mr John Foster Fraser, in a recently published work, 'The Amazing Argentina, after describing Buenos Ayres as 'the most important city in the world,' tells us, only five pages further on, that the Argentine women are 'above reproach,' and that, thanks to their active influence in the theatres of Buenos Ayres, 'plays with the faintest hint of suggestiveness are not allowed to be acted.'

And among the men the revival of religion has begun. In the two Salesian churches of Buenos Ayres alone there were over 4000 Communions of men. The Most Holy Confraternity of the Blessed Sacrament is rapidly increasing its numbers. There are several active associations of charity and the union of Catholic women and men is gaining large numbers of recruits each year. A number of Catholic politicians have placed themselves in the front rank of the social reform movement. If the Catholic deputies in the National Congress the Republic owes the initiation of several measures for improving the position of the workers. Thus to this group Argentina owes the enactment of the law abolishing the Sunday rest, and for regulating the work of women and children in the factories. It was a Catholic deputy, Dr Cantilo, who carried through the law for the organization of a Ministry of Labor; another Catholic, Dr Bas, was the author of the legislation establishing free employment agencies; and yet a third, Dr Caffratta, introduced and carried through the laws for the regulation of the drink traffic and for the improvement of workmen's dwellings. The teaching of Leo XIII. and Pius X. has fallen on fertile soil in Argentina, and the Church is publicly associated in the popular mind with this series of reforms.

In some of the Republics there is a civil marriage law, but this affects the Catholic only as it does in England, the law requiring the witnessing and registration of the marriage before the civil official as supplementary to the religious ceremony. Divorce is allowed by law in several of the Republics, but in every such case the Catholic tradition has secured that this divorce is only a legal separation. While both parties are alive the re-marriage of either of them is a breach of the law, and the contract is of no effect.

On St. Patrick's Day his Lordship Bishop Phelan was given an enthusiastic welcome home at Sale. A procession escorted his Lordship to the Cathedral, where the 'Te Deum' was sung. On the following Saturday night he was presented with addresses from the clergy and the laity in the Cathedral.

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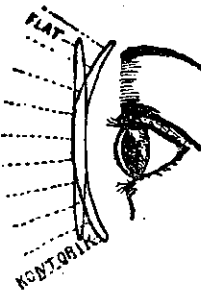
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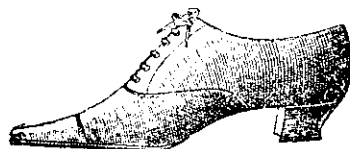


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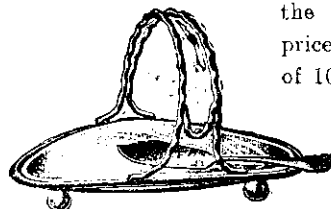
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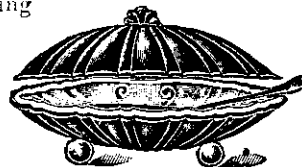
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Irish News

GENERAL.

Twenty-five constables of the R.I.C. in the County Wexford have volunteered for service in the Irish Guards.

Mr. J. J. Holland, late Captain Limerick City National Volunteers, was recently granted a commission in the Army Service Corps. The regiment, of whom 140 have joined the colors, gave him a great ovation at his departure.

At the Omagh Crown Sessions, Judge Linehan was informed that there was no criminal business of any kind returned for trial, nor was there any likelihood of any in the immediate future. Colonel Irvine, C.B., presented his Honor with a pair of white gloves.

Mr. P. A. C. Maginn, son of Mr. Maginn, agent of the Bank of Ireland, Ballina, has obtained a commission in Lord Kitchener's new army. Mr. Maginn joined the London Irish Rifles as a private, was promoted a sergeant, and has now been appointed to commissioned rank.

A big building project which is expected to cost several thousand pounds is about to proceed at Mount St. Joseph's Monastery, Roscrea. The addition will provide further accommodation in the community section in the way of bathrooms, sleeping accommodation, etc., the building will be done in stone work and will provide three or four years' work for about 30 to 40 hands.

Right Rev. Dr. De Wachter, V.G., Malines, in a letter to the Bishop of Ossory acknowledging that diocese's 'princely gift' of £1311 13s 5d for the Belgian sufferers, says:— 'What strikes me most in these outbursts of generosity is the happiness and kindness of your nation to be able to assist us, the readiness to do their utmost to relieve our needs. What our forefathers have done to your martyrs in time of persecution is not to be compared with what you are doing for us.'

Mrs. Grogan, Chapel avenue, Monasterevan, has five sons, all of whom are or were serving at the front. Four of them have been wounded. Michael (Garrison Artillery), at the front, unwounded; Martin (Connaught Rangers), home on furlough, lost left eye in the trenches, shot out by a bullet; Thomas (2nd Leinsters), home on furlough, wounded by bullet in the thigh, has rejoined at Cork, and is returning to the front; John, home on furlough, also of the Connaught Rangers, wounded in the thigh by shrapnel; and Joseph, also of the Connaught Rangers, who is at present in a French hospital, severely wounded in the chest.

The news of the death of the Very Rev. A. F. Canon Scully, Hospital, County Limerick, was received with regret by a wide circle of friends. A devoted and popular pastor, the late Canon Scully was a member of an old Tipperary family, and was educated at Stonyhurst College. He received his theological course in the Irish College, Rome, and was ordained as priest in 1861. He took an active interest in the claims of the Irish tenantry, and did much to negotiate sales under the Land Purchase Act. He established splendid convent schools, and introduced the De La Salle Order of Christian Brothers.

Sir John Purcell, presiding at the annual meeting of shareholders of the National Bank in London, said that the immediate effect of the declaration of war was to dislocate all business. As regarded Ireland, the action taken by the Government in readily falling in with the views of the Irish bankers smoothed all difficulties existing there, and he expressed the feeling of the Irish bankers when he pointed to the obligation due to Mr. John Redmond for the hearty manner in which he personally pressed upon the Chancellor of the Exchequer and upon the Secretary of the Treasury the necessity for a speedy adoption of their proposals. Ireland was very prosperous.

MORE IRISH WORKERS WANTED.

Some remarkable disclosures regarding the shortage of labor in the English agricultural districts owing to the war were made at a meeting of the Farmers' Union in Nottingham recently. Councillor Potter said that in the Nottingham district work could be found immediately on farms for 500 men. Mr. Thatcher, manager of the Nottingham Labor Exchange, outlined a scheme whereby he thought it possible to get men from Irish agricultural districts. This suggestion was heartily approved, several farmers stating that they had already obtained men from the Co. Mayo, who were proving highly satisfactory. Mr. Allsebrook said that he employed Irishmen all the year round, and wished that he could get more.

THE POLICY OF PARNELL.

Mr. Joseph Devlin, M.P., speaking at Enniskillen recently, said the Irish Party felt that they had acted in accordance with public duty by associating themselves with the Allies who were now engaged in a war with Prussian despotism and for European liberty. The promise had been given that Ireland, if granted Home Rule, would become a friendly part of the British Empire. Was that false to the national principle? If so, then Parnell betrayed Ireland, because they would find that not once but fifty times Parnell declared that the moment Irish aspirations were satisfied she would become the friend of the British Empire. They were pursuing the policy of Parnell, and the Home Rule Bill stood upon the Statute Book. Was it to be argued that they should stab England in the back in the hour of her difficulty? It was their duty to stand by England and the Allies.

DEATH OF A WELL-KNOWN KERRY MAN.

The *Kerry Advertiser* reports the death on January 15 of Mr. John J. Scanlon, a highly popular resident of Bally-McDonnell, Currans. There was no movement started, having for its object the betterment of his fellow-countrymen, that did not find in him a loyal and consistent supporter, and for the poor he had always an open hand. His death cast a gloom over his native parish, and the sympathy of the public went out to his sorrowing wife and children. The sad event took place in the Cork Infirmary, to where he was removed for medical treatment. The remains were brought home for burial, and were taken to the parish church of Currans, where they were received by the Rev. Father G. O'Callaghan. The interment took place at the family burying ground at Kilsarcon, the funeral cortege being one of the largest and most representative seen in the district for years. The burial service at the graveside was read by the Very Rev. Dean O'Sullivan, assisted by the Rev. Fathers O'Callaghan, Costello, and O'Riordan. The deceased was a cousin of Mr. John Scanlan, Waiata, North Canterbury.

WHAT IRELAND OWES GERMANY.

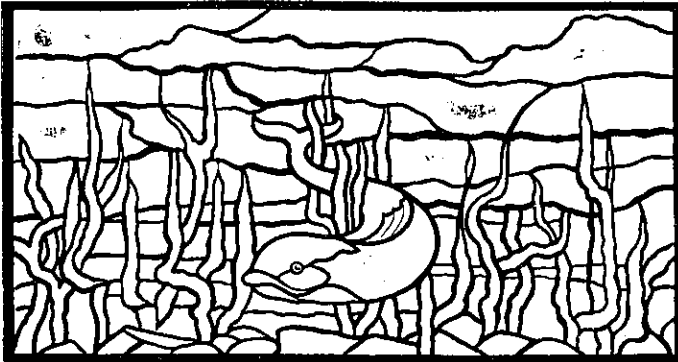
Mr. Michael Jordan, secretary of the United Irish League in the United States, has published a very trenchant reply to a German propagandist, Dr. Von Mach, who argued that Irish sympathy should be given to the Germans in the present war. Mr. Jordan reminds the Doctor that during the 18th century German hirelings, the Hessians, and others, were guilty of the direst atrocities in Ireland. Mr. Jordan also contends that it is a fair deduction that Germany's government of Ireland would not be so favorable as England's during the past twenty years. During that time landlordism has been abolished, periodical famines terminated, complete educational equality conceded, laborers' cottages provided, the Gaelic language preserved, the evicted tenants reinstated, and finally, Home Rule enacted. Turning the tables on his adversary, Mr. Jordan asks whether Germany would permit the catechism to be taught in the Polish language to Polish children, whether many priests have been punished for preaching in Polish, whether the German Government has expropriated the Poles, and whether among their crimes in

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Belgium the Germans shot a young Jesuit scholastic at Louvain because he had made a private criticism of the German Army?

