

**MISSING PAGE**

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## Friends at Court

### CLEANINGS FOR NEXT WEEK'S CALENDAR

June 27, Sunday.—Fifth Sunday after Pentecost.  
 „ 28, Monday.—St. Leo II., Pope and Confessor.  
 „ 29, Tuesday.—SS. Peter and Paul, Apostles.  
 „ 30, Wednesday.—Commemoration of St. Paul, Apostle.  
 July 1, Thursday.—Feast of the Most Precious Blood.  
 „ 2, Friday.—Visitation of the Blessed Virgin Mary.  
 „ 3, Saturday.—Of the Octave.

#### Saints Peter and Paul, Apostles.

St. Peter was known originally as Simon Barjona—that is, Simon, son of John. The name Peter, which means rock, was given to him by our Divine Lord to signify that he was to be the solid foundation of Christ's future Church. 'I say to thee,' said Christ, 'that thou art Peter (that is, Rock), and upon this rock I will build My Church, and the gates of hell shall not prevail against it,' etc. This solemn promise of Christ was fulfilled after His Resurrection, when He said to St. Peter, 'Feed My lambs, feed My sheep,' words which, in the figurative language of the East, signify the exercise of supreme power over the Church. The principal events in the life of St. Peter—his imprisonment, his government of the Church from Antioch, and finally from Rome—are commemorated by special feasts. To-day we consider more particularly the glorious death by which he atoned for his former denial of his Divine Master. St. Peter was crucified at Rome, under the Emperor Nero, about the year 67. St. Paul is associated with St. Peter in this day's solemnity, because, after having labored with him for the conversion of Rome, he received the crown of martyrdom on the same day.

### GRAINS OF GOLD.

#### IN THE NIGHT WATCHES.

When in the long, dark night I wake,  
 And, sleep-forsaken, turn and toss,  
 I think of One Who for my sake  
 Hung tired and tortured on the cross.

And when with pain my temples throb,  
 My mind and body sick and sore,  
 My heart remembers with a sob  
 The bitter pangs that Jesus bore.

My heart remembers—and I yearn  
 With tears His wounded feet to wet;  
 But, ah, when health and hope return,  
 How soon my Saviour I forget!

—*Ave Maria.*

The Cross is the key of the centuries, the rallying point of history, the uplifting force of the world. It brings order into what would otherwise be chaos. Its arms stretch out to the ends of the earth, and its head points the way to heaven.

Many of us seem not to be aware that we are bound to respect in others that freedom of thought and utterance which we claim for ourselves, or that freedom of opinion is as sacred to them as it is to us.—Brownson.

Every age has its own specific wants and mode of thinking. Principles are eternal and invariable, but the mode of expressing and applying them in a world where all is mutable must vary with the every-varying wants and circumstances of time and place.—Brownson.

Only the pure minded, the souls who beat in perfect harmony with Christ's heart, can have a really good time. What the worldling calls fun is often madness or intoxication or brutish sensuality; but the child of God is ever ready to sing and play from the very exuberance of innocence.—Rev. W. F. McGinnis, D.D.

## The Storyteller

### THE CLAIM TO THE RECTORY

'I heard of it yesterday,' said the youngest sister, timidly.

The elder Miss Minters unfolded her knitting.

'Straighten the tidi on your chair, Priscilla.'

Then she went on thoughtfully: 'You have known it a whole day.'

The round, soft cheeks of the other flushed.

'Mrs. Conley told me,' acknowledged the younger woman.

'You should have conferred with me, Priscilla,' remonstrated Miss Minters.

'But, Cynthia,' the speaker's eyes rested lovingly on the angular, unemotional face of her sister, 'I knew it would only bother you, and I do hate so to bother people.'

Through her fifty years of life, this hatred of bothering people had become an obsession with Priscilla Minters.

'It doesn't "bother" me,' returned her sister.

'It doesn't, Cynthia?'

'No. It necessitates a call on the Bishop. That is all.'

'The Catholic Bishop?'—the tones were full of wonder.

'My dear Priscilla, since I intend registering a protest against a Catholic priest's occupying our beloved father's former rectory, it must naturally follow that it is a Catholic Bishop whom I shall visit.'

Priscilla rocked a while in silence.

'But we don't own the rectory. What will you say?' she finally asked.

A slight smile hovered around the corners of Miss Minters' long, thin mouth. The fingers were now busy with her knitting.

'I shall simply register my protest.'

'Cynthia!' The other's plump body straightened resolutely. 'Times have changed since father died—'

Her sister stopped knitting.

'There must be a reason back of what one says,' the younger sister added lamely.

'You have imbibed the modern ideas to a great extent, Priscilla. In fact one could almost call you a Modernist,' Miss Minters replied.

'I am not a Modernist, Cynthia.' The younger Miss Minters knew as little of the term as did her sister. 'But I do know that Catholics are not all bad.'

Again the knitting ceased.

'You know one Catholic, Priscilla. I know none. From our earliest years, however, we have heard sufficiently of them and their doctrines.'

Priscilla was unusually bold to-day.

'Cynthia, we never heard they were bad.'

'If you define the word "bad," child, you will say that it is the opposite of good. I am not saying that Catholics are wicked, but they are not up to my standard of goodness.'

The other puckered her brows.

'Because they are gaining so many converts to their Church—is that what you mean, Cynthia?'

The elder Miss Minters was beyond the blushing stage, but she was, nevertheless, slightly ruffled.

'Don't be absurd. I dislike seeing so many souls led astray from the path of righteousness.'

'That is the same thing,' answered Priscilla. Seeing the growing displeasure in her sister's face, she went on hurriedly: 'What is the right path, dear?'

'I do not know, but it isn't the Catholic way surely.'

This unconsciously humorous statement elicited no direct response.

'Didn't father once mention a Catholic priest as a friend of his?'

'Priscilla!'

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'I think he did, Cynthia.'

'If so, he erred.'

It was the first criticism of her father Miss Minters had ever made, and her sister sat up aghast.

'O, Cynthia, Catholics are not all bad! Mrs. Conley is the dearest little woman, so kind to everyone, and so willing to help everybody! Her children, too, are lovely.'

'Mrs. Conley also has erred.'

'But what do you know of the Catholic Church, Cynthia?'

'Priscilla' (the speaker's voice teemed with impatience), 'this conversation must end! I do not wish to show any ill-will, but I see plainly that certain things must be impressed upon you. First of all, the Catholic Church has been the tabooed subject within our household for years. Yes, I know I said we had heard enough concerning it; but father, in his great charity, would listen to no derogatory remarks against any sect or person. But the words unsaid are those that speak the loudest. I have always realised that if the Catholic Church had not been established here father's church would have flourished to a greater extent; and I know that he, too, realised this. You must admit, Priscilla, that losing one's parishioners to a church that practises idolatry, and—'

Her sister interrupted:

'But—'

'No defence, please! So long as I know that father thought as he did of this religion—'

'But you don't know!'

'I know! And what is good enough for father is good enough for me.'

'Cynthia! Why, you never go to any church!'

The thin lips of the elder woman trembled, and the small, sharp eyes suddenly filled.

'It isn't like you, Priscilla, to taunt me. How can I go when I do not believe?'

'Oh!' The other sprang up hastily and threw her arms around her sister's neck. 'Forgive me, love! I never knew! But do not grieve so, Cynthia, dear! I am not sure that I believe either.'

And there in the old-fashioned sitting room, with the late winter's sunshine showing no mercy to their thin grey hair and wrinkled cheeks, the two sisters clung to each other.

The older was the first to speak.

'I think I shall go to the city to-morrow.'

Priscilla kissed her.

'I shall go with you.'

'On the 9 o'clock suburban?' asked the other, vaguely childish.

'Yes, love! And you can tell the Bishop that, being the rector's daughters and once having lived in the rectory, we would like him to rent other property for his priest to live in.'

'I couldn't stand it if I knew a Roman priest was occupying father's study—a priest!' shuddered Miss Minters.

The brown eyes of her sister softened.

'Let's not talk any more about it. But, dear, do not believe that the Catholics are idolaters. Oh, really they are not!'

'Priscilla, why argue? We will need all our reserve strength in the meeting with the Bishop. Why—why, you know he was once a priest!'

'Yes,' returned the other, 'he was once a priest.'

But her accent of the word was different. Perhaps little Mrs. Conley, who was 'kind to everybody,' had whispered something good concerning the priests of her church to the younger Miss Minters.

At half after 8 the next morning, the sisters were seated in the suburban station. Cynthia had ever firmly reminded her sister that it was always best to be ready and waiting at least twenty minutes for anything, as 'the composition of one's nerves demanded recreation before the excitement anticipated was entered upon.'

Nevertheless, Miss Minters was nervous. Priscilla gazed at her anxiously.

'Cynthia,' she exclaimed, 'you might have written!'

'Underscoring is never permissible in correspondence,' her sister replied dryly. Priscilla understood.

Attired in the cloaks and bonnets of thirty years ago, the two presented an interesting picture for the careful observer. That the attention they attracted never broadened into smiling curiosity or sneering comments showed clearly that, in their case as in nearly every other, character ever mounts above the convention of clothes. The Misses Minters themselves had watched the growth of fashions, but their limited income and their loyalty to the ancient seamstress of the village prevented any change in their fashions. To-day's elastic dress mode demands something more than a three hundred dollar annuity and a non-progressive aged dress-maker.

'What shall we do if the Bishop is not at home?' asked the younger woman.

'Wait for him.'

'We should have brought some lunch, then, Cynthia.'

Miss Minters opened a faded black reticule.

'I have twenty cents above expenses. We can buy our lunch.'

The Bishop, however, was at home. Directed by a uniformed station agent, the two sisters had no difficulty in locating the episcopal residence.

'If you do get turned around,' the young man assured them, 'ask any one you meet. Bishop Lawson is the boss—the big stick—of this town all right. Everybody knows him.'

'Disgusting language!' murmured the elder sister.

An almost indiscernible smile twitched Priscilla's mouth.

'That's the way they talk on the streets nowadays, dear!' she whispered.

'What do you know about the streets?'

Priscilla knew very little, so she evaded the question.

A short walk brought them to an unpretentious brick residence standing next door to a large, stately church.

'It has a cross on top, so it must be a Catholic church,' Priscilla said.

The other woman sought to appear uninterested, but she missed nothing. The carefully swept walks and neat grounds, the shining windows with their modest but immaculate curtains, the general air of cleanliness and friendliness of the house appealed strongly to her.

'It doesn't seem as if "badness" could enter here, does it, love?' said Priscilla, nervously pressing the bell.

Miss Minters frowned.

'Don't forget you are a rector's daughter,' she reminded her sister.

The door was opened by an aged Negro.

'The Bishop, ma'am? Yes, ma'am, he's in. Come right this way, ladies.'

The two followed him into a well-lighted Colonial hall.

'If you sit in this here room,' the man said, ushering them into a small apartment, 'I'll go see when his Lordship can come down.'

'Tell him the Misses Minters, of Shelbyville, desire to see him,' Cynthia crisply announced.

The white head of the Negro bobbed serenely.

'Makes no difference 'bout the name, ma'am.

Bishop Lawson sees everybody who needs him.'

'Hem!' responded Cynthia.

'Thank you,' said her sister.

When the man had left the room, Priscilla gazed curiously around.

'Isn't it pleasant, Cynthia?'

It was a south-east room, softly tinted in brown. Three rag rugs in the tan shades lay on the shining floors; and the furniture consisted of a large library table, a few comfortable chairs and a small desk. Against the wall hung Hoffman's Head of Christ and an especially fine copy of the 'Madonna of the Chair.' An ivory crucifix between two candlesticks rested on the desk, and on the table lay several magazines.

'There isn't any dust, anyway,' grudgingly responded Cynthia.

Her sister, despite herself, laughed aloud, and at that moment the Bishop entered the room. Involun-

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tarily, the two women arose. Bishop Lawson was an old man. Seventy-five years, however, had hardly dimmed the brilliancy of the dark eyes or bent the upright, wiry figure of the man. Below the remarkable thickness of the white hair the smooth face still glowed with health and vigor.

'Oh!' murmured Priscilla, her mirth suppressed. Cynthia bowed stiffly.

'Be seated, ladies!' The Bishop spoke with a delightful Southern accent.

For the first time in many years, Miss Minters could not express herself. Priscilla waited a moment and then—plunged.

'I didn't know you were so old,' she began; and then, horrified, looked frantically toward her sister.

Bishop Lawson laughed heartily.

'That's good!' he replied. 'Still, I really think you mean something more,' he went on encouragingly.

'You act young!' desperately swam Priscilla.

But Cynthia had recovered.

'It is not a question of age that we have come to discuss, Priscilla.' She turned to the Bishop: 'I asked to meet you on business, sir-Bishop.'

A twinkle appeared in the Bishop's kindly eyes.

'Can't one combine business and pleasure?'

'It depends upon the parties,' replied Cynthia.

Priscilla drew a sharp breath. It was not nice of Cynthia to be so short.

'I agree with you,' said Bishop Lawson, still smiling. 'What can I do to accommodate you?'

'We the the Misses Minters, of Shelbyville.'

His Lordship's white brows came together.

'Minters? Your father'

'We are the Misses Minters, of Shelbyville.' town.'

'And one of my best friends!'

The older sister fell back against the high back of the chair in which she was seated. The other leaned forward, her hands folded tightly across her heaving breast.

'I knew, Cynthia, that father spoke of a priest friend of his.'

The right hand of the Bishop shaded his eyes.

'John Minters was a good friend and a good man, God rest his soul!' There was a slight break in the soft voice. 'I am very glad to meet his daughters.'

Priscilla was crying now.

'Cynthia--'

'We are--are glad to know you,' the other replied.

'I think,' said the Bishop, becoming reminiscent, 'that your father and I understood each other as thoroughly as two men can ever understand each other. We first met at college, and from that day we were almost as brothers. It is unnecessary to tell you what your father was; but I can say that, were I to choose a companion for any ward of mine to-day, I should select a young man with a character as similar as possible to his. Our creeds were different, but if in God's great mercy I reach heaven, I expect to meet again this good friend of mine. John Minters served his God well.'

Cynthia's eyes were moist.

'We never saw each other again after graduation,' continued the Bishop. 'He entered an Episcopalian seminary, and I began my studies for the priesthood. Every month, however, until his death I had a letter from him. There was no one that knew more of your father's hopes and joys than myself. I heard of his marriage and that two daughters were born to him. My appointment to the Bishopric came too late for him to rejoice with me. How near together we might have been! I have never yet visited Shelbyville. Your father spoke delightfully of his rectory. I should like very much to see this house of my friend. I often felt as if I had been there, so often did he tell me about it. It is still standing?'

'Yes,' sobbed Priscilla.

Cynthia's thin figure straightened.

'It is concerning the rectory that we have come to you.'

The Bishop glanced at her in surprise. Perhaps these daughters of his old friend were in need of pecuniary assistance? Every dollar of his own was in circulation, but he must find some way of helping them, he thought.

'The Catholic Church has leased it,' went on Miss Minters.

'Cynthia, don't say any more!' pleaded her sister.

'But I should like to be informed,' Bishop Lawson said.

'I am sure that you must know, Bishop, that father disliked everything Catholic. If he were to know that his beloved rectory is to be used as the home of a Catholic priest, I think he would turn over in his grave. We are here to ask you to seek another residence for your minister. Idolaters--'

'Cynthia!'

'Never mind!' smiled the Bishop. 'We are often called that. I didn't know of this leasing, Miss Minters. My secretary has good judgment in such things, and I allow him to follow it. However, the first of the month report would have enlightened me. I see that you cannot reconcile yourself to the fact that I, a priest, was a friend of your father's. You think he would wish me to veto the lease?'

The older woman nodded her head.

'If I thought he did, I should do so. Even if, as you say, he disliked everything Catholic, don't you think, since the Episcopal Church has ceased worshipping in Shelbyville, your father would have been too unselfish to wish to have untenanted a rectory evidently most suitable for any denomination?'

'Father was not selfish, but he hated the Catholic Church.'

The Bishop ceased to smile. 'Your father, I must tell you, hated no fellow-creature and opposed no denomination of Christians, least of all Catholics. It is too bad that this quality is not to be found in his daughter.'

Miss Minters sat stunned. Her sister listened in wide-eyed amazement.

'Why do you say your father disliked everything Catholic?' asked the Bishop. 'Did he ever tell you so?'

'No,' confessed Miss Minters. 'But it is the duty of all good Christians to--dislike idolaters. Father must have hated them. I felt that he did.'

The twinkle was again shining in the Bishop's eyes.

'He pitied idolaters. So do I. You think we worship images?'

'I have heard so all my life.'

'I wish you would come to my study,' the Bishop answered.

He showed them into a large room walled on two sides with bookcases. A simple desk, three chairs, some ferns and a statue of the Sacred Heart were its furnishings. But on the desk, among several other framed photographs, the sisters saw one of their father.

'Oh!' breathed Priscilla.

The Bishop watched them.

'He was my friend. That reminds me of him. You cannot suppose I adore his picture? You would not want me to destroy it?'

He turned to the statue. On the pedestal below it a dozen roses filled the room with their fragrance.

'He is my best Friend. That reminds me of Him. The roses tell Him and others that I am thinking of Him. This is not idolatry?'

'I ask your pardon!' Cynthia extended a hand which shook nervously. 'I wish that you would consider my request unsaid.'

'God bless you!' the Bishop answered. 'I have something else to show you,' he continued. From his desk he took a tin safety-box. In it were packages of faded letters. 'This' (handing the envelope to Miss Minters) 'was the last from your father. I found it only yesterday while searching for something else. I will ask you to read it.'

The woman gazed with tear-veiled eyes on the

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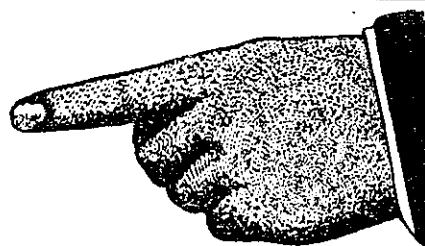
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familiar writing. After a moment she read as follows: 'Friend of My Youth: This may, perhaps, be a line of farewell. The doctors have said the final word: I am to die soon—to-night—to-morrow. Thank God, Father Joe, I am not afraid to die! I do not mean to say that I have done all I might have accomplished. I can say only that I have made an honest effort to do my best. We have not fought over the question of religion, thank God! If my faith had wavered, Catholicism would have been my refuge. On one point we have always agreed, you remember—as to the efficacy of prayer for the dead. When I am gone, do not forget me. And if at any time, Father Joe, you can make a convert of an Episcopalian, do so. I would like to know that every man followed faithfully the light vouchsafed to him. God's blessing be yours, dear friend!

'Until we meet again,

'JOHN O. M.'

Cynthia handed the letter to her sister. 'Thank you,' she said to the Bishop, then sank into the desk chair, and, with her head in her hands, wept heart-breakingly.

Bishop Lawson went to the door. Turning, he said: 'I will leave you now for a while. You will have time to re-read your dear father's letter. My sister—she will soon be here—lunches with me to-day, and I shall make arrangements for two other places. I would like very much to have the daughters of John Minters at my table.'

Softly he closed the door.—*Ave Maria.*

## SAVED BY A SPIDER'S WEB

'The story? Do you want to hear it again, child?'

The speaker was my Aunt Herminie, a frail little old lady, with a faint voice that seemed to come from a distance. She was sitting as usual in her comfortable easy-chair, in front of an open window. She had always been delicate, and I could never understand by what miracle one who had been doomed apparently to an early death should have lived to reach the age of eighty years.

I had always been her favorite, and she had told me 'the story' many, many times. In her youth, during the Terror, she lived in the Abbaye de Mauvoisin, near Corbeil, which belonged to the State. Her companions there were two old ladies, Mme. Marechal and Mme. Bedouillet.

This was 'the story':

One evening, about 10 o'clock, Mme. Marechal and I were sitting before the fire, chatting. Mme. Bedouillet was dozing, as the hour was late. The wind blew violently, making the sparks dance upwards from the blazing logs.

Suddenly we were startled by a faint rap at the door. That you may understand our exact situation, I will mention that during the day a company of soldiers—about one hundred in all—had come to the Abbaye for lodgings. Their commander, a large, florid man, brought with him an order from the authorities to that effect. The men had passed the day boisterously, drinking, singing, and card-playing. By evening they had quieted down, and were asleep.

As may be imagined, such neighbors were not very comfortable ones for three unprotected women. Mme. Marechal's husband was absent; Mme. Bedouillet was a widow, and I was an orphan. We had securely locked the door of our apartment, which was on the ground floor between the road and the chapel.

The rap was soon repeated, louder this time. We looked at each other with eyes full of fear. We were tempted to feign deafness or sickness; but in those stirring days no one dared pretend. If we were to refuse hospitality to the Revolutionists, we should be considered as suspects, and the guillotine awaited such.

Mme. Marechal began to say her prayers. Mme. Bedouillet, roused by the rapping, sat helpless, trembling in every limb. I was young, and it was my duty to open the door. I did so, and saw outside a

body of men wearing broad brimmed hats making a black spot in the moonlit road.

I was about to close the door precipitately, when one of their number came forward, with outstretched hands, and said in pleading tones:

'Have pity on us, citizeness, and give us shelter for the night! We are worn out with fatigue and hunger. Have pity!'

'Who are you?' I asked.

'Fugitives. Members of the "Gironde." We are pursued by our enemies. Save us!'

'You poor fellows!' I replied, sympathetically. 'I cannot keep you. You must hurry away. The chapel is full of soldiers. If they were to see you, it would mean certain death to you all.'

A moment of hesitation followed. Then a pale, delicate, young man, who was leaning upon a companion, faltered:

'I can't go a step further. March on, comrades and leave me! I can only die.'

But the Girondins were brave men, and they had no idea of abandoning one of their number.

'Is there no place where we can rest for two hours—just two short hours?' begged the leader.

'No place but this room,' I replied. 'But the door at the end, which you see, leads into the chapel. The soldiers have no other way of getting out.'

An expression of despair settled on the man's face.

'Good-bye, citizeness!' he said. 'The country is full of men hunting us. Pray that we may escape.'

I was overcome with pity for the suffering men. In fact my pity overcame my prudence. I was seized with a sort of fever or exaltation, and, as they were about to go, I said:

'There is perhaps a means of saving you, but it is a very dangerous one.'

All crowded forward to listen, and I could hear exclamations of dismay from the women behind me.

'At the farther end of the chapel, over the altar, is a loft. Once there you would be quite safe. But to get there—' I paused to collect myself, and then continued:

'You would have to walk along a narrow projection, or cornice, bordering the high wall, directly above the heads of the sleepers. If one of them should awaken and look up, you would be discovered.'

'Who will show us the way?' asked the leader, with fresh hope.

'I will,' I replied, scarce knowing what I said.

I seemed to be inspired, to no longer belong to myself. To save those men was my only desire. They held a short consultation, then their leader said:

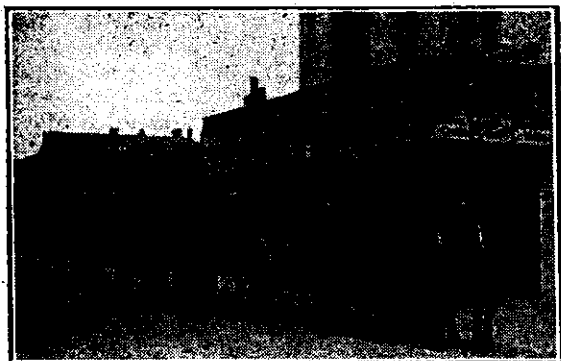
'Thanks for your kindness, citizeness! We accept your offer.'

I threw open the door, and they all tiptoed into the room. There were ten of them, and they certainly looked as if they were in need of help.

'These stairs lead up to the cornice,' I said, pointing to a staircase on one side of the room. 'At the top there is a door. I will open it and look down into the chapel. If everything is quiet I will give you the signal to come up. You will follow me along the narrow ledge, until we reach the door into the loft. Once past that, you can rest. The soldiers will leave early in the morning.'

Thereupon I ascended the steps, opened the door, and looked down. The soldiers were lying about in groups on the flagging asleep, with their heads pillowed on their knapsacks. The wind howled around the tower, drowning the sound of their heavy breathing. Rays of moonlight illumined one side of the wall, leaving the other in the shadow. Fortunately, the projection along which we were creeping was on the dark side. It stretched out before us, straight and narrow, about forty feet above the sleepers.

I signalled to the men, and, in a moment they were on the stairs: then I set out on the perilous passage. Ah, what a trip! Never shall I forget it. I crept along on tiptoe, one hand clinging to the wall, the other waving into empty space, fearful at every step

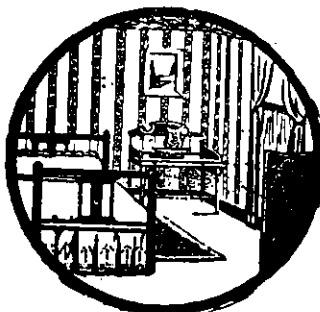


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of losing my balance or stumbling over a loose stone or other object. Behind me came my mute followers, who were risking their lives for mine. The eyes of each were on the man just ahead, and the hopes of all on that small door, which grew in size as we approached.

After an eternity, it seemed to me, we reached it. I put out my hand and pushed it half way open. Ah! then I thought we were surely lost. The rusty hinges creaked, and the sharp grinding sound pierced to the very marrow of my bones.

'What's going on up there?' growled a half-awakened soldier.

I stood motionless, hardly daring to breathe. My followers did the same. Just then a strong gust of wind shook the tower, and a voice replied angrily:

'It's nothing but the wind. Go to sleep, you fool!'

The first soldier listened a moment, but, hearing nothing, settled himself back, and was soon breathing heavily.

The door was only partly open, but there was room to pass through. No one ventured to touch it. You could scarcely imagine the joy of the poor fellows when at last they found themselves in a place where they could have a little repose. They fell on their knees and actually kissed the hem of my dress. One would have thought I had saved them. Alas! the danger was still there, menacing and terrible.

I left them and groped my way back to my apartment, where my companions were anxiously awaiting me. Mme. Marechal, cold and severe, loaded me with reproaches. In her opinion I had done a very foolish act: I had needlessly risked my own life as well as those of the men. It would have been far better to let them go on their way. Mme. Bedouillet defended me. She pressed me to her heart and said I was brave and good.

We sat down before the fire once more, and in low tones discussed the events of the night. Our situation was a critical one. Supposing those hostile forces should clash! What would become of us? Mme. Marechal was in favor of stealing out and going across the fields to Corbeil, leaving the men to 'fight it out themselves.' Mme. Bedouillet and I would not consent to such a course; so we sat there and whispered and dozed and prayed at intervals through the seemingly endless hours.

With the first rays of dawn we thought that our anxiety would soon come to an end; but, instead, a fresh excitement awaited us. We heard down the road the pounding of hoofs, and the sounds grew louder as we listened. A body of horsemen was approaching. What could it mean?

The men drew rein in front of the Abbaye, and soon there was loud rapping at the door. As before, I went to open it. A man, stout and florid, stood there, and with him were some hussars, who had dismounted.

'Are they here, citizeness?' he asked. He was a civil official, and he was out of breath from his unwonted exercise.

I trembled in every limb, but soon recovered my outward composure.

'Here? Who? I replied, apparently surprised. Those dogs of Girondins.'

'There are some soldiers here, quartered in the chapel,' I said, evasively.

'We'll find out,' said the big man.

'Calling a hussar, he bade him hold his horse while he dismounted, which he did most awkwardly. At first sight his face seemed kindly, but a second glance showed that his eyes were crafty and cruel.

He and his companions entered and walked straight into the chapel. Their appearance caused a flurry among the men, who were soon on their feet and accoutred. Their leader came forward and saluted ceremoniously. Evidently the newcomer was a personage of some importance.

From the outside we could not hear what he said, although we strained our ears. After the colloquy

the man came out and began his questioning again. Addressing me, he said:

'The peasants around here told me that a party of Girondins took refuge last night in the Abbaye. Are you sure they are not hereabouts?'

'You can see for yourself who are here,' I said.

He then put the same question to Mme. Marechal, who answered as I did. Mme. Bedouillet hesitated, and I was afraid she was about to betray us. I gave her a stern look, and she stammered out:

'I don't know; I was asleep and didn't hear anything.'

'Remember, your lives are at stake!' said the formidable inquisitor.

We knew that, and it was indeed a terrible moment. It seemed as if the prying eyes around could read our very thoughts.

'I am certain they are here,' added the official, looking around. How I hoped he would not raise his eyes to the half-open door above the chapel! But this is exactly what he did. 'Ah!' he exclaimed. 'There's a door up there. We will see where it leads. Lead the way to it, citizeness.'

There was nothing to do but obey. With faltering steps I mounted the little staircase, followed by the man and two hussars. I had nothing to hope for. Only a miracle to save the Girondins now. But I had struggled thus far, and I resolved to struggle to the end.