ENEMY'S SUBMARINES IN IRISH CHANNEL.

Some sensation was naturally created in Dublin on Sunday, February 28 (says the *Irish Catholic*) when it became known that a few German submarines had managed to reach the Irish Channel and were plying their precarious trade between the coasts of Lancashire and Anglesey and those of Dublin and Down. In the course of their operations the submarines sank four trading vessels and chased the Royal mail steamer Leinster during her voyage from Holyhead to Kingstown, but she escaped uninjured, mainly through the coolness and skill of her commander, Captain Birch. In the English Channel, German submarines sank two important merchant ships. The trade of Dublin has, in consequence of these raids, been somewhat interfered with, while that of Belfast appears to have been almost entirely stopped. All the same, it seems safe to assume that the annoyance can only be temporary, because, even if the submarines escape capture or destruction, they cannot possibly remain long in Irish waters for lack of fuel and other supplies. What has happened, however, brings more clearly to the mind of everyone the fact that a state of war exists.

BELFAST SHIPBUILDING.

The London *Times*, in its engineering supplement, says that whatever may have been the aspirations of German shipbuilders - and a successor to the Vaterland has already been launched - the big ship record of the year must, as already stated, be accorded to Messrs. Harland and Wolff, who not only launched the Britannic, of 50,000 tons, but the Statendam, 33,000 tons; the Orford, 15,500 tons; the Almazora, 15,600 tons; the Eurycles, 15,000 tons; and on the last day of 1914, the Belgeland, a new Red Star liner, of 27,000 tons. It is a significant commentary on the faith of Belgian citizens that their country will be restored to them, and the port of Antwerp again become the great centre of her maritime trade, that the national name has been reserved for this ship, and that she has been registered at Antwerp. When this vessel takes her place in the Red Star fleet she will be the largest steamer that has ever sailed out of the Scheldt.

RECRUITING IN KILLS.

A large and enthusiastic public meeting in support of the recruiting movement was held in the St. Vincent de Paul Society Hall, Kells, on February 28. Sir Nugent Everard, H.M.L. for Meath, presided, and the speakers included, in addition to the chairman (Lord Pingall), Lieut. T. M. Kettle, Private Stephen Gwynn, M.P.; Major Garraway, and Mr. P. Collins, chairman of the Kells Urban Council. As in the case of the recent recruiting meetings in Drogheda and Navan, Lieut. Kettle's eloquent address was the most interesting feature of the proceedings. Already over 200 Nationalists have joined the colours from the Kells district, and a number of others joined the new Irish Brigade after the meeting.

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People We Hear About

An interesting point in connection with the Garter that was recently conferred upon King Albert of the Belgians is the fact that it was held by his uncle, the late King Leopold, for 40 years, and previously by his grandfather for half a century. In the whole history of the Order there is no instance of two occupants holding the dignity successively for so long a period.

Mr and the Hon. Mrs Edmund Maxwell-Stuart, who have at present no fewer than five sons on active service, are descendants of the old Scottish Catholic houses of Stuart of Traquair and Maxwell of Herries (says the *Glasgow Observer*). On the death, at a great age, of Lady Louisa Stuart, heiress of the last Earl of Traquair, that estate passed to the Constable Maxwells, the new owner of Traquair adding the name of Stuart to his patronymic. His son Edmund married his first cousin, the Hon. Mary Anne Maxwell, youngest of the 13 children of the tenth Lord Herries. Four of her sisters are nuns, and her eldest surviving brother is married to the great granddaughter and heiress of Sir Walter Scott, whose romances paved the way, in the opinion of Cardinal Newman, to the Catholic revival of the nineteenth century.

Waterford City, whose Parliamentary representative is the leader of the Irish Party, has also a remarkable and distinguished chief magistrate. For the fifth time its Corporation has elected Alderman Richard Power as Mayor (writes the London correspondent of the *Melbourne Advocate*). He is in his 90th year, and must be the oldest Mayor in the world. He has spent close on half a century in the Corporation, and he was a member of the Reception Committee when Daniel O'Connell visited Waterford some 70 years ago. An ardent, life-long Nationalist, Alderman Power took part in the Young Ireland movement of 1848, and was also one of the 'men of '67.' As Mayor of Waterford for the first time in 1886, Alderman Power presided at the presentation of the Freedom of the City to Mr Gladstone in recognition of his introduction of the first Home Rule Bill. In spite of his great age, Alderman Power personally superintends a couple of large business concerns. He attended every one of the Corporation meetings last year, in addition to serving on various committees. It is to be hoped that this veteran Nationalist will survive to see the reopening of the old House on College Green, and witness the fruition of his hopes and labors for more than 70 years.

Vice-Admiral Sir David Beatty, K.C.B., M.V.O., D.S.O., has played a most distinguished part in the naval campaign of this war. The son of Captain D. L. Beatty, of Borodale, County Wexford, he was born on January 17, 1871. He entered the Navy as a cadet in 1884, was promoted to sub-lieutenant in 1890, and to lieutenant in 1892. He is much the youngest flag officer in the British Navy. He is only 43 years of age, and his career throughout has been one of remarkable distinction and success. He comes of a sporting Irish family, and was not originally intended for the Navy, which service he entered, as it were, by accident. He rendered excellent service as a lieutenant with the Nile gunboats in 1897-8 in co-operation with the Egyptian army. He was employed in getting the gunboats over the cataracts, and performed this arduous task with complete success. He was promoted to captain (in November, 1900) at the early age of 29. This made Beatty the youngest captain in the Royal Navy. The promotion took him over the heads of 200 officers, and it is significant to note that he had similarly passed 395 officers on the lieutenants' list when he was advanced to commander. Sir David Beatty married in 1901 the daughter of Mr Marshall Field, of Chicago, founder of the famous dry-goods store. They have two sons.

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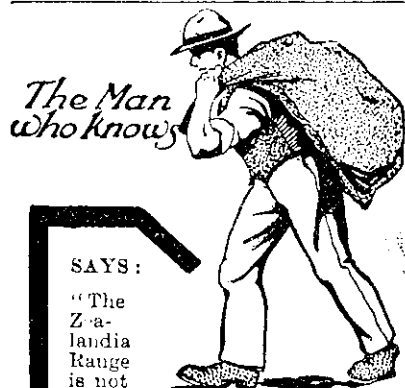
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2

PRESENTATION TO REV. FATHER D. O'NEILL, SOUTH DUNEDIN.

The Town Hall, South Dunedin, was crowded on Tuesday evening of last week by members of the congregation of St. Patrick's Basilica, South Dunedin, who had assembled to say good-bye and make a presentation to the Rev. Father D. O'Neill, who was transferred some time ago from there to Invercargill. The very large attendance and the applause which greeted Father O'Neill on appearing on the stage testified in an unmistakable manner to his popularity with the people among whom he had labored for some years. Mr J. J. Marlow, chairman of the Presentation Committee, presided, and the clergy present were the Very Rev. Father Coffey, Adm., St. Joseph's Cathedral, Rev. Fathers Delany, Tobin, and Falconer (South Dunedin), Rev. Father P. J. O'Neill (Riversdale), Rev. Fathers Liston (Rector), Morkane, M.A., Collins, Scanlan, and E. Lynch (Holy Cross College).

After some musical items had been given, Mr Marlow explained the object of the meeting, which was to make a presentation to Rev. Father O'Neill. Continuing, he said that he was not in the habit of apologising when called upon to address a public meeting, but on this occasion he felt that it would have been better if someone more qualified to do justice to the merits and good qualities of Father O'Neill had been selected for the task. They had been blessed in having among them from time to time many splendid and sterling priests, but none of them had gained in a higher degree their respect and esteem than Father O'Neill. He felt proud of the affection which the people had for Father O'Neill, an affection which he fully deserved, and he (the speaker) was greatly pleased at being the medium of making the presentation of a small but tangible token of their love. The purse of sovereigns, which he was deputed to present to their guest, would have been three times as much were it not for the many evil's made known to people recently in connection with the gold market in the Home Countries. This, with the other things he was about to read, would help to remind Father O'Neill of his many friends, who would not forget him or his work in the parish. With regard to the purse (Mr Marlow), knowing Father O'Neill's generous and charitable disposition, did not expect that he would keep the money very long. In conclusion he said that Father O'Neill took with him the best wishes of the people of South Dunedin, who prayed that every blessing would attend him in his new sphere of duties.

Mr Marlow then read the following address, which was artistically illuminated by the Sisters of Mercy:

'Dear Rev. Father, It was with feelings of keen regret that we learnt of your departure from our district. During the many years you have labored amongst us we have learnt to highly value and esteem your kindly disposition and your unselfish devotion to your priestly duties. Your zeal in ministering to the sick and dying, your charity to the poor, your warm and untiring labors for the young men, your energy and wholehearted enthusiasm for any project that you deemed useful for our spiritual advancement have endeared you to us, and stamped you as a true priest and valued friend, and will cause you to be remembered in our prayers for very many years. In conclusion, dear Father, we beg you to accept these expressions of our gratitude and the accompanying gift as a mark of our esteem and loving regard. Our fervent prayer is that God may shower down upon you His choicest graces and blessings, and that your future may be replete with every happiness.

'Signed on behalf of the Catholics of South Dunedin,

'J. J. MARLOW, Chairman of Committee.

'AUSTIN J. MISCALL, Secretary of Committee.

'30th March, 1915.'

Rev. Father Delany said that not only did he respect Father O'Neill, but he had a sincere affection for him. From the remarks of the chairman and from the address they could form an idea of the feeling of affection which the people of South Dunedin had for Father O'Neill, but he (Father Delany) could speak

from personal knowledge, for they had lived four years together, during which time they had been very happy—in fact, they were like brothers. He could therefore endorse what had been said in regard to the good qualities of Father O'Neill. The people sincerely regretted his departure, and many of them gave expression to it when speaking to him (Father Delany), and he felt certain Father O'Neill reciprocated the affection of the people. Father O'Neill was a good, zealous priest; he desired to thank him very sincerely for his work in the parish, and he prayed God would bless him, and that his work in Invercargill would be as great a success as in South Dunedin.

Very Rev. Father Coffey expressed his sincere regret at the departure of Father O'Neill from South Dunedin. He had a great affection for Father O'Neill, and the presentation that evening, coupled with the very large audience present, was evidence of the respect and esteem in which their guest was held, and bore unmistakable testimony to his worth. Possessed of the highest priestly qualities, it was no wonder that he should endear himself to old and young in the parish. The people esteemed Father O'Neill very highly, and he, on his part, had a real affection for them. Speaking for his fellow-priests, he could say that Father O'Neill was always a welcome visitor to their homes. They had the greatest affection for him, were delighted at his success in South Dunedin, and at the way in which his work was appreciated by the people there. His heart was still with the people of South Dunedin, but it would be a consolation to him to know that their prayers would follow him to his new sphere of labors.

Rev. Father O'Neill, who on rising was received with long-continued applause, said he had a very difficult task to reply to the many kind things said about him by the preceding speakers and in the address. He could say in all sincerity that he had a great regard for the people of South Dunedin, that he loved them, and that he felt deeply his departure from amongst them. During the time he had spent in the parish he had always been welcome to the homes of the people, and was treated like a son by the old people and as a brother by the young men. It was only what might be expected from their affectionate Irish hearts. As a people noted for their faith, it was only natural that they should always show respect to him as their priest, and look up to him because of his priestly character. He was sorry to leave, and to bid them farewell in the sense that he was no longer working amongst them, but he hoped from time to time to visit his many friends in the parish. He would take with him the remembrance of their kindness, and he in turn would not let his affection for them die. This parting also meant that he was to bid farewell to the neighboring clergy, at whose homes he had always received a warm welcome and whose kindness he would never forget. As far as it might be in his power, wherever he was he would have a welcome for the priests and people of Dunedin in return for the many favors shown him at all times. There were others, too, whom he should remember; these were the Sisters working in their midst. He thanked the Sisters of Mercy, who had devoted their talents to illuminating the address, and also the Little Sisters of the Poor, who were doing so much for the old people in their care. In conclusion he desired to reciprocate the good wishes expressed by Father Delany, to thank him for his many kindnesses and for his good counsel in time of need.

Later on Father O'Neill said that he had decided to keep half of the purse of sovereigns for his own use and divide the other half into three parts, one of which he would give to the Little Sisters of the Poor, one to St. Patrick's Basilica to be used as Father Delany might think fit, and the third to Holy Cross College.

Towards the close of the proceedings Mr Marlow, on behalf of the congregation, extended a welcome to Rev. Fathers Tobin and Falconer, who briefly replied.

During the evening the following contributed to an enjoyable programme of musical and other items:—Mrs E. Ryall, Misses Fenton, A. Rodden, Heffernan, and N. Kenny, Messrs J. Rodden, W. Keys, H. Atwill, and F. Perkins.

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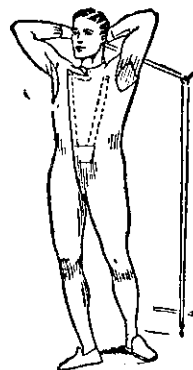
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Intercolonial

A very pleasing ceremony took place on St. Patrick's Day at St. Mary's Cathedral, Sydney, when the president of the Catholic Federation (Mr. P. S. Cleary) received from his Holiness the Pope the Cross of Leo XIII.—*Pro Ecclesia et Pontifice*. At the request of his Grace the Archbishop, his Excellency the Papal Delegate invested Mr. Cleary with the handsome cross of the Order.

On the mail steamer by which his Lordship Bishop Phelan came out from Home, were the Mother Provincial of the Brigidine Nuns and Mother Vincent, together with ten postulants for New South Wales and one for Victoria. A pathetic circumstance was the death of Mother Joseph after the vessel left Port Said. The deceased nun was for many years Rev. Mother of the Brigidine Convent, Ararat.

A Solemn Dirge and Requiem Mass for the repose of the soul of the late Bishop Grimes were celebrated in St. Patrick's Church, Church Hill, Sydney, in the presence of a large congregation. In addition to his Excellency the Apostolic Delegate, there were present the Archbishop of Sydney and a large gathering of the clergy. The Archbishop of Sydney, taking as his text, 'It is appointed unto men to die, and after death Judgment,' preached an eloquent panegyric.

Among the familiar figures of Melbourne and suburbs is that of the Rev. Brother P. Nunan, the well-known collector of St. Augustine's Orphanage, Geelong (says the *Advertiser*). After fifty years of faithful service he has quietly retired from that activity, and the Rev. Brother J. N. Moore, who comes from a scholastic institution in Queensland, takes his place. St. Augustine's Orphanage is widely known as a model training school. Its band is famed far and wide in the Commonwealth, and the success of the school is equally well known. It teaches its boys farming, gardening, poultry raising, dairy work, tailoring, broom and boot making, and painting and carpentering. There are 250 boys in the institution, and these are often rescued from the worst surroundings and turned into admirable citizens.

His Grace the Archbishop of Melbourne delivered a fine patriotic speech at the St. Patrick's Night entertainment, in which the following salient passages occurred: 'I hold in my hand a small card which contains St. Patrick's Day greetings, and which I received yesterday or the day before. This card is small and simple, and yet it has set me thinking. I cannot do anything more appropriate to-night than to give you, very briefly, the reflections to which it has given rise. On top it contains a bunch of shamrocks; beneath, a harp wreathed with shamrocks; and in the middle, the old familiar salutation constantly heard in Ireland when a friend or neighbor enters an Irish home: 'God save ye all here,' to which the response is, 'God save you kindly.' The sender of the card has added, 'With these homely, hearty words of the old time prayer I greet you this Patrick's Day, knowing that you will answer, 'God save you kindly.' Now I pass on the salutation to you, and I say, 'God save ye all here,' and you will respond, 'God save you kindly.'

CAPITAL AND LABOR IN SPAIN

Few people in this country, we suppose, have ever imagined that we have anything to learn from Spain in regard to the question of capital and labor (says the *Sacred Heart Review*). Mr. Joaquin Orus, a manufacturer of chocolate at Saragossa, in Spain, has drawn up rules for his employees as follow:—

The ordinary duration of work per day will be according to the months of the year; in January, February, September, October, November, and December it will be nine hours for men and seven for women. In March, April, May, June, July, and August, it will be ten hours for men and eight for women.

Every five hours of overtime will be taken as a day, and paid for as a day.

In weeks which have only five working days, the employees will work one hour more a day, to draw a full week's wages.

Overtime is not compulsory; and no employee need work it unless he wants the money.

Those who have been two years in the employ will have the following advantages: A sick workman will get his full wages for the three months; half-wages for the next three months; and quarter wages for six months after that. He will have medical and druggists' assistance free from the doctors and druggists employed by the firm. In case the sick employee is to receive the last Sacraments, all the employees of two years' standing will attend thereat with lighted candles. If he or she dies the employer will pay for a hearse of the second class, burial in consecrated ground, and the saying of a Mass for the deceased. The employees of two years' standing will attend the funeral and the Mass. Every employee who shall complete 30 years of uninterrupted service in the employ will have the right to cease work on a pension equal to half his wages, payable weekly till his death. On July 16, the Feast of Our Lady of Mount Carmel, patroness of the factory, Mass will be said, and there will be a general Communion. If it be a working day the employees will be paid without work for the day.

And this remarkable and most Christian code of rules concludes: 'This important date will be celebrated by a fete for the purpose of drawing closer the bonds which join together the employees with their employer.'

L'Action Sociale, to which we are indebted for this information, says very truly that these rules 'deserve to be read by all those who wish to know the influence of the social doctrines of Catholicism and to learn to apply them.' Nowhere are the relations between rich and poor more friendly than in Spain.

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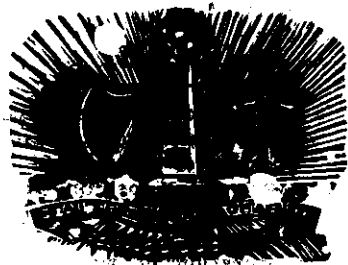
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Benefits: Medical, from date of entry. Sick pay, 26 weeks at £1; 13 weeks at 15/-; and 13 weeks at 10/-; and after, if five years a member, 5/- per week during incapacity.

Funeral Benefit: At death of member, £20; Member's wife, £10. By paying an extra premium a Member may assure a further £50 at death. For further particulars apply to the local Branch Secretary, or to:

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and

Temuka

On the Land

GENERAL.

The fact that eighty calves have been reared at the Ruakura Farm of Instruction this season without death or illness is further proof of the value of the 'dry' system of rearing.