I soon reached the portion leading to the door. I started out, followed by the official, who had difficulty in walking along the ledge because of his corpulence. He was evidently ill at ease; but the soldiers below were watching us, and his pride urged him forward. He advanced cautiously, his broad back braced against the wall. He certainly cut a sorry figure; but no one was in the mood for smiling, I can assure you.

I crept along, fearful every moment of seeing the door pushed shut, in a last attempt of desperate men to defend themselves.

We had reached the middle of the distance, when the official halted, looked ahead, and turning to those behind him, exclaimed:

'Spider webs!'

And, in truth, by providential good fortune, a great web, which had been torn apart the night before when we opened the door, had been partially repaired, the threads stretching entirely across the opening.

With evident relief, the official said:

'There's no use in going any further. Surely no one has passed through that door very lately.'

All agreed, and we slowly retraced our steps.

There is little more to tell. The Girondins were saved—for the time being, at least, and we with them. The soldiers left in the course of an hour or so, and the men rested quietly until nightfall. We gave them food, and bade them God-speed.

I never knew their fate, but all my life there has remained with me the memory of—that spider web!

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## THE CHURCH IN SIBERIA

For years Siberia was looked upon as a barren desolate waste, peopled by criminals who dragged out a miserable existence in a land of which little was known outside of official Russia. Of late years, whatever may have been the case in the past, Siberia is beginning to wear another aspect. It is being opened up to Western civilisation and commerce, even one of our New Zealand exports finds a competitor in the English markets in Siberian butter, and the English housewife is pleased to be able to place on the breakfast table Siberian eggs in preference to the more expensive Irish or Danish products. Siberia is fast becoming the favorite and even fashionable route to the Far East. You may now travel across this vast continent in a most luxurious train of large, commodious sleeping cars, elegantly fitted up; good dining car, piano, library, baths, and every comfort. You have a long seat to yourself, and the conductor furnishes you with pillows, sheets, and all you require.

A correspondent, describing some time ago the visitation of a Catholic Bishop to this part of his very extensive diocese and very scattered flock, writes as follows:—The Government placed a railway carriage at the disposal of the prelate and the six priests who accompanied him. At the same time it fixed some awkward conditions. No demonstrations, or any show of triumph, could be permitted, no speeches must be made; no gifts must be presented. As usual, in this country, the best and safest way is to obliterate your individuality as much as possible; yet there is scarcely anything you cannot do if you do it quietly and make no fuss about it. The force of bureaucratic authority, however, diminishes as the square of the distance from its centre increases. It took him five months and a-half, and he covered 25,000 versts, and visited the distant island of Sakhaline, establishing missions and founding new churches. The visitation of

A Diocese of Over 225,000 Square Miles, without including the provinces of European Russia which are under his jurisdiction, is rather a formidable and arduous undertaking. It is about one and a-half times larger than all Europe, extending from the Ural Mountains to the Pacific, to Tashkent and China in the south. Starting from Petrograd, the bishop visited the Russian towns, Vologda, Viatka, Perm, and Ekaterinburg, where there are well-built brick churches. The writer has frequently assisted at Mass in the two last mentioned. Then crossing the Urals by the curious zig-zag railway which runs up and down and round the spurs of the hills in such a manner that it is only with difficulty you can sit upright, you soon enter Siberia, the future land of promise, the coming country. Petropavlosk is the first important town across the frontier. As a fine church is only in course of construction, Mass was celebrated in the open air, under the canopy of heaven: the same also at Tiaga. At Omsk, out of a population of 94,000, 5500 are Catholics. Then followed Kainsk and Tomsk, a wonderfully situated town, seat of the Government of the province, and

### Intellectual Capital of Siberia;

also a region rich in gold, silver, and other mines: a paradise for the followers of St. Hubert, as it is a great hunting centre. As many towns that were visited were a considerable distance from the station, they had to be reached in the rough conveyances of the country, and Russian roads are none of the best. At Bogatol, Atchinsk, Nijni Oudinsk, Verkui-Oudinsk, the foundations of new churches were laid. It is a peculiarity of the people here that they are not disposed to come down with the cash until they see that work is begun; and it is a peculiarity of the authorities to insist that, before anything is undertaken, a good round sum must be laid down. Thus the poor priest is placed between two fires. The Government can scarcely be blamed for this precaution, and the people have probably learnt by experience it is the best plan: so until somebody gives the money required nothing can be done. At Stratsensk, however, 2000 roubles were at once collected.

Irkutsk can boast of a fine church and a Catholic population of 3756. This town, after Tomsk, is the most important in Siberia. Winding round the shores of Lake Baikal, beautifully situated, and encircled by mountains, Tchita, a military centre, and Stratsensk are reached. All these towns were visited, Confirmations held, and confessions heard. From this station the Bishop descended the Amour by steamer to Blagovetchensk, Kharbarovsk, and Nicholaef, where the foundation of a church was laid. From this point the island of Sakhaline is reached. Everywhere the Bishop received a hearty welcome from the Catholic and Orthodox population, who thronged the stations to receive him. At some towns the governors of the province invited the Bishop to dinner, and the greatest cordiality prevailed. A great impression was made on the Russian clergy, numbers of whom attended the Catholic churches. Altogether about 30,000 confessions were heard and 20,000 received Confirmation. Many returned to their religious duties and were reconciled to the Church. On the return journey another route was taken. At Tcheliabinsk another line runs to Moscow; thus the Bishop was able to visit many towns in Russia that had never been visited before. Zlataoust and Ufa are situated in the most lovely part of the Urals, which here present a magnificent panoramic view, reminding you of the valley of the Wye; it is difficult to conceive a more lovely spot. There is a neat little church, which, when visited by the writer, was undergoing repairs. Mass was said at a side altar, all the workmen being present. Unfortunately I was at Ufa when the Bishop was to arrive; but from some cause his Lordship came some days later than the time at which he was expected. The church is a wooden structure, but well built and well kept. The Catholic population is 2160, out of 30,000 inhabitants. The congregation was naturally anxious to give the Bishop a good reception, as indeed they were at all the towns he visited. There were several little difficulties to overcome. A throne had to be improvised, with the aid of an expert upholsterer. That was easily managed.

### A Hearty Welcome.

Again, it would never do to allow the Bishop to come from the station in a not over clean public drosky driven by a heathen Tartar; but where could a respectable carriage be procured? There were but two in the town—those belonging to the Russian Bishop and the Governor. The latter kindly lent his carriage and horses, so the Bishop arrived in state. A reception was held; visits were exchanged between the ecclesiastical and civil authorities. Here, and at all other places, the Bishop received a hearty welcome. The church was tastefully decorated with evergreens, and all was conducted in a most friendly manner. At one town, the name of which I forget, the Governor, a Lutheran, gave a dinner to the Bishop. Now, all this is as it should be, and proves that when the mailed hand of bureaucracy releases its grasp the kind-hearted, good-natured disposition of the Russian expands and shows itself entirely free from ignorant prejudice and bigotry.

Although this country has hitherto had a terrible reputation not likely to attract visitors, it is by no means so bad as it has been painted. North of the Arctic Circle, it certainly would not be an enviable place for a residence, but in the centre and south it has many attractions in its majestic forests, in the floral beauty of its meadows and grassy slopes, which present a perfect mosaic of wild flowers, many unknown in Europe. Winter breaks suddenly, and three or four days of sunshine are sufficient for Mother Nature to clothe all in her summer robes; and, as she is left much to herself, she designs the landscape in her own fashion. There is little to suggest anything about criminals or capital punishment. You may, indeed, see occasionally in towns a band of grey-coated prisoners, the most desperate of them in chains, treading their way to the station, the women and children in carts, to be conveyed to their destination by train, but I have never remarked that they were in any way badly treated by their leaders. On the contrary, permission was given to chat with them and distribute cigarettes.

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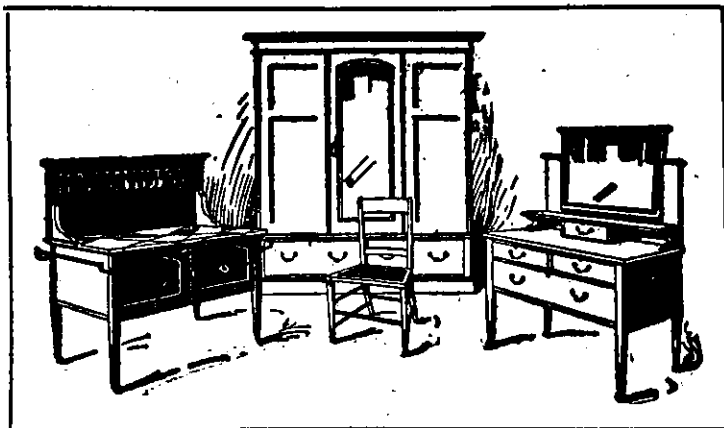
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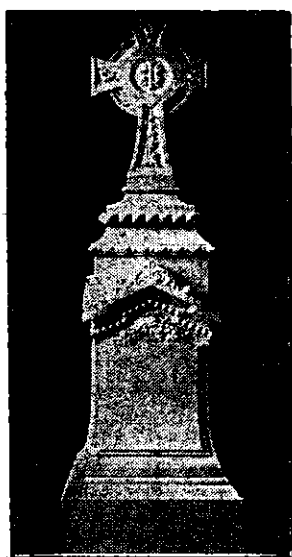
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## 'STAND FAST IN THE FAITH'

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

### INDULGENCES.

(Continued.)

Underlying the Church's granting of Indulgences there is this idea: sin deserves punishment, and the sinner, happy in the forgiveness of his offence, ought to be prepared to pay the penalty. This penalty has to be paid either by actual suffering in purgatory when this life is over, or by the performance during life on earth of some deeds which have an atoning or satisfactory value. God's justice—which demands that due reparation shall be made for all offences—must not go unvindicated, even when the sinner is restored to favor. And of the two ways of satisfying the claims of that justice, surely that must be preferable in God's eyes which we take upon ourselves here, for that is freely undertaken, and therefore, other things being equal, of more value. On this principle the Church's doctrine of Indulgences is built.

There is yet another principle justifying the doctrine of Indulgences. If A commits a sin, it is clear that the guilt of the sin can be taken away only by A's own sorrow of heart. But it is equally clear that the case is different with the punishment attached to sin. It is no uncommon thing for one man to bear another's punishment, and we honor as a hero the man who will bear in silence what his friend should be paying. If this way of acting is commendable amongst us, is it not equally becoming in the relations of men with God? It certainly is in one case—that of the Man-God bearing on the Cross our sins and our just punishments. And may not His humble followers in their own small way practise charity in a similar way, offering themselves as victims for the sins of others and for their just punishments; and this in two ways—by taking upon themselves definite penances for particular persons, and also, more generally, by having, as St. Thomas puts it, 'the intention that all they suffered or did for God might avail not for themselves only, but for the whole Church.'

Our Blessed Lady, for example, was free from the slightest stain of sin and therefore from all debt of punishment. If it is a sign of surpassing love to give one's life for a friend, what could not this spotless friend of God offer to God—her days of unremitting goodness and suffering, as well as her saintly death, for the benefit of us, her brothers and sisters? The Saints of the Church spent their days in heroic deeds of penance—the many of them never fell into any wrongdoing—and in active charity towards their neighbors: they more than paid for any debt of temporal punishment they owed God. What is to be done with the surplus? Is it to lie idle and unused? What is to prevent it from being used for the benefit of those penitent souls who, after their restoration to divine favor, have still a heavy debt to pay to the Divine Justice and are too weak to discharge it all in this life? Our Blessed Saviour especially heaped up an infinite store of merits, and as we know for us, not for Himself. 'Upon the altar of the Cross,' wrote Pope Clement VI. in 1343, 'Christ shed of His Blood not merely a drop, though this would have sufficed, by reason of the union with the Word, to redeem the whole human race, but a copious torrent . . . thereby laying up an infinite treasure for mankind. This treasure He neither wrapped up in a napkin nor hid in a field, but entrusted to Blessed Peter, the key-bearer, and his successors, that they might, for just and reasonable causes, distribute it to the faithful in full or in partial remission of the temporal punishment due to sin.' St. Thomas Aquinas had already written: 'All this treasure is at the disposal of the chief rulers of the Church, in as much as our Lord gave the keys of the Church to Peter. When, then, the utility or the necessity of the Church requires it, the chief ruler of the Church can draw from this infinite store of merits, to communicate to anyone who through charity is a member

of the Church, as much as he deems to be opportune, whether it be such as will suffice for the total remission of the punishment or up to a certain portion of the whole; in such wise, namely, that the Passion of Christ [through Whom alone the merits of others have any efficacy at all] and the other Saints may be imparted to him just as if he himself had suffered what was necessary for the remission of his sin, as happens when one person satisfies for another.'

## SIDELIGHTS ON THE WAR

### GENERAL.

Canon Hannay ('George A. Bermingham'), County Mayo, who has just returned from a tour in the U.S.A., in discussing in a London journal the question of American neutrality, says that English apologists, writers, etc., have seldom been able to shake themselves free of a feeling that America is still in some sense an English colony. He says that 80 out of every 100 of the people are in favor of the Allies.

### GERMAN METHODS.

M. Rene Bazin, the eminent Academician, whose recent visit to Rome has, it is believed, contributed to make his country better known in Italian ecclesiastical circles, relates the following episode of the German atrocities in Belgium (writes a Paris correspondent). Among the towns that were most cruelly treated by the invaders was the little city of Termonde; it was shelled nine times, three-quarters of its houses were burnt, and out of its nine thousand inhabitants only two thousand remain. For centuries there existed at Termonde a local community of nuns, founded in medieval times, in whose old-world convent a number of poor and infirm old people were cared for till death released them. Through years of peace and years of war the nuns continued their mission of charity: it was rudely interrupted by the German invaders in the autumn of 1914, when a German commander summoned the Superioress to leave the house on the spot. 'I have orders to burn it,' he added. 'I cannot leave my old people.' 'Take them with you.' 'Some are bed-ridden and cannot walk.' 'Do as you like, but I am going to burn the house.' At last it was settled that the nuns should take away the old people who could walk, and that the others should be removed to a place of safety by the soldiers. As she was about to cross the threshold of her convent, the Superioress was stopped by a young Sister. 'Mother,' she said, 'our chaplain was dragged away before he had time to remove the Blessed Sacrament: do you think I might bring it away to save it from profanation?' The Superioress bowed her assent, and the young nun ran to the chapel. Half an hour later the convent was in flames. The charitable bequests of generations were thus deliberately and ruthlessly destroyed. Along the road from Termonde to Ghent a strange procession made its way: old men and women, tottering, blind, paralyzed, were carefully led along the dusty and crowded highway by gentle-faced Sisters. Only one young nun walked quite alone and apart, her hands crossed upon her breast: from her sweet countenance radiated happiness. A German officer, a Catholic evidently, stood by the roadside when the little procession passed: he looked curiously at the solitary figure, moving in an atmosphere of holy peace: then he understood and saluted with his sword!