Last month 15 acres at the Ruakura Farm of Instruction were sown with prairie-grass and clovers, in order to give this undoubtedly valuable fodder-grass a thorough test on practical lines.

The Berkshire studs of the Moumahaki and Ruakura Experimental Farms are proving very popular throughout the Dominion. All the pigs raised meet with ready sale, stud animals having been even supplied to Australian States.

The poorest portion of the nursery of the Ruakura Farm of Instruction, where it was always difficult to control couch, was sown thickly last autumn with barley and horse-beans. This was dug in during the early spring. At the present time it is growing crops of beans and peas which are exhibiting a richer-colored foliage and finer development than crops growing in other sections of the nursery. Obviously this is principally due to the moist condition of the soil brought about by the heavy green-manuring, which effectively prevented the soil being dried up by the prolonged period of dry weather.

A field on the Moumahaki Experimental Farm which is the admiration of visitors this season is a 15-acre block of lucerne growing on one of the higher undulating portions of the property. Established in November of 1913, it is now the best money-making proposition on the farm. In the beginning of December the first cut was made for hay, the measured stack indicating 35 tons capacity. The second cut was obtained on January 25, when about 40 tons of hay were secured. Two more cuttings for hay could be probably secured this season, but owing to the dry spell the lucerne is being used at the present time in a green state.

At Addington last week the store sheep pens were again fully occupied with a very heavy entry, and there were moderate entries in other departments. There was a good demand for the better class of breeding ewes at rather firmer prices, but there was little change in other descriptions. Fat cattle sold at about late rates, and fat lambs and fat sheep met with a dull sale. There was a small entry of fat lambs, totalling 1575, some being very prime and others only in forward store condition. Extra prime, to 23s 9d; prime, 16s 6d to 20s; others, 10s to 16s. About eight races were filled with fat sheep, ewes forming the greater part of the yarding. There was a dull sale for all but prime sheep at easier rates. Extra prime wethers, to 29s 3d; prime wethers, 21s to 24s 8d; others, 16s to 20s 6d; prime ewes, 19s to 24s; medium ewes, 15s to 18s 6d. The entry in the fat cattle section showed an increase compared with the previous week, the number penned being 313 head, as compared with 270 last week. Extra good steers, to £16 5s; ordinary steers, £7 7s 6d to £10; extra heifers, to £12 15s; ordinary heifers, £5 to £8; extra cows, to £12; ordinary cows, £5 5s to £8 10s. Price of beef per 100lb, 31s to 43s. There was a fair yarding of fat pigs, but the quality covered a wide range, indifferently finished animals being numerous. The demand was not keen. Choppers, £2 to £4; light baconers, £2 7s 6d to £2 17s 6d; heavy baconers, £3 to £3 7s; extra heavy baconers, £3 10s to £3 14s 6d.

At Burnside last week 155 head of fat cattle were yarded. Butchers were not operating keenly owing to the approach of the holidays, and prices had receded to the extent of about 15s per head. Bidding was at no time very brisk. The yarding comprised a large proportion of cow and heifer beef and light-weight steers, there being very few heavy bullocks. Best bullocks brought £15 to £16; medium, £11 10s to £12 10s; others, £9 10s to £10 10s; best cows, £8 to £10; me-

dium, £6 10s to £7 10s; others, £5 10s to £6. Fat Sheep.—2505, a full yarding. Some of the exporters were not operating in mutton, and as a consequence the sale was inclined to drag at times. Owing to the freezing works being nearly full and there being only one day to kill before the holidays, exporters were naturally reluctant to bid to any extent. Prices consequently receded about 1s per head all round. The yarding comprised a large proportion of ewes, with only one or two prime heavy-weight wethers. Best wethers realised 23s 6d to 25s 6d; medium, 21s to 22s 6d; others, 19s 6d to 20s 6d; best ewes, 20s to 22s; extra, 23s to 25s; medium, 15s to 18s 6d; others, 10s to 13s 6d. Fat Lambs.—1232 penned, a small yarding. Prices had advanced as compared with previous week. Best lambs sold at 20s to 22s 6d; medium, 17s to 19s 6d; others, 14s 6d to 15s 6d. The supply of pigs was about equal to the demand, and consequently prices showed little alteration from those ruling lately.

HOW A BREED IS FORMED.

As most people know, a breed is a variety. In plants a new variety of a species is produced by crossing one variety on another. In the case of crossing two species of the genus, to produce a hybrid, the fertility is generally destroyed, and the hybrid cannot be perpetuated. In crossing two animals or plants of the same species but differing one from the other, the product is fertile, though not in so great a degree as in animals or plants of a like kind. The descendants will partake more strongly of one parent than the other, and these variations, in some cases, crop out after generations. This striking back to some remote ancestor is not infrequent amongst shorthorns, notwithstanding the extreme care taken in breeding, and the many years that have passed since the particular cross was made. On the other hand the Devons breed constant to type or nearly so. Herefords also retain this constancy in general character to a remarkable degree, for the reason that they are an original breed, and not like the shorthorns, made up of a mixed lineage, and developed within a comparatively short time.

DRYING OFF DAIRY COWS.

Most farmers look upon the drying of cows as a very serious operation (says a writer in the *English Agricultural Gazette*). Many a cow has had its value detracted owing to the carelessness of the attendants at this stage of her lactation period. Farmers have widely different views as to how long a cow should be dry, but, generally speaking, from six to twelve weeks is the usual time. The former period is probably too short a rest, and twelve weeks too lengthy for an average milker; the latter period, however, is certainly not too long for a cow giving a large yield of milk, and she will amply repay for the rest when she calves again. On the other hand, six weeks is quite sufficient for a poorer milker.

The reason for drying cows is to give them a period of rest, so that they can recuperate or recover from the strain which the yielding of a large supply of milk has placed upon them, and also to enable them to better nourish the foetus. The cows which most benefit by the rest—i.e., the deep-milking ones—are those which are the most difficult to dry, while those which need little or no rest usually take French leave for a pretty long while. To dry a deep and persistent milker we should experience little difficulty, providing that we take an intelligent interest in the work. When it is time to commence drying the cow we should start by not milking her quite dry at each milking, and gradually leaving a little more in the udder at each successive time. A cow usually gives only what milk is required of her, and so by not taking all the milk from her we cause a gradual drying effect upon her supply.

Lampware is going to be very dear buying. Hadn't you better make a selection from Smith and Laing's stock, Invercargill, before they go up in price?

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12ft x 15ft—£13/10/-, £16/16/-

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The Catholic World

BELGIUM

HEROIC NUNS HONORED.

The King of the Belgians has awarded the military distinction of the Order of 'Chevalier de Leopold' to the following Little Sisters of the Poor, who have shown conspicuous bravery and devotedness during the bombardment of Nieuport:—Sister Clotilde Roeleus, Sister Pueleutea Vanhoutte, Sister Alexandra Vanhoutte, Sister Candida Hoemacker. These nuns refused to leave 29 aged men, both helpless and infirm, who were in the institute under their care, and consequently remained with them during the bombardment, when nearly all the inhabitants had fled from the town. The Order of 'Knight of the Crown' has been conferred on Sister Cornelia Baert, Sister Gabriel Baiert, and Sister Rita Giele, nuns serving in the Military Hospital at Ypres, for their self-sacrificing devotedness in nursing the wounded of every nationality in this hospital, and also for their courage in remaining at their good work during the bombardment. The Sisters did not leave the hospital until it was nearly demolished by the shells and rendered unfit for residence.

ENGLAND

DEATH OF A CONVERT

On February 6 the death took place at her residence, Ashly place, Westminster, of Miss Alice McKenna, sister of the Right Hon. Reginald McKenna, Home Secretary. The deceased lady was received into the Church in 1873. She was connected with the Altar Society attached to Westminster Cathedral for many years, and was a generous donor to many Catholic charities, while she devoted much of her time and money to work amongst the poor of the parish.

FRANCE

FRENCH GENERALS AND RELIGION.

The Paris correspondent of the *Catholic Times* writes:—Generals de Castelnau and Pau are, it has often been said and written, practical Catholics; so is General Foch, who, since the battle of the Marne, has become the right hand and second self of General Joffre. The latter, when the war broke out, was, it is well known, indifferent on religious matters, but I hear, on good authority, that a notable change has taken place in his convictions.

THE GOVERNMENT AND THE HOLY FATHER.

The French Government are not quite so dull as to be unable to see that the prayer for peace composed by the Holy Father and the services ordered by his Holiness for Sunday, February 7 (says the *Catholic Times*) are not intended to discourage in the least degree the vindication of the rights and liberties for which the Allies are fighting. The motive of their conduct in ordering the seizure of the *Semaine Religieuse* of Paris, and the *Pelerin*, containing the Pope's prayer, and in attempting to prevent the Catholics of France from obeying the Holy Father's instructions on Sunday next is not difficult to discern. At present there is a great religious revival in France. Many witnesses—newspaper correspondents, doctors, nurses, and others—bear witness to it. The unbelievers are alarmed. Doomed to a loss of power after the war, they try to get up a quarrel with the Pope now and to excite ill-will against him. So wanting are they in patriotism that they proposed to take measures which, if persisted in, would cause bitter divisions between French citizens at this critical time. They deemed this an easier way to make sure of retaining their posts than to reform the system which has produced the Desclaux-Caillaux and so many other scandals. Desclaux, the army paymaster who stands charged with embezzlement, and whose female

friend was also a friend of Germans, at present fugitives, was in the good graces of the ex-Minister Caillaux, and was actually made a member of the Legion of Honor! It is quite natural that where such corruption has prevailed there should be hostility to religion and the Holy Father. But, according to the latest reports, the intolerant unbelievers have shrunk back, being afraid of the effects of out-heroding General von Bissing.

ROME

THE SACRED COLLEGE.

The *Annuario Pontificio* for 1915 is a veritable gold mine of information for those who take an interest in ecclesiastical matters (writes a Rome correspondent). From the list of Roman Pontiffs, at the beginning of the book, to the names of the members of the Episcopate who died in 1914, at the end, much scope is given for reflections and deductions. Particularly interesting is the information with regard to the Sacred College. The names, ages, time of election to the Cardinalate, and nationality of those who are privileged to wear the red hat are always considered suggestive subjects at the end of each year. At present the Sacred College is composed of sixty Cardinals, six being of the order of Bishops, forty-five of the order of Priests, and nine of the order of Deacons. Of the Cardinals living, nineteen were nominated by Leo XIII. The oldest Cardinal by nomination is Cardinal Netto, who has sat for thirty-one years amongst the Princes of the Church, as he was created Cardinal in the Consistory of 1884. But both these, as regards age, have to give way to Cardinal de Cabrières, Bishop of Montpellier, who is eighty-five. Then come Cardinals Vaszary, 83; Agliardi, 83; Gotti, 81; Gibbons, 81; Serafino Vannutelli, 81; whilst Cardinal Merry del Val, though he is well up among the seniors by reason of creation, is still the youngest member of the Sacred College, as he will not be fifty till next October. Four Cardinals have already died since Benedict XV. came to the Pontifical throne: their Eminences Cardinals Ferrata, Cavallari, Dubillard, and Di Pietro. Eight died last year, the total number who died during the Pontificate of Pius X. being forty-eight.

[Since the above was written Cardinals Teuchi and Agliardi have passed away.]

SCOTLAND

CHARITABLE BEQUESTS.

Dunbar and district are poorer for the loss by death of a well-known Catholic lady, Mrs. Dunlop, wife of the late Dr. Dunlop. In every work of Catholic charity Mrs. Dunlop was in the forefront and did much by her charitable ministrations to assist the growing missions of Dunbar, East Linton, and West Linton. It is understood that under the will of the late Mrs. Dunlop the sum of £10,000 has been left for the missions at Dunbar.

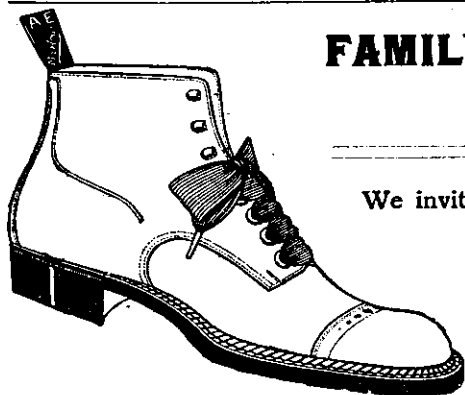
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Diet plays an important part in Rheumatism, Gout, Sciatica, Lumbago, and kindred complaints. Those troubled with these diseases should be careful, for some foods encourage the formation of uric acid. Avoid red meat, beer, vinegar, spices. Use tea and coffee sparingly, and—most important of all—take RHEUMO. It is the one medicine that will quickly and effectually cure Rheumatism, Gout, Sciatica, Lumbago, and their attendant evils. From the first dose RHEUMO gives relief, and will be found to quickly effect a complete cure. Your chemist or storekeeper sells it. 2/6 and 4/6 a bottle. Give it a trial.

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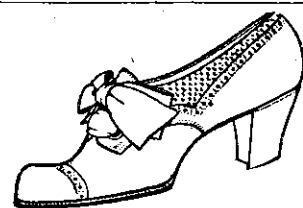
The woman who thinks the goitrous swelling in her neck too bad ever to be cured will read with relief what a Greymouth resident wrote: 'I believed my Goitre to be too bad to be cured, but after using your treatment it has been reduced 4in.' Price 10/6 (a month's supply), post free to any address from **A. DOIG, CHEMIST, WANGANUI.**



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THE CHURCH IN SCANDINAVIA

GRADUAL RETURN TO THE TRUE FOLD.

Throughout the Scandinavian countries there is a steady and rapid advancement of the Catholic Church (writes a Norse convert in the *San Francisco Monitor*). Denmark, which was the first of these countries to assume Christianity which then meant Catholicism, was also the first to abandon it for the Lutheran doctrines, and exercising then the political sway over its sister countries in the North, did much to bring about the loss of the Catholic faith there. But Denmark was also the first to make great strides toward a return to Mother Church. The arrival in Copenhagen some thirty or more years ago of the Princess Marie of Bourbon, an ardent Catholic, who became the wife of Prince Waldemar, gave the greatest impetus.

Religious Freedom in Denmark.

Historically speaking, the reintroduction and further spread of the Catholic Church in Denmark dates back to the year 1848, when King Frederick VII. gave his people a constitution in which was granted and guaranteed not only political, but also religious freedom to all. It was at that time that the Catholic Church was allowed to resume her mission of saving souls in that nation where Protestantism had reigned absolutely since the introduction of the Reformation. When they arrived in Denmark they found only two Catholic churches, which were allowed to exist there as exceptions to the above-mentioned rule. The one was in Fredericia, a little fortress on the east coast of Jutland, and the other in Copenhagen. The former was the parish church of a small Catholic community of about one hundred and thirty members, the remainder of an originally much larger parish. These Catholic people were allowed to remain in Fredericia and to worship in the old Catholic faith by special permission. The other Catholic church tolerated in Denmark was the church of the Austrian Embassy in Copenhagen, where the Bishop of the Danish missions now resides. The priests of that church were absolutely forbidden to spread the Catholic faith among the Protestant population. They were forbidden to preach in Danish to prevent the people from learning anything about the true religion. Even the church building had to be constructed in a special manner; it could have neither spires nor bells, nor windows facing the street, from which, furthermore, it had to be separated by an iron fence. In short, it looked more like a gaol than a church.

To-day things are very different. Not only the civil Government, but, what is of more importance, the Protestant population itself, shows a toleration towards the Catholic Church, priests and people, which is quite unusual in other non-Catholic countries. Even the Protestant ministers, with very few exceptions, refrain from speaking in the pulpit and writing in the press against the ever-advancing Catholic movement. And so where there were only two Catholic churches at the beginning of the missionary labors, there are to-day more than thirty parishes in the different cities of Denmark, to which are attached convents, schools, and hospitals.

Condition in Norway.

As to the second northern country, Norway, the Bishop of Christiania, Monsignor Fallize, assures us that there is no country where the Catholic Church is treated more liberally than in Lutheran Norway. The explanation of this is found in the fact, he maintains, that the Norwegians never really apostatised. They still glory in their Catholic ancestors. In 1814 Norway became a Swedish province, and in 1845 the Norwegians succeeded in wresting from the king his assent to a law granting religious liberty to Christians who were not Lutherans. The Vicar-Apostolic of the latter country, profiting by this law, sent a few priests into Norway. It was not until 1856 that Norway could boast of a Catholic church, that of St. Olaf in Christiania. The faith spread with sufficient rapidity to lead the Pope in 1869 to appoint a Prefect-Apostolic for

Norway. At the present moment Bishop Fallize has the care of the Church in Norway. Religious Orders have been once more allowed into the land. Here is how the education question has been solved. The law declared that all schools should be essentially Lutheran. Then the Government declared that Catholics could not in conscience send their children to such schools, so that the law must furnish every facility to establish purely Catholic schools.

At the consecration of a church recently built, all the State officials, with the Amtmann (Mayor and Prefect) at their head, were present. During Mass the Bishop invited them to pray 'that all may be one,' whereat all bowed their heads and prayed with the Catholics present.

The absence of bigotry is a thing to marvel at. The Bishop narrates how, when he was opening a new mission, an old Protestant lady came and shook his hand cordially, saying: 'Ah, your Lordship, how I thank you for having sent us a priest. When my daughter became a convert some years back, I shed bitter tears. Now I tremble at the thought that she might grow weak in the Catholic faith, for then she would be a poor lost lamb without a shepherd. Now the danger is averted.'

Tolerance in Sweden.

In Sweden religious tolerance was not granted until 1860. It should be borne in mind that Sweden gave to the world one of the foremost Catholic women, known to us as St. Bridget of Sweden. She was born in the year 1303, and in her seventy years of active life played an important part in history at Avignon and in her relation with St. Catherine of Siena. There are to-day many finely built old Catholic cathedrals in Sweden. There are the splendid cathedrals at Upsala, Lund, Linköping, Vistera, and Skara, as well as the celebrated monastery church in the North of Sweden, and the one at Valstena, built under the direction of St. Bridget, with the many smaller edifices scattered over the country, all of which are the work of Catholic hands and are now in the possession of Protestants.

From the time of the Reformation until the publication of the Edict of Tolerance by Gustavus III. in 1781, all public manifestation of Catholic worship was forbidden in Sweden. The Holy Sacrifice of the Mass could only be celebrated in private chapels belonging to foreign embassies. If a Lutheran embraced the religion formerly professed by the entire nation, the religion of St. Eric and of St. Bridget, the convert was exiled and his goods confiscated.

In 1892 the Catholics at Stockholm had the happiness of seeing a church erected in honor of the martyred king, St. Eric.