### 'I NEVER HOPE TO SEE A BRAVER ACTION.'

The story of how a Catholic soldier—one of three brothers who joined the Army after the outbreak of war—met his death in a heroic act, is told in a letter written by the Commanding Officer to the soldier's parents. Of Private Francis Alexander Wood, of the 1st Royal Bucks, the officer says:—

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gallantry, which had he lived would have earned him great distinction. My company, to which your son belonged, had orders to assault a German trench on the afternoon of March 10 if a gap sufficiently wide could be found in the barbed wire protecting it. Just before the time for the assault, while our guns were heavily bombarding the German trench, I sent out two men, of whom your son was one, a little way in advance so as to gain a clearer view and to find out whether there was a gap in the wire or no. Your boy, to make assurance doubly sure, advanced alone right up to the German trench, looked well round the wire, and then came back with his report. On his way back he was shot twice, but managed to report to his friend that there was no sign of a gap in the German wire and that the trench was full of Germans. His friend returned safely to me with the news, which was of such importance that the assault was countermanded, and the lives of many men were thereby saved, as in those circumstances the assault could not possibly have succeeded. Your boy was brought in at dusk, but died that night. I shall never hope to see a braver action, and I thank you, as his mother, from the bottom of my heart for the sacrifice, whilst I pray that the memory of his very gallant death may prove to be some slight consolation to you in your great sorrow.'

#### A SOLDIER'S STORY OF AN UNDAMAGED CRUCIFIX.

A soldier in the Queen's Westminsters writes to the *Univers* from France:—I have read with interest various letters with reference to the way sacred images have escaped from damage, and feel I should like to write and tell you what I have myself seen. We are billeted in the remnants of a large factory in Northern France—the name of the town, I am, of course, forbidden to mention—and one part of the factory has been reduced to ruins by artillery fire. As I wandered round the ruins, I noticed hanging on the small part of the wall remaining a wooden case containing a statue of St. Roch surmounted by a Crucifix. The whole was of a fragile nature, but remained completely intact, despite the fact that the whole of the roof and the wall on both sides were completely battered in. I was very pleased to see a case of this sort for myself, for, being but an infant in our Holy Faith, I was inclined to doubt what I had read in the paper, but needless to state I do not now.'

#### BRITISH SOLDIER'S KNAPSACK.

A British 'Tommy's' knapsack—he invariably refers to it as his 'pack,' by the way—contains a larger assortment of things than most people, judging by its size and general appearance, are apt to imagine.

It is his suit-case, wardrobe, and many other things combined. Besides a complete change of underclothing, including a couple of pairs of socks and a pair of 'ammunition' boots, there is stowed therein a reserve pair of trousers, brushes, and a tin of blacking, a brass button-stick and brush for polishing his tunic buttons, and a hold-all containing, amongst other things, a knife, fork, spoon, razor, shaving-brush, and comb. There is also a spare towel and a cake of soap, a Bible and prayer-book, and his pocket ledger—known to 'Tommy' as his 'small book,'—in which are entered up his pay and allowances, war services, decorations, wounds, etc. Herein also he stows away his emergency ration; and a broad flannel bandage or belt, to be worn next the skin in cold, wet weather, and which is dubbed by him a 'cholera belt.'

#### MEN FROM A CATHOLIC PARISH.

The Rev. Michael Maher, S.J., M.A., Lit.D., preaching in the Sacred Heart Church, Lauriston, Edinburgh, on the occasion of the 'Royal Scot' Sunday, stated that out of a parish of 4000, 400 men were engaged in the service of their country. That, he thought, was a very large percentage of the Sacred Heart congregation. Their parish had made great sacrifices. They one and all recognised that the great war in which

they were engaged, the greatest the world had ever known, was a noble war pursued in a just cause. Those men had gone forth to defend the fidelity of sacred Treaties, to defend the liberty of small nations that had been assailed. They had gone forth in a cause which would appeal to the noblest feelings within the heart. In addition they had gone forth to defend their homes. The enemy opposed to them was determined that if they landed on these shores they would deal with this country as they dealt with the ruined villages and towns in Belgium and Poland. These young men had gone forth in a war of liberty and right; the grandest cause for which any man could give his life.

#### THE BENEDICTINES AND THE FORCES.

Dom Laurence Mann, O.S.B., who has received his commission as chaplain to the Second Battle Squadron in the North Sea, is the third member of the Benedictine Community at Fort Augustus to receive a similar appointment (says the *Glasgow Observer*). Dom Adrian Weld Blundell, who was attached during the winter to the First Battle Cruiser Squadron, is now on the East Mediterranean Fleet; and Dom Odo Blundell has since the outbreak of war held the chaplaincy to the First Battle Squadron, and is at present on H.M.S. Colossus, which is commanded by a well-known Catholic officer, Captain the Hon. Edward Fitzherbert, R.N. The Abbot of Fort Augustus also supplies a weekly chaplain for the Catholic forces at Invergordon and Nigg, in the district of which his brother, Major-General Hunter-Blair, R.N., is in command. Another member of the Community, Dom John Lane Cox, has been acting for some months as chaplain to one of the London Territorial divisions, and is now serving with them at the front in France.

#### EXILES IN SWITZERLAND.

The sight of these unfortunate people, who were generously assisted by the Swiss, has done much to make the latter more sympathetic to the cause of the Allies. They were horrified at this example of German methods. A Swiss lady, who personally assisted the civilians imprisoned since the month of August, tells me (writes a Paris correspondent) that the sights she saw baffle description. These prisoners were old men, women, and little children. At the beginning of the war they were forcibly removed from their villages in Lorraine, and they arrived in Switzerland wearing the summer clothes they had on when they were carried off. No German Red Cross or charitable society of any kind proffered the slightest assistance to these helpless civilians during their six months' captivity. Women gave birth to children, alone and uncared for; two ladies from the neighborhood of Soissons had not changed their linen since August: they were allowed neither to carry away a change of clothes nor to buy any in Germany. In no other country would these unoffending people, old and helpless, whose only crime was their nationality, have been treated with such deliberate cruelty. The old men, my friend added, had a scared, dazed look: if spoken to kindly, they burst into tears. Some of the women seemed 'off their heads,' and all were miserably thin and pale. Only after some days were they able to give an account of all they had undergone. At first they seemed afraid to speak, and it needed a certain time to make them realise that they were among friends, out of the enemy's reach.

#### CATHOLIC OFFICERS UNDER ARREST.

The following Catholics are among the officers placed under arrest by the Germans by way of reprisal for the treatment of German submarine crews in England:—(1) Lieutenant T. F. O'Malley, Royal Munster Fusiliers, son of the late Middleton Moore O'Malley, J.P., Ross Ho, Westport, County Mayo. He was educated at St. George's College, Weybridge, Stonyhurst, and Sandhurst, whence he joined the Munsters in 1905. He was taken prisoner last August. (2) Lieutenant J. C. Rogerson, 18th Hussars, son of Mr. and Mrs. Rogerson, Mount Oswald, Durham. He was educated at Eton



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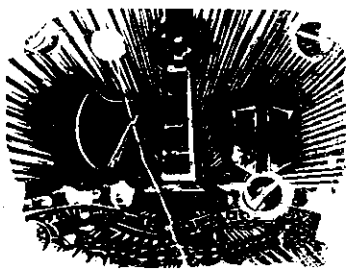
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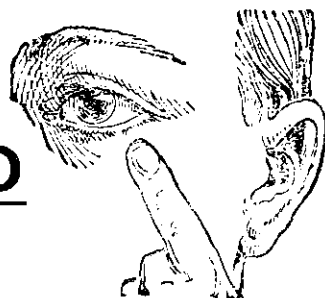
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and Sandhurst. He joined the 18th Hussars in January, 1914, and was taken prisoner in October last. (3) Captain Henry Jump, 1st Royal Dragoons, son of the late Henry Jump, K.S.G., J.P. He was educated at Stonyhurst, promoted Captain in 1914, and wounded and taken prisoner in November last. (4) Lieutenant Edward Bernard Trafford, Scots Guards, son of the late Edward Southwell Trafford, and the Hon. Eleanor Mary, daughter of the 12th Lord Petre, of Wroxham Hall, Norwich. He was taken prisoner in November last.

## PROPORTIONAL REPRESENTATION

(From our Wellington correspondent.)

Under the auspices of the St. Joseph's Parish Committee of the Catholic Federation, Mr. P. J. O'Regan delivered a lecture on 'Proportional Representation' at St. Peter's Hall on Monday evening, June 14. Mr. J. J. L. Burke occupied the chair, and his Grace Archbishop O'Shea and the Rev. Fathers Hurley, S.M., Adm., Barra, S.M., and members of the Dominion executive occupied seats on the platform.

The chairman, in introducing Mr. O'Regan, said that the subject was one that should be carefully studied by every Catholic, and he was quite sure that the evening would be a profitable one for all present.

Mr. O'Regan, who was received with applause, in his introductory remarks assured the audience that the subject was by no means a complicated one, as some people seemed to imagine. If a person never saw type being set, nor letters sorted, he would be inclined to regard both operations as most complicated, but if the same person went into a printing office or the mail room of a post office he would look upon both operations as comparatively simple. In the same manner a person who had not studied the system of proportional representation would regard it as complicated, but after studying it, he would come to the conclusion that the system was a much simpler and a more effective one than the present. Under the proportional system all minorities, except very small ones, would be represented, and, whilst minorities would have representation, majorities would in no way be interfered with. It was a most effective system, and the number of votes wasted would be reduced to a minimum. Why have you got votes? the lecturer asked. Because you are entitled to parliamentary representation. Catholics in New Zealand were in a minority, being one-seventh of the population, consequently a system which would give a minority representation in Parliament should appeal specially to Catholics. Under the proportional system Catholics would be entitled to a representation of eleven in Parliament as a matter of right, and consequently would not be very long before they would have their grievances redressed. Mr. O'Regan cited the debate on the education question in which there was a fierce political controversy. Take the *Hunsford* report of the debate on the Education Bill when it was first introduced; as everyone knows, it contained clauses placing considerable disabilities upon Catholics. Catholic opinion was never explained as it might be, as we did not have the representation, and therefore could not be heard. Under the present system Catholics were practically disfranchised, because they are not effectively represented. Under the proportional system the minority was just as sure to get representation as the largest majority. Under the proportional system single electorates would be abolished, and plural electorates substituted. The plural electorates must be larger, but how larger was a matter of practical politics. The system was at present in vogue in Tasmania, having been in use there with successful results since 1896. There were thirty members representing six electoral districts, every district returning five members. Under the Electoral Act, passed last year, the election of members of the Legislative Council in this Dominion would be by the proportional system. Not a word appears to have been said about it in the New Zealand press. He presumed the war was responsible for this. There

would be twenty-four members elected under this system. The North Island and South Island would each be divided into two electorates. Each electorate in the North Island would have a representation of seven, and each electorate in the South Island five. The quota of a single electorate under the present system was arrived at by dividing two into the number of votes recorded and adding one to the result, consequently practically half the electors were disfranchised. Proportional representation would get rid of this anomaly. The actual mode of working the proportional system was extremely simple. The voter would be handed a ballot paper on which would be printed the names of the candidates. On a square opposite each name the voter would indicate his preference for the candidates by means of figures. For instance—Brown, 1; Smith, 2; Jones, 3; and so on. At the close of the poll the papers instead of being counted at the booths, as at present, would be sent to the central or principal booth, and counted by the returning officer and his assistants. Take, for example, an electorate returning five members with 30,000 votes cast, the returning officer would add one to the number of candidates, which would bring the number to six. He would divide six into the number of votes cast, 30,000, which would give the result as 5000, to which would be added one, making the quota under proportional representation as 5001, against 15,001 under the present system. Any member securing that number would be declared elected, consequently giving a minority representation. All votes in excess of the quota arrived at would be distributed amongst the remainder of the candidates, as indicated by the voters in their choice recorded on the ballot papers. Under the system the majority would still rule, but the minority would have the inestimable advantage of being heard. The system would make ineffective the pernicious practice of plumping, whilst politics would be made cleaner and freer from party government, which was a curse to any country. It would enable men of independent ideas, not tied down to the party system, to be returned, making for the better government of the country. Proportional representation is the only system by which Catholics can have any chance to voice their opinions on any legislation affecting them as Catholics. Take, for example, the legislation with regard to divorce, and compare it with Catholic ideals. Parliamentary records show that it was passed almost unanimously by Parliament, whereas, as a matter of fact, one-seventh of the population was totally against the legislation, but, owing to the absence of Catholic representatives, Catholic opinion was not expressed. Other matters affecting Catholics are legislated upon, with the result that disabilities are placed upon the Catholic community quite unintentionally, whereas if that body had representation, which it would get under the proportional system, its voice could be heard and no doubt effectively heard.

In conclusion, he appealed to his hearers to give the subject careful study, and if any one required further information he would be glad to answer any questions they desired to ask.

A number of questions were then asked, and ably answered by Mr. O'Regan, who was accorded a hearty vote of thanks on the motion of his Grace Archbishop O'Shea, who said that he had listened, with much profit to himself, to the able explanation of the proportional system of voting, which was one they should all study, as they would, as explained by Mr. O'Regan, be called upon to vote by this method at the next general election for members of the Legislative Council. All minorities, said his Grace, had the right to be heard, and he trusted that such a system as would provide this would supersede the present one.

During the evening an enjoyable musical programme was contributed to by Messrs. John Sidford and J. Boyce, and Miss Wallis. Mr. A. Cassie, secretary of St Joseph's committee, had charge of the arrangements.

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UNCALLED CAPITAL ... £240,000.

TURNOVER (All Operations for  
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## Current Topics

### Mr. Redmond on Terms of Peace

Last week we referred to the serious danger involved in a premature and merely patched-up peace, which would settle nothing but would ultimately lead to even worse horrors than those we are now enduring. Apparently Mr. John Redmond fully shares this view. Mr. T. P. O'Connor has contributed an article to some of the leading New York papers in which he quotes a number of opinions on the question of peace terms which he has gathered from representative men. Amongst these Mr. John Redmond writes as follows:—'I hope we shall have no talk of peace so long as there is a single German soldier left on the soil of Belgium, France, or Alsace-Lorraine.' And that is the man whom a Christ-church paper, having nothing better to do in this great crisis, spends its time in vilifying as 'unpatriotic.'