This church is the only Catholic one in Sweden which possesses a bell. The Angelus is rung there, and the residence of the Vicar-Apostolic is situated close to this edifice. The Vicar-Apostolic is obliged to often travel long distances in the exercise of his sacred functions. Sweden is a very large country, and the small number of Catholics who do not reside in Stockholm are scattered over the immense territory. There is also a beautiful little chapel, dedicated to St. Joseph, erected in 1892, in the Catholic cemetery outside Stockholm, the generous gift of Madame de Koudriaffsky, the widow of the Russian Ambassador. In the provinces there are Catholic churches at Malmo, Gothenburg, Norrköping, Gefle, and Halmoe. The latter is the one most frequented by the Polish workmen, who go to Sweden in such large numbers to work in the beet-root sugar fields. These men often sacrifice their small wages in order to purchase a railway ticket, or walk a long distance in order to be able to receive Holy Communion.

The Polish laborers have for many years a faithful friend in the person of an old priest, Count Bernard Stolberg, a descendant of the famous writer, Frederick Leopold Stolberg, a diplomatist, whose conversion surprised the Protestant world. The Abbe Stolberg has his fixed residence at Norrköping, but he undertakes long journeys in different districts of Sweden among the Polish workmen.

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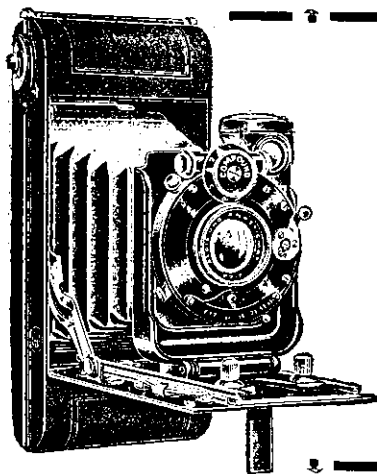
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ROME LETTER

(From our own correspondent.)

January 31.

THE POPE AND THE POWERS.

For two months Rome has had cause for amusement, thanks to those specimens of humanity known in Latin countries as 'priest-eaters.' If any degree of success could be hoped for, an anti-clerical campaign on a small scale might relieve the feelings of chagrin of these people. They see nations and diplomatists clustering around the Papal throne much as they were wont to do in the halcyon days of the Papacy: they see the respect and deference with which the warring countries receive the proposals of Benedict XV.; in a word, they find the Pope acting as Pope, hence their little wrath. And hence the amusement they occasion for the Catholics of Italy.

But it is not alone against anti-clericals that the Pope has to contend in these days of turmoil: his Holiness sees even the semi-official organ of the Vatican compelled to rebut a charge of partisanship as regards the belligerents, and this coming from a source which of all others has least reason to formulate such an accusation.

SOME HEROES IN DUTY.

In these days when we are accustomed to read each morning of heroic deeds done before the mouth of the cannon or at the point of the bayonet, we are apt to forget other deeds not less heroic because they are far from the noise of battle. I refer to the self-sacrifice with which the Bishops of the Philippines toil for their people under circumstances that mark true heroes. All, or nearly all the Bishops in the Philippines are American or Irish, men never accustomed to the trying climate of that region. Hence the mortality in their ranks has been very high, both in the number of Vicars Apostolic and of Bishops. And therefore it has often been asked whether the Holy See is likely to recall Philippine Bishops after a certain number of years' service and place them in charge of dioceses in their native America, and this not only to reward the prelates but to prolong very valuable lives. To this question a satisfactory response can, needless to say, be given at this stage, though we have always to bear in mind the Church is a kind and benignant mother.

Queenstown

The concert given in the Town Hall on Friday evening, March 19, by the pupils of the convent school, assisted by leading local amateurs, was very largely attended, there not being a vacant seat from stage to entrance door (says the *Lake Wakatipu Mail*). Children's performances have such an irresistible charm about them, whilst the concerts given by this school

always have a special musical interest, so that it is not to be wondered at that the audience was a most enthusiastic one. The first appearance of the small boys was in a song and drill entitled 'The drummers,' in which the little chaps seemed to enjoy themselves as much as did their patrons. A dialogue 'Pussy and the mice,' was then charmingly given by the infants of the kindergarten. The more grown girls showed what their quality was in 'Sunshine and shadow,' an action song in which their movements were very graceful, considerable effect being gained by their robing in frocks of dainty coloring. Equally successful was their number, 'The gleaners.' The item which brought down the house was one programmed as 'Calls from the operas.' A regiment in cadet attire were ranged up to attention by their captain, who put them through a few orders; each 'Number' was then called on in turn to declare himself in a few lines of verse, which embodied a local hit of some kind. Very popular also were the choruses given later in the evening by the children, these being the stirring patriotic songs 'The old brigade' and 'Our territorials.' The foregoing comprised the contributions of the school children to the programme. The pianoforte duets given by other pupils were two in number. Misses M. McCarthy and Lee played 'Capricante' (Wachs) with much brilliance and finish, which Miss McCarthy was associated with Miss Gudgeon in a very musically rendering of bracketed duets, 'Grande valse brillante' (Huntten) and 'Galop brillant' (Behr). Mr. Edgar Shand met with a very good reception in his musical monologue, 'I met her on the stair,' and he was compelled to return and supplement this with another, 'The drama.' Miss Monica McBride gave a most charming rendering of the song 'Your little shawl of blue'; her other item was 'Somewhere a voice is calling,' the encore demanded to this being 'The dear little shamrock of Ireland.' Mrs. Curtis gave a highly acceptable rendering of 'At the fountain,' for which she received the plaudits of the audience. Mr. D. Macpherson once more proved what a valuable acquisition he is to the musical talent of the town. 'My kingdom' was his solo, whilst the vocal duet 'The battle cry' which he and Mr. J. C. McBride were associated in was a most conspicuous success, a repetition of it being emphatically demanded. Mr. G. Donaldson was responsible for a most amusing story entitled 'That's not what father used to say.' Mr. Donaldson later in the evening sang 'Shipmates o' mine' with fine sympathetic feeling. A comedy re-joining in the name of 'Cupid in the kitchen' concluded the entertainment. Included in the cast were Misses Julia McLeely, B. Richards, and Mr. J. McNeill. All three did themselves credit, especially the former, who sustained the part of the maid-of-all-work most cleverly. The accompanists of the evening were Misses Gudgeon, Lee, and McCarthy. Mr. Gavin took occasion to thank the audience on behalf of the Dominican Nuns for their attendance; also those ladies and gentlemen who had given the benefit of their talents to the programme.

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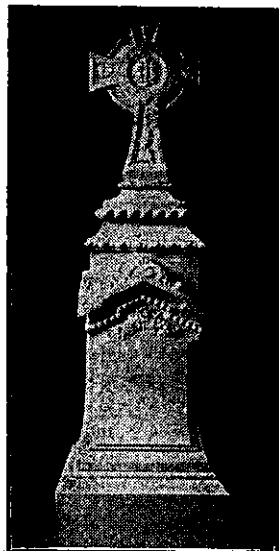
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Science Siftings

By 'VOLT.'

Talking Across the Country.

To keep nearly thirty thousand electrical waves a minute in perfect order on a telephone wire is one of the detailed problems that the American Telephone and Telegraph Company had to solve in establishing the long distance telephone connection between New York and San Francisco, opened by the talk between Mayor Mitchell of New York and Mayor Rolph of San Francisco. Some of the waves have one shape, some another (said General Manager Bliss). They are as different from each other as the waves of the sea. It is not the problem of defending one simple current, but as many as one hundred and twenty thousand a minute. All these minute currents, millions and millions required for a conversation, must be carried electrically over the line to San Francisco and then converted back again to sound waves, which agitate the air of the room and affect the ear as air waves.

Building a Zeppelin.

The building of a Zeppelin is not the work of a day. The mere work on a machine takes an entire year, and when that work is done another three months must be spent in testing. Stretched in a framework of girders, there are from seventeen to twenty-five balloonettes from end to end. Over these and over the girders is an outer skin of proofed canvas. Slung under the great length is a series of cabins. Right in front is the station of the look-out man, who is in charge of the starting and the landing: he has anchors slung beneath him. In the first boat, which is entirely covered in, are two petrol engines. Behind this boat is the gangway, fitted up with sleeping berths for the crew. In the centre is the observation station. It is from here that the bombs are dropped, and it is in here that the marvellous steering and sighting apparatus is installed, as well as the wireless plant.

Luxurious Military Aeroplanes.

The German arrow type of flying machine can compare with nothing so much as an automobile de luxe (says a writer in *T.P.'s Journal of the War*). It has the strength, the perfection, the reliability, the safety of a superb motor car. And it has the luxury. On the dash-board before the pilot, in addition to his control gears, there is a nest of drawers containing, amongst other things, a Thermos flask, chocolate cubes wrapped against the damp in tin-foil, a small bottle of brandy in case the aviator should become faint, a petrol sponge for wiping the goggles, a revolver holder, a despatch-case with sharpened pencils of different colors, so that the dispositions of the enemy's troops can be more adequately marked, a map board, and maps. Moreover, the exhaust pipe of the engine passes under the floor boards, so that the pilot, who must constantly keep his feet at an angle on the pedals, may have them warmed throughout the flight. The flyer, too, sits in a comfortably upholstered club-chair.

Room-paper and Light.

Some papers absorb a great deal more light than others, and therefore necessitate more gas and electricity. For example, white absorbs only thirty per cent. of the light rays, while deep chocolate absorbs ninety-six per cent. Thus a room papered in deep chocolate would require nearly eight times as many windows and lamps to make it as light as an exactly similar room papered in white. An illuminating laboratory recently made an exhaustive test of the various wall papers commonly used in order to determine their light-absorbing qualities. This test showed the percentage of light absorbed by each color to be as follows:—White, thirty; chrome yellow, thirty-eight; orange, fifty; plain deal, fifty-five; yellow, sixty; light pink, sixty-four; emerald green, eighty-two; dark brown, eighty-seven; vermilion, blue-green, and cobalt blue, eighty-eight, and deep chocolate, ninety-six.

These figures show that if a room papered with dark green be repapered with chrome yellow it will be five times as light with the same lamps and windows. In many cases house-holders pay too much for electricity and gas-lighting because their light-absorbing wall coverings destroy the light rays.

SOME LESSONS FROM BELGIUM

American travellers in Europe, observing the number of beggars in certain Catholic countries, have written or spoken as if beggary and Catholicity were inseparably allied; indeed, many of them have not hesitated to assert that the beggary was due to Catholicity. Now Belgium was (and is, despite its present unfortunate condition), a country overwhelmingly Catholic in faith (says the *Sacred Heart Review*). Before the war, out of a population of more than 7,000,000, there were only about 28,000 Protestants, and 13,000 Jews. Yet one might travel the length and breadth of Belgium without being asked for an alms. There was no mendicancy. There was a total absence of any sign of poverty.

Now, not every beggar is an impostor, but there is a strong suspicion that the energy put into 'panhandling' might be expended with more beneficent results if directed into other channels. In London every year it is calculated that some million pounds are given to undeserving beggars, but in Belgium labor was provided for people of this class, and those who would not work were taken and put into a labor area, where they were compelled to work. In this way impostors were kept off the streets.

A hardworking, hardheaded, progressive people, the Catholic people of Belgium did not attain the prosperity that blessed them, before the storm of war burst upon them, without exerting themselves. Nature was not over-kind to Belgium. An Irish writer, holding up the case of Belgium before his own countrymen as an example, said:—

'In the first place, their land, or a great portion of it, did not promise much. It was of a marshy nature, but the people with that intense love of country set to work the land itself, and step by step they wrung from an unwilling nature innumerable treasures. It was said that they reclaimed a quarter million acres of sand and marshy land and turned it into a fertile soil. It was stated by authorities on the subject that the land worth £6 an acre increased in value to £60 an acre. The condition of the people improved as time went on. In like manner they undertook what was quite new to the world, the nationalisation of their railways, and to-day Belgium owned her own railway system, the mileage of which was far greater than that of England—4000 miles of heavy railways and two or three thousand miles of light railways. The country was one ramification of railway lines. The commerce of the country developed, and the earnings on the railways were able to pay the interest on the national debt. In no country in the world could one travel with greater facility and at such a cheap rate as in Belgium. The whole railway system of the country could be travelled over by train for nine francs, or 7s 6d night and day, for a week. It could be therefore seen what an immense advantage the railway system was to the commerce of the country, and the general progress of the country was brought about by the courage of the people in facing and successfully accomplishing railway nationalisation.'

A Catholic people this—with 5419 secular priests; 6237 priests of religious Orders, dwelling in 293 religious houses; and 29,303 Brothers and nuns of various Orders; in 2207 monasteries and convents—a Catholic people living an intense religious Catholic life; and yet making their country, for its size, the most prosperous and the most progressive in the world.

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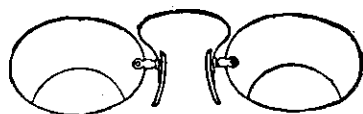
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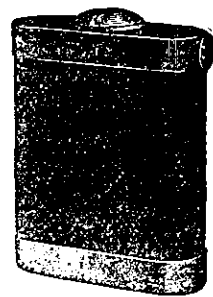
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Domestic

(BY MAUREEN.)

Gateau of Plums.

Required: Two pounds of plums (stoned), half a pint of water, sugar to taste, one ounce of gelatine soaked in half a pint of cold water. Mix all together, put into a mould. Serve with whipped cream in the centre.

Chocolate Nougats a la Creme.

Required: Eight ounces of grated chocolate, six ounces of fresh butter. Cream the butter, stir in the chocolate, mix well; line some plain moulds with the mixture rather thickly, leaving a hole in the centre. Let them stand till next day in a cool place. Turn out by dipping them in warm water and running a thin knife round the sides; roll in desiccated coconut, and fill with whipped cream.

Cleaning a Bread Trencher.

When the bread trencher is a bad color, try scouring it with rough salt or sand and water. Leave it in the air until dry. Care should be taken that no butter goes on the trencher, for grease marks on it are very unsightly; if ordinary cleaning does not remove them, a paste made of fuller's earth and cold water should be spread on; this will absorb the grease from the wood.

To Remove Grease Spots from Books.

Put some powdered paper on each side of the spot, and then press with a hot iron, taking care, however, not to make it too hot, or you will scorch the paper.

To Renovate Black Lace.

Dip a small sponge in cold water, wring it out, and with it damp the lace, then press it with a hot iron.

iron, first covering the lace with brown paper. Lace treated in this way will look fresh and new.

To Clean Velvet Furniture.

Rub it round and round with the palm of the hand, washing the hand frequently, and going over only a small part of the velvet at a time. Breadcrumbs and flour are sometimes used for cleaning velvet and chenille, but the bare hand is safer, for these substances may injure the pile and also the color.

Butter Beans a la Bretonne.

Required: Half a pint of butter beans, half a pint of tomato pulp, one onion, one tablespoonful of grated cheese, one ounce of butter or dripping, two teaspoonfuls of flour, small crusts of fried bread. Wash the beans, soak them in cold water for at least 12 hours, then cook them till tender in the same water, adding just a very little salt. When tender, drain off, and save the water for soup. Next melt the butter in a saucepan, add the flour, mix it in smoothly, and then pour in the tomato pulp (sieved stewed tomatoes). Stir this sauce till boiling. Cut the onion into thin rings, and fry a light brown in dripping. Mix the sauce with the beans. Add the cheese, and stir until very hot. Season the beans well. Turn all into a hot dish, garnishing it with the rings of fried onions and the crusts of bread.

Household Hints.

When baking apples baste them often with their own juice. This is as essential for good results as to baste a roast.

If you have a painted bath tub it can be kept in good condition much longer if cold water sufficient to cover the bottom is first run into it before the hot water tap is turned on. This will prevent the paint from blistering and cracking, nor will it so quickly turn yellow.

Maureen

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GARDENING NOTES

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

ORIGIN AND IMPROVEMENT OF PLANTS.

Most of our vegetables and garden plants were originally found growing wild in their native countries. Very few knew their value until chance, or some other circumstances, revealed their worth to some observant individual who had a taste for investigation. Of course, the chemist was called upon to investigate and decide on the merits of the species of plants suited for domestic use. And when this was settled the enterprising gardener was brought on the scene to improve the quality of the plants. For instance, we will take the carrot as an example. The wild carrot had a long, wiry root, with no tendency to develop into its present state. Out of a quantity of seed sown in good ground one or two plants showed a tendency to develop stouter roots than the others. All the inferior plants were thrown away, and seed saved from the improved form. This seed was again sown in well cultivated soil, and the outcome was a greater quantity of better and improved form of roots, with less of the peculiarities of the wild plant about them. The inferior ones were again discarded, and seed saved from the best plants. Next time the crop was nearly perfect, and the experimentalist persevered until every seedling was a perfect plant, and thus the carrot was established. Sometimes you may see in a paddock a few plants that reverted back to the original wild state. They can be easily detected, as they go to seed the first season, whilst the true carrot will not seed until the second year. If seed were sown from those inferior plants, you would have a field of wild carrots such as the original one. Most of our improved plants have a tendency, when uncared for, to revert back to their wild state. But cultivation, and the care and skill of the farmer and gardener keep the variety true. So, too, with the cabbage tribe. When the cauliflower first appeared, the seed was sown just in the same way until the strain was fixed, and the different varieties have been the result of careful cultivation, such as the establishing of the early and later kinds. To preserve varieties pure they must be carefully guarded against being fertilized by other kinds of the same species. On this account seedsmen procure their seeds from different people, so as to get the pure variety. One man grows one variety, and another a different kind, so that there will be no chance of mixing the different varieties. It is in this way we have preserved and improved the species and variety of our cultivated plants. In the same manner peas and beans have been brought to perfection. For instance, a variety, which usually produced say four seeds in a pod, had by chance a few pods bearing six seeds. Those seeds were sown, and some produced six seeds and some less. The peas from the pods bearing six seeds were sown again until the variety was fixed, and a new one was added to the list. The foregoing description will give a pretty good idea of how the race of domestic plants has been improved, and perpetuated for our use and benefit. Everyone knows the history of the potato, and how cultivation and cross-breeding have brought the tuber to its present perfection: so, too, with celery, sea-kale, and asparagus, which grow wild on the seashore. Care and cultivation in the selection of seed have brought these to their present state. In like manner in the breeding of animals the same care must be taken in the selection, if success is to be attained. The best plants must be selected, or the variety would soon deteriorate and go back to its former state.

Of course a great variety of plants have been improved by cross-breeding and hybridising. By cross-breeding is meant the inter-mixture of varieties, and by hybridising the inter-mixture of species. It is by this process we have multiplied all the beautiful flowers that adorn our garden, and many of the beautiful fruits of our orchards. What would our choicest garden flowers be if it were not for the skill of the gardener in improving them in this manner? The chrysanthemum,

the dahlia, the pelargonium, and hundreds of others were simply single wild flowers, when first introduced, but the skill and perseverance of the gardener have given us all the beauties which our gardens possess to-day. The cultivator of ornamental plants has a very interesting field to work upon. The opportunity of growing new varieties by hybridising will be to him an endless source of pleasure. He must be a man of great patience and perseverance, waiting and watching for the results of his handiwork, and how anxious he must be to see if it comes up to his anticipations. He sees two plants of the same variety—perhaps one possessing a robust constitution, and the other a very delicate one, not able to resist our cold chilly winters,—and he comes to the conclusion that if these were crossed the result would be a very serviceable variety possessing the best characteristics of the plants. It is by this procedure that we possess to-day trees and plants suitable to all conditions and requirements. We owe a great debt to the practical gardener for all the beautiful flowers we have, and also for the many useful vegetables which are such a welcome addition to our cuisine. The botanist also deserves our gratitude. What hardships has he not undergone in travelling through forests, and over mountains—north, south, east, and west,—in search of nature's hidden treasures, and with which he came back laden, so that we may beautify our pleasure grounds with plants and flowers, and enrich our gardens with fruits and vegetables.