### An Echo From the Past

Apropos of the centenary of the Battle of Waterloo, the *Otago Daily Times* has published as a supplement a four-page reprint of the *London Times* of June 22, 1815, giving the Duke of Wellington's despatch and the official bulletin regarding the great fight. The reprint also contains a number of century-old advertisements, some of which make interesting reading. Here is one: 'Society of Ireland. To-morrow, the 23rd of June, 1815, will be held at the New London Tavern, Cheapside, the Annual Meeting of the Baptist Society for Promoting the Gospel in Ireland. Breakfast at 7 o'clock. The Chair is to be taken at 8 precisely. The principal objects of this institution are to establish schools in Ireland for teaching the native Irish language, and to employ persons to read the Holy Scriptures in Irish to their neighbors.' Alas for Baptist dreams and hopes. The 'Society of Ireland' is now no more; and Ireland is still loyal to the Faith of St. Patrick.

### The Advance on Lemberg

The violent German offensive in Galicia, which last week received a temporary hold-up and check, has now been resumed; and at the moment of writing the cables would seem to indicate that General Von Mackensen has some prospect of fulfilling his promise to the Kaiser that he would be in possession of Lemberg by July 1. A refreshing feature of the Russian account is the candor with which it acknowledges the German superiority in the last six weeks' fighting, and readily admits that the Russians have been very badly knocked about. 'Some of the German troops engaged against our Third Army,' says the Russian official 'Eye-Witness,' 'were reserve divisions from the neighborhood of Verdun. The Austrians kept up a ceaseless, futile cannonade. They hardly placed one Russian battery, and their progress in range-finding was long and expensive. It was a different story when the Germans undertook the initiative. The difference in accuracy between the Austrians and Germans was soon clear, and the Russian regiments suffered terribly. The right wing of the Russian advance in the Carpathians was outflanked, and had to come backward. Half a corps rectified its position without serious loss, but the other division had the greatest difficulty in fighting its way through, and lost heavily. The Germans scored a big success in technique, and they wiped out a good number of lives.' The reader has at least the satisfaction of knowing that he is getting the truth—whether it is welcome or not—when a belligerent thus frankly concedes that his enemy has proved superior.

One of the most notable things in the war has been the rapid alternate advances and withdrawals in the eastern theatre, and the Russian retirements have in most cases well served the purpose of the Grand Duke. It is hardly possible, however, to extract any such consolation from the present retreat, for the Grand Duke has been pushed rapidly back in the course of a few

weeks from a point within sight of Cracow to the position which he occupied precisely nine months ago. It must, to put it mildly, be somewhat disappointing; and any other troops but the Russians would be liable to be seriously disheartened and demoralised. In the matter of supporting the trials of retreat, however, there is no army in the field which has a tradition equal to that of the Russian Army. The Russians have been so accustomed in their wars to lure their enemy on, and so well trained in the art of drawing back to leap better, that their loss of *moral*, even in the case of a very real retreat, is almost negligible. It is no surprise, therefore, to be told that they are still firm, and determined to make a strong stand at Grodek and at Lemberg; and we may safely take it that the statement is something more than mere empty talk.

### Belfast Recruiting Methods

Some time ago a correspondent forwarded to us a copy of the *Dublin Evening News* in which was reprinted from the *Derry Weekly News* a story so incredible that we did not feel justified in commenting upon it until the astounding statements it contained were definitely confirmed. The statement of the *Derry Weekly News* was to the effect that Mr. P. J. Kelly, of 8 Cottage row, Rosemount, Londonderry, seeing that engineers were wanted in the army, offered himself as a recruit. He was accepted and proceeded to Belfast. From that city he was sent on to Antrim, where he went through his trade test as a stonemason. Having received his kit he returned to headquarters at Belfast. Here an officer in a large room put a series of questions to him, the answers being written down. When Mr. Kelly was asked what was his religion, he replied, 'Roman Catholic.' 'I thought so,' explained the officer, drawing his pen through the entries he had made. 'You must go back to Derry,' added the officer; 'there is no vacancy here.' Mr. Kelly was astonished and asked questions. He was told that he could remain in Belfast only by changing his religion. His appropriate reply was that he would not prove a faithful soldier if he were unfaithful to his religion. This remarkable story has now been authoritatively substantiated. 'The action of the officer as described in the *Derry Weekly News*,' says the *Liverpool Catholic Times*, 'was so extraordinary that we have deemed it well to make enquiry of the editor ourselves, and we are assured by him of the truth of his statement.'

It would seem, moreover, that the case of Mr. P. J. Kelly is not an isolated one. In a letter written by Rev. J. J. McGlade, P.P., Limavady, which appears in the *Derry Journal* of April 21, it is stated that the enrolment of Catholic recruits as Protestants is not a novelty in Belfast. Father McGlade complains that two Catholics from the district, brothers named Kane, aged respectively fifteen and eighteen years, 'were received with open arms into the Ulster Volunteers in defiance of military age regulations and enrolled as Protestants.' When the boys returned home, on holidays, at Easter, they denied that they had entered themselves as Protestants, and the parents naturally are indignant, insisting that the elder, who is now of military age, shall be transferred to a Catholic regiment, and that the younger, who is still under military age, shall be restored to them. The general facts in these cases seem to be beyond question, and Mr. R. Dawson Bates, Secretary of the Ulster Unionist Council, openly acknowledges that Catholics who seek to be enrolled in the Ulster Division are treated as ineligible. The action of the Ulster Unionists in thus enlisting a division of troops on the distinct condition that only those of a specified political faith and a defined religious creed are to be admitted, is clearly *ultra vires* and in contravention alike of army tradition and regulations. The matter cannot and will not be allowed to remain where it is; and representations are being made for an official investigation, and for the prompt suppression of the Ulster Unionists' bigoted and high-handed tactics.

### Bible-in-Schools 'Unity'

When Canon Garland was conducting his New Zealand campaign he again and again asserted that even if the Bible-in-schools agitation failed, the movement was well worth while because of the wonderful way in which it had brought the Protestant denominations together, and had helped them to understand each other's point of view and to realise how completely they were at one on all the great fundamentals of their Christian faith. It was a favorite theme with the organising secretary, and he waxed warmly eloquent upon it in his addresses to the synods and conferences of the various non-Anglican bodies. United services were everywhere held; Canon Garland frequently preached in Presbyterian pulpits; and we were led to understand that the unity and harmony prevailing among the Bible-in-schools denominations was most edifying and beautiful to behold. But, alas, the boasted 'unity' has proved to be a very fragile and superficial affair; and the beautiful bubble has been punctured at the very first touch.

\*

It has happened quite simply and suddenly, in connection with the fitting up of the hospital ship which New Zealand is providing for service in the Mediterranean. It was part of the duty of the Minister for Defence to appoint chaplains to the ship: the Imperial regulations provided for the appointment of only two chaplains, a Catholic and an Anglican chaplain; and the Minister announced that he intended to adhere to the Imperial instructions. Then the trouble began. Presbyteries met and passed hot-head resolutions of protest; Dr. Gibb sent a fiery letter to the papers; and ultimately a Presbyterian deputation waited upon the Minister—all to protest against a few Presbyterian soldiers being left for a very few days to the ministrations of one of those Anglican brethren with whom Bible-in-schools Presbyterians had but lately proclaimed their close sympathy and alliance, and one of whom had during the previous twelve months been a frequent occupant of Presbyterian pulpits throughout the Dominion. The Minister for Defence explained that the Imperial instructions were quite definite on the point that only the two chaplains indicated should be appointed; that though called a Hospital Ship, the *Maheno* would really be a 'carrier' ship, carrying wounded from the Dardanelles to Egypt and Malta; that the wounded would be on her four or five days, or six or seven at the outside; that no soldiers except the wounded would be travelling on her; that those on board who desired it could have the services of clergymen at either of the frequent ports of call; and that she would not necessarily be restricted to carrying New Zealand wounded, but might carry English or French or any of the Allies' wounded. It was all in vain. The deputation denounced as 'an abuse' and as 'absurd and almost insulting' a regulation which left Presbyterians to the ministrations of an Anglican clergyman; and in the end the Minister promised to go behind the regulation and make a special Presbyterian appointment. We do not in the least blame our Presbyterian friends for seeking to obtain what they consider proper spiritual attendance for their men; but after this we will laugh the laugh incredulous when we hear any further talk about Bible-in-schools 'unity.'

### The Need for Men

It is almost a part of the religious creed of the average Englishman that no matter what emergency may come, 'England will muddle through'; and the serious and thoughtful English papers are finding it a difficult task to awaken the people to the fact there is a decided limit to England's capacity in that direction, and that the country is up against a crisis in which a blind reliance on this ancient superstition will certainly lead to disaster. The *London Times*, which is neither panicky nor hysterical, is particularly outspoken in its denunciation of the past, present, and apparently prospective lack of preparedness of a nation which has so much at stake. Writing shortly after Neuve Chapelle on what it bluntly called 'The Recruiting Muddle,' the paper remarked: 'The experience of Neuve Chapelle,

which has been so incompletely explained to the nation, has shown us a glimpse of the magnitude of the demands likely to be made upon us. We have to undertake in common with our allies the task of driving the Germans out of Belgium and Northern France, and that task, which itself is only a beginning, has not yet been begun.' Although the number of men now under arms in these islands is extraordinarily large, it must be quite clear that we have by no means enlisted all the men we shall want. Just now there is a lull in recruiting. The agonised advertisements and imploring posters issued under the auspices of the Government are sufficient indications of that fact. The Government will not give the nation facts. It offers instead a series of vague, humiliating appeals which are becoming the mockery of our neighbors and neutral peoples and of the enemy. Until an organised, frank, and courageous attempt is made by the Government to deal with this problem of recruiting, our prospective requirements in war will not be satisfactorily met.' In a more recent issue just to hand this sober-sided paper returns to the matter, and with the utmost earnestness again impresses upon the English people the need of more and more preparation if the struggle is to be successfully sustained. 'From Flanders and from the Dardanelles the same lesson stares us in the face—the lesson we have so constantly sought to inculcate, the lesson that we are still behindhand in our efforts to face dangers and difficulties, unsurpassed in our long history. Our men have done magnificently, our men from home and our men from the Dominions and from India. But we want more and still more men to make good the wastage of seven several campaigns—of which one is the most costly ever known. The casualty lists tell their own story to all who have eyes to read. The consumption of troops is immense, and it is certain to increase rather than to diminish.' The *Daily Mail*, not less outspokenly, stresses the same point. 'In this battle we are fighting for our very life. Defeat at Ypres would bring the Germans to Calais and Dunkirk. It would bring England to the bitterest extremity of peril. Does the nation understand?' And again it says: 'The country is in danger. It can only be saved by every conceivable effort. Every conceivable effort has not been made so long as the State hesitates to take the recruits whom it needs by orderly and regular methods of law.' It is quite within the bounds of possibility that some form of compulsory service may ultimately be introduced into Great Britain; and it is more than probable that the real purpose in forming a Coalition Ministry was that the responsibility and odium—if odium there should be—would be fairly shared by both the great political parties.

### PREJUDICE

In an article in the *Daily News* on 'Prejudice,' the Right Hon. G. W. E. Russell says:—To many generations of Englishmen, a hatred of Catholicism seemed a national virtue. They were apparently unable to discern even a trace of Christianity in the form of religion which we encounter when we travel in France or Italy or cross the Irish Channel. We long vaunted our resolve to 'knit the hearts of the Empire into one harmonious concord,' but (until the other day) we declined to let Irish Catholics have the schools or universities suited to them, because their religion was, as we gracefully put it, 'a lie and a heathenish superstition.' If the war has done nothing else for us, it has shown us scenes in France and Belgium before which this particular prejudice must, I should think, give way. Charles Kingsley, in spite of all that was lovable in him, was a mass of blundering, passionate, and inconsistent prejudices. His horror of Romanism amounted to frenzy, and involved him in that deplorable controversy with Newman which increased the influence of the accused even more than it damaged the reputation of the accuser. But when one of his children asked who Heine was, he abruptly replied, 'A wicked man, my dear,' and changed the conversation.

# SILVER JUBILEE OF FATHER COFFEY

## PRESENTATIONS FROM THE LAITY

It was only by the merest chance that the Catholics of Dunedin found out a few weeks ago that the silver jubilee of the ordination to the priesthood of the Very Rev. Father Coffey, Adm., St. Joseph's Cathedral, would occur this month. A meeting was held, during his absence from Dunedin, for the purpose of marking in some measure the important event in the life of their pastor, and of showing him how much the people appreciated his zeal for their spiritual welfare and for the temporal affairs of the parish. It was necessary to proceed quietly in the matter, as it was felt that if the jubilarian heard of the proposed presentation he would immediately veto it. The result was that it was considered inadvisable at present to give a monetary presentation, and it was decided that the occasion should be celebrated by a social gathering and the presentation of a gold chalice. The event took place in St. Joseph's Hall on Wednesday evening, when there was a very large attendance, and the utmost enthusiasm was shown. His Lordship the Bishop attended, and among the priests present were Rev. Fathers Delany, D. O'Neill, Morkane, Collins, Corcoran, and Kavanagh.

The stage was arranged in the form of a drawing-room, and looked very attractive with its decorations, screens, pot plants, etc. The decorations of the stage were carried out by Mesdames Jackson and Foster, and Miss Heley, assisted by Messrs. McNamara and Yule. In the front of the stage were the dates in silver letters—'1890-1915.'

Mr. T. J. Hussey presided, and supporting him were Messrs. J. Hally, J. J. Marlow, J. O'Neill, and P. Carolin. A musical programme was given, and the presentations were made at an interval.