CATHOLICS IN CHINA

If one did not read the Catholic papers one would never guess the extent of the Catholic foreign missions (remarks the *Boston Pilot*). There is a studied resolve in some sections to ignore them. A few nights ago a Protestant minister from Hankow told the Churchman's Club of Providence about the progress of missionary work in China. He said: 'The early missionaries thought that if after 100 years had passed there were 1000 converts it would be a miracle. To-day there are, outside the number who have become Roman Catholics, 400,000 Christian communicants.'

You may interpret that remark as you will. But let us have a few facts about the Catholic missions that are so dismissed by way of parenthesis. We find this paragraph in *The Workers Are Few*: 'China, with her 401,000,000 inhabitants, in 1800 had but five poor missions, and the Catholics there were reduced to 202,000. To-day in China we have one diocese, 41 vicariates, and four prefectures apostolic, respectively governed by 43 bishops and four prefects apostolic. In China to-day there are 1,200,000 Catholics, 1379 missionaries, 631 native priests, 1886 nuns, and about 7802 catechists. Besides these there are some 10,000 churches and chapels, and 154 seminaries.' This was in 1911.

We have in China three times as many communicants as have all the Protestant denominations put together. Yet, we repeat, unless one reads the Catholic papers one would be led to believe that the Catholic Church is a negligible factor in China. When we get the facts we see how much reason we have to rejoice at the progress of our missions. And yet we Catholics are just beginning to realise what we could accomplish.

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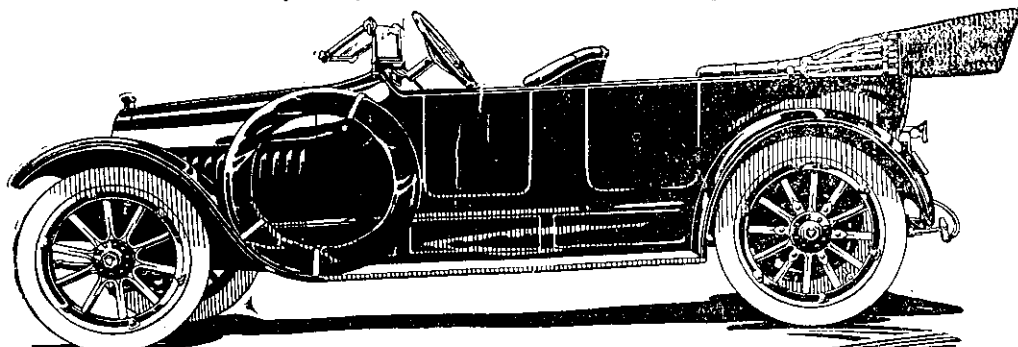
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PEARLS FROM HOLY SCRIPTURE FOR OUR LITTLE ONES

BY THE REV. M. J. WATSON, S.J.,
Author of 'Within the Soul,' and 'The Story of Burke and Wills.'

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

[ALL RIGHTS RESERVED.]

THE KINGDOM OF HEAVEN.

'Be glad and rejoice, for your reward is very great in Heaven.'—St. Matt. v. 12.

Our beloved Lord, my dearest, tells us to rejoice in the thought of the bright and beautiful home which He has prepared for us in heaven, a home which, though at present invisible, has as real an existence as this earth where we live. The thought of heaven fills the heart with hope, separates its affections from earthly things, and inspires a longing for the sight of the Living God. Yet how the world talks! It thinks highly of this present life which must soon end in death, and it thinks as little as it possibly can of the life to come. It counted rich Dives, who, clothed in fine linen and purple, feasted luxuriously every day, as a man of much consequence, a man to be greatly envied, and it despised the just man Lazarus because he was poor and begged his bread. Yet Lazarus, our Lord tells us, was, after death, borne by angels into Abraham's bosom, and the rich man died and was buried in hell.

Though Holy Scripture speaks much of heaven, the tongues of men and of angels can give us no perfect description of the reward which God has prepared for all who persevere to the end in His love and service. That reward is called 'a kingdom,' 'a heavenly kingdom,' 'an eternal kingdom,' 'a most blessed kingdom.' It must, then, be a reward exceeding great. In this world no monarch is so bountiful as to bestow a kingdom in recompense of faithful service; and were one found able and willing to do so, yet the kingdom bestowed would not be a heavenly kingdom, or eternal or most blessed. How glorious and happy is that kingdom in which Christ reigns with His Angels and Saints! What is this earth compared to it! And earth surely is very beautiful and shows forth strikingly the power, wisdom, and majesty of God. Yet earth is but a place of exile, it is the abode not of the just only, but also of the wicked, the enemies of the Creator; and very just are St. Augustine's words: 'If Thou, O Lord, dost such great things for us in our prison, what wilt Thou give us in our palace?' If both Thy enemies and friends are so well provided for in this life, what wilt Thy friends receive in the life to come? O my Lord and God, Thou art a great God, and great is the multitude of Thy magnificence and sweetness! And as there is no end of Thy greatness, nor number of Thy mercies, nor depth of Thy wisdom, nor measure of Thy goodness, so is there no end, number, depth, length, greatness, or measure of Thy rewards to them that love Thee and do fight for Thee.' (Solid. c. 21.)

St. John the Evangelist, who saw 'the holy city, the new Jerusalem,' has sought with earthly images to describe its splendor and beauty. He says that he was taken up into a great and high mountain and before him were unfolded the glories of the holy city. The city walls were of green jasper, and their foundations were of sapphires, emeralds, and all kinds of precious stones. The gates were made of great pearls, and the city itself and the streets were of gold so pure that it resembled clear glass. There shall be no night there, nor shall the city have need of the sun or moon to shine in it, for the glory of God gives it light, and the splendor of the Lamb is the lamp thereof. He was shown also the river of life flowing from the throne of God and of the Lamb, that river which inebriates the Blessed with unspeakable and purest joys, and, by making them

immortal, gives them security of never losing those delights. God shall there wipe away all tears from their eyes; they shall no more hunger or thirst; neither shall the sun fall on them nor any heat; and death shall be no more, nor mourning, nor crying, nor sorrow; for the former evil things of earth are passed away. And the Blessed shall see God face to face, and in that Beatific Vision which is ever new, they shall be inundated with bliss, they shall be plunged in the boundless ocean of the joy of the Lord. And they shall adore Him, casting their crowns of gold before His throne and singing: 'To Him that sitteth on the throne and to the Lamb benediction and honor and glory and power for ever and ever.' How lovely are Thy tabernacles, O Lord of hosts! Better is one day in Thy courts above thousands in the tabernacles of sinners. Oh, grant us to walk in innocence here on earth that we may come at last to see Thy beauty and to enter into the glorious inheritance which Thou hast promised!

In heaven we shall see the Adorable Trinity, the Father Who created us for that great reward, the Son Who redeemed us, and the Holy Ghost Who by His grace sanctified our souls and gave us final perseverance, the Three Divine Persons Who while they are really distinct from one another are but God. We shall see, also, Jesus, our Saviour, our Brother, our best and truest Friend. We shall gaze upon the wondrous loveliness of His Humanity which fills heaven with the beams of its glory. What a joy to look on Him on Whom the angels delight to gaze! We shall see our own Mother Mary—we shall dwell and converse and rejoice with her for ever. We shall see St. Joseph and the Holy Angels, especially the kind and loving Guardian Spirit who watched over us and brought us through the dangers of earth and led us safely to heaven. We shall meet the Apostles and the martyrs who have washed their robes and made them white in the Blood of the Lamb. We shall be united for ever with all the Saints whom we honored in this world, with St. Patrick and St. Brigid, with St. Benedict, St. Dominic, and St. Francis of Assisi, with St. Ignatius and St. Francis Xavier, with St. Aloysius, St. John Berchmans, and St. Stanislaus Kostka, with St. Agnes, St. Catherine, and St. Mary Magdalen. What a joy will it not be to find again all our friends, whom on earth we, perhaps, too much wept! In heaven we shall rejoin father and mother, brothers and sisters, all relatives and all acquaintances—what a meeting will be there! What welcomes! What sweet gladness! 'What a joy,' says St. Cyprian, 'will it be both to them and to us to meet and solace ourselves together.'

To gain this surpassing reward, let us, as the Scripture says, 'flee from sin as from the face of a serpent,' praying, with all confidence, to the Sacred Heart of Jesus for strength to resist temptation, to persevere in God's grace, and to die a good death. The Holy Spirit says: 'Expect the Lord, do manfully, and let thy heart take courage; and wait thou for the Lord.' (Ps. xxvi. 14.)

Prayer to be Said Often.

One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life. (Ps. xxvi.)

Hymn: The Beauty of Heaven.

Jerusalem, Jerusalem!

Thy streets are paved with gold;
Thy pearly halls and palaces
Are glorious to behold.
Thy walls of jasper are inlaid
With every precious gem;
How pure, how lovely is the sight
Of our Jerusalem!

Jerusalem, Jerusalem!

Thou city of the skies,
Dear city of our King and God,
Dear object of our sighs!
How blest, how blest are thine abodes,
And those who dwell in them!
Thrice welcome here, the thought so dear
Of our Jerusalem!

MISSING PAGE