Mr. T. J. Hussey said that as chairman of the presentation committee he had been asked to say a few words before reading the address. It was not necessary for him to say much, as they all knew Father Coffey, and what he had done and was doing in the parish. It was said that what the British Empire required was strong men, the Catholic Church wanted strong men too, and the Catholics of Dunedin were fortunate in having a strong man in Father Coffey. He had been a considerable number of years in the district—17 years altogether in South Dunedin and at the Cathedral,—and he (the speaker) did not think there was anybody present who was not aware of the good work which their rev. guest had done during that time. When the question of marking his jubilee was considered it was felt, considering the many calls made just now on the people, that it would be inadvisable to make a public appeal to the people for a monetary testimonial. The committee felt, too, that any such appeal in these strenuous times would be very repugnant to Father Coffey. Later on, when there was no war in progress, and when it was likely Father Coffey would take a trip to the land of his birth, such an appeal would be made, and this would have the most earnest and whole-hearted support of the Catholics of Dunedin. Here in this city they had evidence of his courage and ability in the way in which he had undertaken the work of erecting the Christian Brothers' School, which it was expected would be opened free of debt. This was only one of the many works which he had carried out during the short period that he had been here. Not alone was Father Coffey highly esteemed by his own people, but also by non-Catholics, for there was no clergyman in the city who had won the respect of the citizens to such an extent. Father Coffey's zeal and devotedness as a priest appealed most strongly to his people, but it often occurred to the speaker that if their rev. guest that evening had not entered the sacred ministry he would have made his mark in business, or even as a politician (laughter). With these few words, he would read the following address from the Catholic laity of Dunedin to the Very Rev. Father Coffey:—

## THE ADDRESS.

'Very Rev. and Dear Father,—

'The laity of St. Joseph's Cathedral parish, Dunedin, and of the adjoining parishes of South Dunedin, North-East Valley, Kaikorai, and Morningside, offer you their sincere and affectionate congratulations on the occasion of the twenty-fifth anniversary of your ordination. You have spent nearly the whole of the last twenty-five years in this diocese, and during the last seventeen years the parishes in and around Dunedin have been so fortunate as to have been the sphere of your labors. How much these parishes owe to you it is impossible in this address even to indicate. The life of a priest is always strenuous; yours as Administrator has been full of unceasing and responsible work, undertaken with cheerful courage and performed with marked ability, energy, and success. No task has been too great to deter you, or too trivial to escape your attention. We have had in you a public representative in philanthropic work, whose abilities have reflected credit on the whole Catholic body. Succeeding generations of Dunedin Catholics will admire the enduring effects of your tireless efforts for the various Catholic institutions in our midst; and there is hardly one of your parishioners that has not to acknowledge individually the benefit of the unceasing interest you have taken in all of us. Your work amongst us has earned for you the respect and confidence of the whole community and the enthusiastic affection and admiration of your own people.

'We ask you to accept from us, as a small memento of your jubilee and a token of our feelings to you, the accompanying chalice. During the many useful years that we trust are before you we ask you to remember us in your prayers, as we promise to remember you in ours.

Signed on behalf of the Catholic laity of Dunedin,

T. J. HUSSEY,

JOHN HALLY.

Dunedin, June 15, 1915.'

At the conclusion of the reading of the address the audience rose and sang 'For he's a jolly good fellow,' and gave ringing cheers for Father Coffey.

The address, which was artistically illuminated, and framed in oak, was accompanied by a gold chalice. Other presentations were also made. Mr. Poppelwell, on behalf of St. Joseph's Choir, made a presentation of a handsome umbrella; Mr. J. Hally presented, on behalf of the A.M.D.G. Guild, a surplice with beautiful Irish crochet, the work of the members, and Mr. Carolin made the presentation of a picture from the Children of Mary.

Mr. J. J. Marlow said he had been deputed by the people of South Dunedin to offer their hearty congratulations to Father Coffey on this auspicious occasion, for they had in that district many striking monuments to his energy and business capacity. When he was appointed to South Dunedin there was no convent, and the church was only partially completed. When he left a convent had been erected, and the church was completed and furnished. In carrying out this work Father Coffey displayed marked ability, and the people did not forget it. Twenty-five years did not seem a long time when we looked back on it, but it was not so when we looked forward; still, he hoped that Father Coffey's next twenty-five years would be crowned with every blessing, and that his golden jubilee would find him hale and hearty.

His Lordship Bishop Verdon said he had been asked to say a few words, and he had the greatest pleasure in complying with the request. The priests of the diocese were closely united in the bonds of fraternal charity, they discharged their duties faithfully, and therefore the people appreciated their efforts and entertained for them sentiments of love and reverence. Father Coffey had been Administrator of the Cathedral parish for ten years, and he and the other priests had worked most zealously, and had always been ready, day or night, to labor for the spiritual welfare

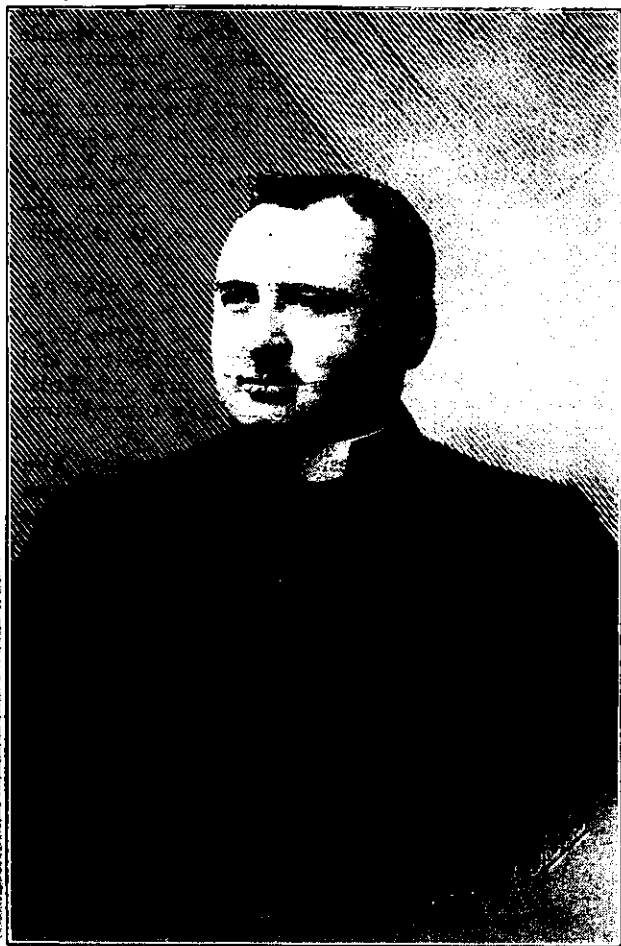


of the people. They had known Father Coffey for many years, and were aware of what he had done in the parish. The people had responded to the call of their priests, and the result was that the churches were well attended, and the people fulfilled their religious duties. A silver jubilee was a time of rejoicing, and the people made it an occasion of making their priest a presentation as a mark of their love and esteem. Father Coffey deserved all that the people had done for him, as he had labored with great zeal and success, and they had only to look about them to see the works he had carried out. The erection of the Christian Brothers' School would be a lasting memorial to him. In conclusion, his Lordship said he had attended that evening with very great pleasure, and he heartily appreciated the spirit displayed by the people in showing their love for Father Coffey, who, he prayed, would be given strength and vigor, and length of days, so that, at the end of another twenty-five years, he would celebrate his golden jubilee.

#### FATHER COFFEY'S REPLY.

Very Rev. Father Coffey, who, on rising to reply, was received with long continued applause, said that in the first place he had to thank his Lordship the Bishop for his attendance—an honor which he fully appreciated. His Lordship had been blessed in having such a loyal and devoted body of clergy. The intimate relations which existed between the priests of the diocese was due to the example of the older men, who were here when he (Father Coffey) arrived. There was among them a spirit of unanimity and fellowship which was always shown when they were called upon to assist any good cause. They were always ready to assist one another in the interests of the Church and Catholicity in general. He thanked the neighboring priests for their presence that evening, and those of the Cathedral for their good work—better workers could not be found. The priests of South Dunedin were always ready to assist at the Cathedral when required, and he desired to thank the priests of Holy Cross College, who, since the college was founded, had always been most willing to give their services when called upon. Such assistance and good fellowship were a great consolation to the whole of the priests of the diocese. The priests live lonely lives, and are often in need of encouragement, especially the young men when they come out to the Dominion, and have few friends. He had always received the greatest consideration from his fellow priests, and it was his greatest happiness to look back on the twenty-five years he had spent in the diocese, and recall the amicable relations which had existed between him and the other priests, and the many kindnesses he had received at their hands. He was afraid that the expressions regarding his worth and work in the speeches and address were too flattering, as without the generous co-operation of the people he could not do much. With regard to the presentations, he considered that a public appeal at the present time would be cruel. He had carefully concealed the fact that his silver jubilee occurred this year, so that no appeal should be made, and no one was more surprised than he when the priests of the diocese sprung their presentation upon him. It was only a short time ago that an appeal was made on behalf of the building fund of the school, and this met with a splendid response, and he hoped, as predicted by Mr. Hussey, it would be opened free of debt. It was stated by Mr. Hussey that he had displayed great courage in undertaking the erection of the school, especially at the commencement of the war when the financial outlook was anything but encouraging. He could not take all the credit to himself in collecting for the school, as he had received valuable assistance from the Cathedral priests. The school, which would be finished in a few weeks, would be a monument to the generosity of the Catholics of Dunedin, and would be one of the best of its kind in the Dominion, taking into account the number of children that it was supposed to accommodate. He expressed his pleasure at seeing so many of the South Dunedin people present, as he had always a warm corner in his heart for them. In his work there he had received considerable assistance in regard

to the convent and orphanage from the Sisters of Mercy. He paid a tribute to the generosity of, and the respect shown him by the non-Catholics of Dunedin. He had assisted with pleasure at the various public functions to which he had been invited, and it was a delight to him to take part in anything that called for his services. No priests could have pleasanter surroundings than those of the Cathedral parish, and the strong and earnest spirit of Catholicity of the people made the life of the priests happy. As to himself, he had received nothing but the greatest kindness ever since he came here. He sincerely thanked the different organisations for the presentations made to him as a testimony of their appreciation. He was exceedingly grateful not alone to the people of Dunedin but also to many kind friends throughout New Zealand for the help they had given him to erect the new school. At the present time



VERY REV. FATHER COFFEY, ADM.

many of our young men were about to proceed to the front, and it was the duty of the clergy to encourage and help these in every way, and to see that they, and those who were dependent on them, were not neglected. He assured the people from his heart that he highly appreciated their kindness and generosity, and the sacrifices they had made to respond to the calls made upon them. If he had succeeded in anyway it was due in a measure to the fact that he had followed in the footsteps of two good men—Fathers Lynch and Murphy—who had preceded him. Father Coffey resumed his seat amidst rounds of applause, and the audience sang 'For he's a jolly good fellow.'

Those contributing to the programme were: Mr. F. Woods, song; Miss Eileen Murphy and Mr. Poppelwell, duet ('Home to our mountains'); Mr. Carolin, song ('The minstrel boy'); Mrs. E. Mee, song (encored); Mr. E. Mee, song (encored); Mr. McGrath, song (encored); Mr. Hussey, song (encored); Miss Heffernan, song ('Mother Machree'); Miss Foster, recitation ('The knight's toast,' encored). Mr. Vallis and Mrs. E. Mee played the accompaniments for the singers. The programme concluded with the National Anthem.



## CHRISTIAN BROTHERS AND THEIR PUPILS.

On Wednesday morning, June 16, the pupils of the Christian Brothers' School assembled in St. Joseph's Hall, Rattray street, for the purpose of making a presentation to the Very Rev. Father Coffey. His Lordship the Bishop, Rev. Fathers Buckley, Corcoran, and D. O'Neill occupied seats on the platform.

Rev. Brother O'Ryan, in a few introductory remarks, said that they were gathered together that morning to do honor to their worthy Administrator, who was celebrating the twenty-fifth anniversary of his ordination to the priesthood. They were there to jubilate with him in the joy which must have inundated Father Coffey's heart when he travelled on the wings of memory to the happy day of his ordination five and twenty golden years ago. Their sentiments with regard to Father Coffey would be more happily voiced in the address to be presented to him that morning than words of his could then express. Brother O'Ryan then called on Master Charles Woods to read the following

Address.

'Very Rev. and dear Father.—We, the pupils of the Christian Brothers' School, gladly avail ourselves of the occurrence of the silver jubilee of your ordination, to offer you, in conjunction with the Brothers, our heartfelt congratulations, to wish you most sincerely every blessing, and to assure you of our affectionate esteem and reverence. We rejoice to see that twenty-five years of arduous labor in the vineyard of the Lord have not impaired the vitality of the splendid constitution with which God has blessed you. We cannot look back on such a long period of your priestly career, but we know from the attestations of those among whom you have labored that you have been uniformly remarkable for the exercise of the virtues becoming one consecrated to God. Your zeal in fulfilling the exacting duties of the sacerdotal state has ever been the distinguishing virtue of a life wholly devoted to the spiritual and temporal welfare of those who come under your fatherly care. To us it is a subject of pride that our priests are held in such high estimation by all classes in the community—a happy state of affairs due not only to the holy influence of their lives, but also in no small degree to the conspicuous ability and judgment displayed by you as a public representative of the Catholic body. The occasion of your silver jubilee, which by a happy coincidence corresponds almost to a day with the completion of our splendid new school, gives us an opportunity of expressing to you, our deep and lasting gratitude for the part you have taken in bringing such a great and necessary work, which concerns us most personally, to a successful conclusion. As a slight token of our gratitude, and as an appreciation on our

behalf of your personal worth as a priest and of your success as a wise and able Administrator, we ask you to accept the accompanying gift.

'In conclusion, we again tender you our cordial felicitations on this happy occasion. Our earnest prayer shall be that God may long preserve you to continue your great services to the Church, and that day by day He may shower upon you His choicest blessings.

'Signed on behalf of the Brothers,

M. B. O'RYAN.

'Signed on behalf of the boys,

'C. WOODS, L. SALMON.'

After the presentation of the address, Brother O'Ryan presented Father Coffey with a gold pyx.

Very Rev. Father Coffey, on rising to respond, was greeted with loud applause. He thanked the Brothers and boys for their congratulations and good wishes, and also for the presentations they had made him. He was pleased to be able to tell them that they would soon be able to take possession of the new school which, when fully fitted up, would be second to none in New Zealand. He urged the boys to remain on in school for a few years after gaining their proficiency certificates. Knowledge was no burden, and the training they would thereby receive would prove of inestimable value in after life, and would prepare them for entering upon professional careers. Father Coffey concluded his address with a request that the remainder of the day be observed as a holiday.

His Lordship the Bishop said that it gave him very great pleasure to be present at such a pleasant function, and to see the boys gathering round their pastor with such evident signs of affection, esteem, and gratitude. Father Coffey deserved their best thanks for his work in connection with the erection of the new school. His Lordship concluded by earnestly exhorting the boys to keep in close touch after their school days with their priests and teachers, whom they would find to be their most faithful friends and advisers.

At intervals during the proceedings the school choir, under the baton of Mr. J. C. Gillies, sang in their usual finished style, several songs, the rendering of which was considerably enhanced by the artistic accompaniment of Miss C. Hughes. Cheers for Father Coffey, and a hearty vote of thanks to his Lordship for honoring the gathering with his presence, brought the pleasant function to a close.

## THE DOMINICAN NUNS AND THEIR PUPILS.

On Wednesday, the 16th inst., the silver jubilee of the ordination of the Very Father Coffey was celebrated at St. Dominic's Priory. At the Mass offered in the



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Priory chapel by the rev. jubilarian on the anniversary of his first Mass, twenty-five years ago, selections from the Mass for Corpus Christi were sung by the Dominican Nuns' Choir, the motet, 'Ti prego' being sung at the Offertory. After Mass, Father Coffey was entertained at breakfast by Mother Prioress and the community.

On Thursday morning the pupils of St. Joseph's School paid their tribute of affection and gratitude to the jubilarian. The short programme which they presented was highly appreciated, as was also their congratulatory address, and the gift that accompanied it—a handsome dressing-case. Father Coffey thanked the pupils for their entertainment, and congratulated them on the fact that their school ranked as one of the best in Otago. The twenty-five years of his life as a priest had, he said, been very happy years, and if the next twenty-five passed as peacefully and happily, he would not have any objection to offer to the fulfilment of the wish expressed by the pupils that he should live to celebrate his golden jubilee.

The pupils of the Sacred Heart School, North-East Valley, entertained Father Coffey and some of his fellow-priests at a concert held in honor of the occasion. The principal items were some instrumental music, a cantata, 'Flower fairies,' and a play, 'The Princess of Meath.' At the conclusion of the concert, a beautiful mohair saddlebag chair was presented, and the following address was read:—

Very Rev and dear Father,—It is our proud privilege to greet you on the occasion of the silver jubilee of your ordination to the priesthood, and to show, as best we may, our appreciation of your devoted labors in our behalf. Since the sacerdotal character was imprinted on your soul twenty-five years ago, you have worked amongst the people of this diocese, setting an example of strong faith, genuine piety, and true disinterestedness. You have not sought popular favor, and yet you have won the regard of all your fellow-citizens, and have shed around you that security which is always enjoyed by those whose lives are set high.

We pray that you may be long spared to continue, in our midst, the work of the Divine Master, and we beg you to accept our jubilee gift as a mark of our love and devotion.

THE PUPILS OF THE SACRED HEART SCHOOL.

Very Rev. Father Coffey thanked the pupils for the afternoon's entertainment, and for their useful gift, and spoke in terms of high praise of the efficiency of their school.

The children attending St. Mary's School, Kai-korai, had prepared a number of most pleasing items in celebration of Father Coffey's jubilee. Their gift was a silver 'Bol à savonnette.' While expressing their gratitude to Father Coffey for his deep, untiring interest in the welfare of their school, they joined heartily in the wish expressed on all sides that his years might be 'With golden jubilee crowned.'

This (Thursday) evening Father Coffey will be entertained at a musical evening by the students of St. Dominic's College.

#### SISTERS OF MERCY, SOUTH DUNEDIN.

The Sisters of Mercy, South Dunedin, presented Very Rev. Father Coffey with a suit-case and dressing-case combined. The children of the St. Vincent de Paul Orphanage intended to give an entertainment in his honor, but owing to illness among the inmates this had to be postponed.

Britannia gave a cheer or two  
When Wellington won Waterloo.  
If Bonaparte had won the fight  
Britannia might have bid 'good night.'  
When winter coughs and colds are rife,  
And each is battling for his life,  
Wise Britons make the victory sure  
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## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 19.

At St. Joseph's Church, Buckle street, Mass was offered every day this week for the repose of the souls of those who have lost their lives in the war.

The Right Rev. Mgr. McKenna, V.G., and the Very Rev. Father O'Connell, S.M., were passengers for Sydney by yesterday's steamer. Their visit is one for health purposes.

At the fortnightly meeting of the girls' branch of the Victoria League, Mrs. Salmond presided, and introduced the Very Rev. Dean Regnault, who gave an interesting and inspiring address on France as she was at the beginning of the war. Dean Regnault was in France when Germany declared war, and he pictured the self-restraint and confident spirit in which the news was received by the people. There was no shouting of 'A Berlin,' as in 1870, but everyone displayed a quiet confidence and grim determination to see the war through. The Dean described the wonderful self-sacrifice of the French women. All frivolity and selfishness were forgotten, and everyone set to work to render what assistance she could to the men called away to the war.

A concert in aid of the funds for equipping the hospital ship was given by the pupils of St. Mary's Convent in the Guilford terrace schoolroom last night. The room was crowded to the doors, among those present being his Grace Archbishop O'Shea, the Very Rev. Dean Regnault, S.M., the Very Rev. Dean Holley (Wanganui), the Rev. Father Segrief (chaplain on the hospital ship), and many other of the local clergy. The entertainment, which was arranged by the pupils themselves, was decidedly pleasing, and reflected great credit on the promoters and all who took part. In the first part of the programme, the pupils sang several choruses, mostly of a patriotic nature, and songs, recitations, dances, and instrumental items were contributed by Misses Mary Gamble, Peggy Reeves, Linda Riddell, Lynne Edwards, Z. Chapman, Jean Mudie, J. Mathieson, M. O'Neill, Thurza Rogers, Dorothy Bolton, G. Dwyer, and N. Bennett. The second part was contributed by a number of charming Geishas, Miss Linda Riddell being the soloist. It was a very pleasant conclusion to an exceedingly pleasant entertainment, and those who took part well deserved the thanks which, on behalf of the audience, his Grace the Archbishop accorded them. As a result of the concert the handsome sum of £60 has been handed over to the hospital ship fund.

Interesting references to the part played by the New Zealanders in the Dardanelles operations is contained in a letter from Sergeant C. Gamble, of the Paymaster's branch of the Expeditionary Force. Sergeant Gamble, who is a member of the Catholic Club, is a son of Mr. J. J. Gamble, of Hill street. Writing on board the ship Lutzow, Alexandria, on April 29, he says:—'When I left Alexandria on April 12, I thought I had done with Egypt for good. We, however, arrived back again to-night. From here we proceeded to Lemnos, an island south of Gallipoli Peninsula, in the vicinity of the Dardanelles. Put in a fortnight there, and left last Saturday for Gallipoli. Sunday, April 25, was the red-letter day. Awakened in the early morning by the thunder of the warship's guns bombarding the forts, and took up a position inside the semi-circle of men-o'-war. It was an inspiring sight to see the British Navy in action. We had a seat in the grandstand, as it were, and could plainly observe the effect of the big gun fire directed by aeroplanes. It was hard to realise that it was real warfare going on before our eyes. I couldn't get it out of my head that it was only a sham-fight until a few enemy shells landed too close to our boat to be comfortable. Our boys

landed at 10 a.m., and many a chap went over the side jokingly remarking, "Anyhow, we have got a fine day for it." For many of them it was their last fine day. We were to land later, but the programme had to be changed. Among other things, I had to obtain full particulars of each wounded man on board, and so had to deal with every one of them. They are a game lot. New Zealand need not have any fear, as to the grit of the boys.

Writing under date May 6 to his Grace Archbishop O'Shea, the Rev. Father Dore (formerly of Foxton), chaplain to the Mounted Contingent of the Expeditionary Force, says: "The Mounted Brigade leaves here (Zeitoun) to-morrow night for the Dardanelles. We are going dismounted, and shall probably join up with our New Zealand Infantry. Our poor boys, particularly Auckland and Wellington, have lost quite a large number of officers and men. So far we have not had any news of Father McMenamin or other Australian priests, which fact is significant that they are all right. Father Finn, of the Dublin Fusiliers, was hit four times in the chest while on the boat from the ship to the beach. As he was taken from the boat, though in great agony, as he saw his dear boys strewn everywhere along the beach, wounded and dying, he attempted to administer the last rites to some who were around him, when, an hour after arriving on land, he was struck by another bullet in the head, after which he died within an hour. The Dublins, a battalion strong, landed under a constant fusillade of rifle and machine-gun fire within a range of thirty yards; they were practically annihilated. Two days after landing, the Dublins and Munsters were only able to muster a company between them. I hope you will send us more priests, for, even exclusive of casualties among us, the work of attending to the wounded is growing exceedingly heavy. Our wounded in Cairo are scattered over five hospitals, fresh cases come in every day, more hospitals are being opened, which makes a lot of work for one priest. Father Richards has been at Alexandria for some days, as the more serious cases are received there. I think Cardinal Bourne will supply priests for Alexandria Hospitals. At least two priests will be needed here from this forward, and as reinforcements go to the front Father Richards will be needed there also."

### DIocese of Christchurch

(From our own correspondent.)

June 21.

The Christchurch Catholic Club's billiard tournament (25 up), in which ten players participated, resulted in a win for Mr. E. L. McKean.

His Grace Archbishop Redwood, Metropolitan of the ecclesiastical province of New Zealand, will preside at a meeting of the clergy in the episcopal residence on Wednesday for the election of a successor to the late Bishop Grimes.

It is pleasing to note the prominence attained in musical circles by our young performers. At a 'Kate Greenaway' concert, given on last Saturday evening, and arranged by Miss Milicent Jennings in aid of a local fund, Miss M. G. O'Connor was a selected vocalist, and Miss Katie O'Connor the accompanist.

The estate of the late Bishop Grimes is valued at about £5000. Pecuniary legacies amount to £1600, of which the principals are—Mount Magdala, £400; Nazareth House, £400; Nursing Sisters, Lewisham Hospital, £400; Sisters of the Missions, £150; Sisters of St. Joseph, £100. The residue is divided equally be-

tween his successor in the bishopric and the Superior-General of the Marist Order.

On last Wednesday evening a concert party, organised by Mr. P. C. Augarde, gave an enjoyable, and much appreciated entertainment at the Catholic Girls' Club, Cranmer square, before a considerable gathering. Songs were given by Miss E. Cotter and Mr. B. Renall, musical monologue and recitations by Miss Rene Mahon, violin solos by Mr. R. Clark, piano solos by Mr. Augarde (who also accompanied), and recitations by Miss Donnell and Mr. F. Cordery.

Addressing the Cathedral congregation at the half-past nine o'clock Mass on Sunday last, the Rev. Father Long pointed out how applicable were the words of St. Paul to the Romans, contained in the Epistle of the day—"Brethren, the sufferings of this time are not worthy to be compared to the glory to come, that shall be revealed in us"—to the universal upheaval, and the consolation afforded the countless hearts, now wrung with anguish and suspense, in the hope of a happy and peaceful hereafter for those near and dear to them who sacrificed their lives in a noble cause.

### Christchurch North

June 15.

The usual monthly meeting of the St. Mary's parish committee was held last Sunday afternoon in Ozanam Lodge, when Very Rev. Dean Hills presided over a good attendance. Five new members were added to the committee. The treasurer reported that the penny collections for the month ended June 13, amounted to £14 10s. The following were appointed an executive: Very Rev. Dean Hills, Messrs. C. E. Courtney, G. Hayward, E. Daly, B. Riordan, and W. Murphy.

### Papanui

(From our Christchurch correspondent.)

Reference has been made by the Very Rev. Dean Hills, S.M., at St. Mary's Church, Christchurch North, on recent Sundays to the absolute need of replacing St. Joseph's (School) Church at Papanui by a structure more in keeping with the times. Papanui is one of the most closely settled of the city's suburbs, and settlement in the vicinity still goes on apace. Years ago the building was too small for requirements, and of course every week intensifies the inconvenience. It is probably half a century since the present school-church was erected by the late Rev. Father (afterwards Dean) Ginaty, S.M., when parish priest of Christchurch. It forms one of the few remaining landmarks of the strenuous pioneering days, and has long since passed its period of usefulness. The Very Rev. Dean's appeal for funds to erect a new and larger church should meet with a generous response from those of the present generation, who owe so much to the strong faith of their predecessors. No more fitting memorial could be conceived, and no work could be so effective in perpetuating the services and sacrifices of those who have gone before, than the speedy erection of a new, up-to-date building. No doubt the Very Rev. Dean's object will be soon attained, and prompt contributions to the fund will be doubly welcomed owing to the urgency of the position. It is intended to erect the new church in brick and stone, and already about half the anticipated cost has been subscribed.

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**Temuka**

(From our own correspondent.)

June 21.

The ordinary meeting of the local branch of the H.A.C.B. Society was held on Monday last, the president (Bro. J. Scott) being in the chair. At the conclusion of the usual routine business a meeting of the Hibernian Club was held, when a programme for the following month was drawn up. It was decided to hold a billiard tournament for which entries are now being received.

I regret to record the death of Mrs. Bryan Flynn, of Morven, which took place in Timaru on Saturday. The deceased was a daughter of Mrs. Coughlan, Kerrytown, and a member of a well-known and highly-respected family, and had resided in this district up till fifteen months ago, when she married and removed to Morven. A Requiem Mass for the repose of her soul was celebrated in St. Joseph's Church this morning. The funeral took place this afternoon, and was one of the largest seen in this district for some time, showing the respect and esteem in which the deceased was held. The sympathy of a very large circle of friends is extended to her sorrowing husband and relatives in their bereavement.—R.I.P.

**DIOCESE OF AUCKLAND**

(By telegraph, from our own correspondent.)

June 21.

A statue of our Lady now occupies a prominent position in the sanctuary of the Cathedral.

A Requiem Mass for the repose of the souls of our New Zealand Catholic soldiers who fell at the Dardanelles was celebrated this morning at St. Benedict's.

Private Adams, brother of Mrs. Smith, Herne Bay, Ponsonby, is among the missing.

The pupils of the Sacred Heart College are now enjoying their midwinter holidays. Rev. Brother Alphonsus has, it is reported, been appointed director of the college in place of Rev. Brother Clement.

First Communion was received on Sunday morning by 70 children at the Sacred Heart Church, Ponsonby. All were tastefully dressed in white. Breakfast was provided for the children by the confraternity of the Children of Mary.

Mr. Allen Doone concluded a most successful season of eleven nights here on Saturday. At the conclusion of the performance on Saturday evening the audience demanded the song 'A toast to Erin,' which was given by Mr. Doone, the pupils of the Marist Brothers in the audience heartily joining in the chorus. 'The wearing of the green' was then demanded, and also given by Mr. Doone.

**Pirongia**

(By telegraph, from a correspondent.)

June 22.

The Rev. Father O'Sullivan, C.S.S.R., closed a very successful week's mission at Ohaupo after the half-past 8 o'clock Mass last Sunday. Considering, he said, that so many of the congregation had to travel far to the church during the week, when the weather was very inclement, the attendance was one of the best during his experience of country missions in the Dominion. He congratulated the Ohaupo branch of the Hibernian Society on the great progress it has made, by almost doubling its membership since its institution about 18 months ago. Early in the mission week it was stated that subscriptions would be received for the building of the proposed church at Ohaupo. At the close of the week £435 had been subscribed for this purpose.

Rev. Father O'Sullivan opened a week's mission in St. Joseph's Church, Pirongia, at the 11 o'clock Mass last Sunday, when there was a very large congregation present. He will open a week's mission at Kihikihi on Sunday, June 27, at the 11 o'clock Mass.

**Huntly**

(By telegraph, from our own correspondent.)

June 21.

The new railway station at Ngaruawahia has been opened for traffic.

A steamer service between Mercer and Cambridge, under the title of the Waikato Shipping Co., has been inaugurated on the Waikato River. A successful trial run took place last Monday.

At the 11 o'clock Mass on Sunday, the Rev. Father O'Doherty announced that the Hibernians would receive Holy Communion in a body on next Sunday, and he made an earnest appeal to all the men of the congregation to approach the Holy Table at the same time.

**Invercargill**

(From our own correspondent.)

The pupils of St. Catherine's Convent intend giving an entertainment in the Municipal Theatre on the 30th inst., the proceeds to be devoted to the Belgian Relief fund. It is some considerable time now since the pupils of the Dominican Nuns gave an entertainment before the Invercargill public, and on this occasion theatre-goers may be sure of an excellent and pleasant evening. Lewis' famous cantata, 'Little Nell's surprise party,' will be the principal item. The following is a synopsis of the operetta:—The principals in the story are Mr. Grant, who went abroad to retrieve his fortune, and whose ship was wrecked at sea on the homeward journey; Mr. Gried, manager of Grant's property, who betrayed his trust by representing that the business was not paying; and Mrs. Grant and her little daughter, who are reduced to the direst poverty owing to the dishonesty of Gried. When matters look at their worst for the mother and child, a number of Little Nell's school companions give a surprise party in her honor, and make her many presents. At this opportune time Mr. Grant returns, and just as the children are in the midst of their fun and happiness, Gried comes on the scene, and insists on Mrs. Grant paying him certain amounts. Mr. Grant, who concealed himself on Gried's arrival, now comes forward, and calls upon the dishonest trustee for an explanation.

**HIS LORDSHIP BISHOP CLEARY**

(By telegraph, from our Auckland correspondent.)

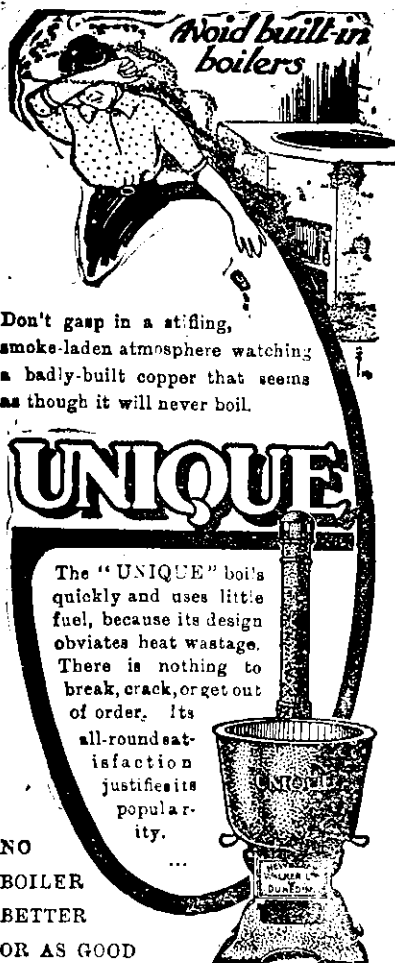
June 22.

His Lordship Bishop Cleary has communicated with the Right Rev. Mgr. Brodie, V.G., by letter, just received. Monsignor Brodie is issuing a circular to the clergy of the diocese asking the prayers of the faithful for the Bishop's speedy recovery. There is no cause for immediate uneasiness, but the rest and change have thus far not produced the good results anticipated, and it has become necessary for his Lordship to go into a private hospital for further treatment.

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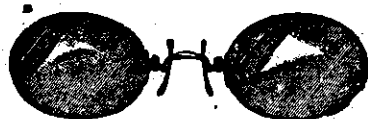
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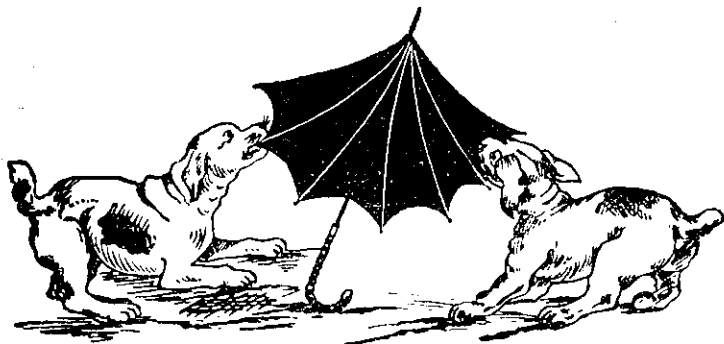
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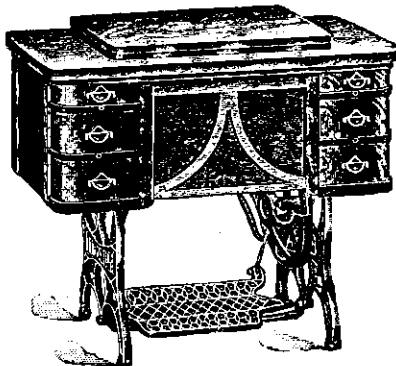
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AGENTS IN EVERY TOWN THROUGHOUT NEW ZEALAND.

## COMMERCIAL

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, June 22, as follows:—Rabbit-skins.—We held our usual fortnightly sale on Monday and offered a fair catalogue to the usual attendance of buyers. Competition was keen and prices were fully up to those ruling at the last sale. Prime winter does, 12d to 16d; early winters, 10d to 12½d; autumns and incoming, 9½d to 11d; racks, 6½d to 7½d; runners and suckers, 3d to 4d; prime winter blacks, 24d to 30d; autumn blacks, 12d to 18d; fawns, to 12d; horsehair, 17d to 21d per lb; catskins, 1d to 6d each. Sheepskins.—Our next sale will be held on Tuesday, 28th inst. Hides.—We held our fortnightly sale of hides on Thursday, and offered a fair catalogue to the usual attendance of buyers. Competition was keen and prices showed an advance of fully ½d to 1d per lb on good conditioned hides. Quotations: Extra stout heavy ox, to 12d; stout heavy, 10½d to 11½d; medium to good, 10d to 10½d; light, 9½d to 10d; cow hides, extra stout, to 10d; medium to good, 9½d to 9¾d; light, 8½d to 9d; yearlings, 8¾d to 8½d; best calfskins, to 10½d; medium, 8¾d to 9½d; inferior, 5d to 7d per lb. Oats.—Shippers are not so keen to operate, and as offerings are light, there is very little business to report. Quotations: Prime milling, 4s 2d to 4s 3d; good to best feed, 4s to 4s 2d; inferior to medium, 3s 9d to 3s 11d per bushel (sacks extra). Wheat.—There is a good inquiry for prime milling samples. Inferior, however, are not so much sought after. Prime milling velvet, 7s to 7s 2d; Tuscan, 6s 10d to 6s 11d per bushel (sacks extra). Chaff.—There is a strong demand both for shipping and local requirements, and prices are firm. Quotations: Best oaten sheaf, £6 15s to £7 5s; medium to good, £6 5s to £6 12s 6d per ton (sacks extra). Potatoes.—There was a very keen demand last week, but owing to the risk of exporting being stopped, shippers are not quite so keen to operate. Late values, however, are fairly well maintained. Best tables, £6 15s to £7; choice, to £7 5s; medium, £6 to £6 10s per ton (sacks in).

## SENDING OFFENSIVE LETTERS

## A WOMAN FINED IN WELLINGTON.

For some months past (says the *Dominion* of Saturday) the Catholic clergy and laity of the city have been in receipt of offensive anonymous letters. In each case the writer signed the letter 'Gordon Andrew Martin, author of *Catholicism and Crime*.' Detective Mason was successful in tracing the writer, and yesterday in the Magistrate's Court, before Mr. D. G. A. Cooper, S.M., a middle-aged woman named Lactitia Jane Hood was charged on three informations with 'posting a postal packet with words of a grossly offensive character thereon.' The informant in the first case was Thomas Devoy, in the second case Alice W. Girling-Butcher, and in the third Thomas O'Shea. Mr. P. J. O'Regan appeared for the informants, while defendant, who was not represented, by counsel, pleaded 'Not guilty.'

Counsel for the prosecution said the charges had been laid under Section 83 of the Post and Telegraph Act, 1908, which made an offender liable to a fine of £20.

Archdeacon Devoy, parish priest of St. Anne's, Wellington South, was the first witness. He said that on May 22 last he received the letter produced, which was signed 'G. A. Martin, author of *Catholicism and Crime*.' The letter was handed to the Magistrate, who perused it.

Archbishop O'Shea, the next witness, said that on February 26 last he received a letter addressed Archbishop O'Shea, R.C., signed G. A. Martin, author, etc.

Alice Winifred Girling-Butcher said her father was secretary of the Catholic Federation. She remembered receiving a letter addressed 'Mr. Popplewell, secretary of the Catholic Federation.' The letter was opened, and as neither witness nor her father knew the handwriting, the letter was handed to the police.

Minnie Dunn, shop assistant (Kirkcaldie and Stains, Ltd.), said she knew accused, who lived at the same boardinghouse with her. Witness left the place at the end of last year because of the insulting remarks accused used to make to her regarding her religion. After leaving the house she received a number of letters signed G. A. Martin, from accused, which reiterated the insulting remarks made to witness while in the house.

Jessie Aitcheson, a married woman, living in Kent terrace, said she knew the accused, who boarded in her house during December last. Accused was then engaged in dressmaking, and was writing a book entitled *Catholicism and Crime*.

Detective Mason said that while making inquiries he received from a Mr. Bailey, of Newtown, a letter, produced. It was headed 232 Willis street, and signed Mrs. Hood. He compared the writing with the writing in the letters now in court, and immediately commenced a search for accused. He finally located accused at 70 Cambridge terrace. He showed her the letter produced, and after reading it accused admitted she was the writer of it. Witness then showed her the offensive letters, subject of the present charge, and after reading the letter she said: 'Yes, I wrote the letters. That is my signature: it is my pen name.' Accused said, 'I am not afraid. I only hoped when I wrote the letters to aggravate them to take action.'

Detective Tricklebank, who assisted Detective Mason in his investigations, gave corroborative evidence.

This concluded the evidence, and the Magistrate asked accused if she had anything to say. Accused quoted the wording of the charge, and said that it said nothing about offensive words in a letter, but only 'a postal packet with offensive words thereon.' In view of this she had no charge to answer.

The Magistrate explained that the letter was a postal packet, and the offensive writing was on it. Her objection must fail.

Accused persisted that she had been charged under the wrong section.

His Worship: But I rule otherwise. You can appeal against my ruling if you like.

Accused: Yes. I intend to appeal.

Mr. O'Regan remarked that the letters accused had written would be the subject of much more serious proceedings. They intended to proceed against accused for criminal libel.

The Magistrate: 'The letters are of a very offensive character indeed. Accused will be convicted.' A fine of £10, with costs £1 12s, was imposed on the first charge, while on the two other charges accused was convicted and discharged. Security for appeal was fixed at £20.

## HIS GRACE ARCHBISHOP REDWOOD

Included in the passengers by the Matai, which arrived at Wellington from San Francisco on Sunday, was his Grace Archbishop Redwood, who had come back from Europe by way of the United States.

## CRUSADE OF RESCUE

We have received the following subscription for Father Bani's Crusade of Rescue, London:—  
Mrs. B. Gilmore, Regent St., Woolston ... £1 0 0

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J. M. J.

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- ¶ The Extra Charges are: Washing, £1 10/- a year, and Medicine and Medical Attendance if required.
- ¶ Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.
- ¶ The Seminary is under the patronage and direction of the Archbishops and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.
- ¶ Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.
- ¶ The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

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## BIRTH

**POUND.**—On June 19, 1915, at Jed street, Invercargill, to Mr. and Mrs. Thomas Pound—a son.

## MARRIAGE

**MacDONALD—SUTTON.**—At St. Joseph's Church, Hawera, on June 1, 1915, by the Very Rev. Dean Power, assisted by the Rev. Father Doolaghty, of Marton, Richard, second son of Mrs. S. MacDonald, Palmerston North, to Pauline (Dollie), youngest daughter of Mrs. H. W. Sutton, of Hawera.

## DEATHS

**BOYD.**—On May 8, 1915 (killed in action at the Dardanelles), Douglas Percival, youngest son of Hugh and Mary Boyd, of Rangiora.—R.I.P.

**FLANNERY.**—Bernard James, second youngest son of Bryan and Mary Flannery, Ophir, on May 19, in his eighteenth year.—R.I.P.

**HAND.**—On May 2, 1915 (killed in action at the Dardanelles), Lance-Corporal James Hand, eldest son of Mr. H. Hand, Queen street, Milton, and brother of Mrs. H. J. Johnston, 46 Woodville street, St. Albans, Christchurch, and Mrs. C. G. Walshe, 88 Lincoln road, Christchurch; aged 36 years.—R.I.P.

**MURPHY.**—On May 27, 1915 (from wounds received at the Dardanelles), Ernest James Murphy, eldest son of Mr. and Mrs. W. Murphy, 41 The Terrace, Wellington, and grandson of the late Nicholas English, of Wellington.—R.I.P.

**O'CONNOR.**—On June 16, 1915, at the residence of her brother-in-law (Mr. J. T. Mannix, Devon street West, New Plymouth), Mary Margaret, elder daughter of the late Daniel O'Connor, Limerick, Ireland; aged 57 years.—R.I.P.

**O'DONNELL.**—On June 15, 1915, at Hiloan, Cairo (from wounds received at the Dardanelles), Dennis, second dearly beloved son of Timothy and Margaret O'Donnell, Thornbury; aged 29 years.—R.I.P.

**O'DONNELL.**—On June 16, 1915, at his residence, Nen street, Oamaru, Edmond, the dearly beloved husband of Ellen O'Donnell; aged 60 years.—R.I.P.

## IN MEMORIAM

**CASSELS.**—In sad and loving memory of B. J. (Barney) Cassels, who died at Ashburton, June 23, 1913. Interred in Southern Cemetery, Dunedin. R.I.P.

When o'er my grave all I ask is a prayer  
For the Spirit that has quickened, and the dust lying there:

When far from my grave, may your prayers never cease,

Till we meet once again in the Kingdom of Peace.  
—Inserted by his loving sister, K. Anderson, Dunedin.

**HERBERT.**—Of your charity pray for the repose of the soul of Mrs. Herbert, who died at Oamaru, on June 28, 1912. Sacred Heart of Jesus, have mercy on her. Queen of the Holy Rosary and St. Joseph, pray for her.

## THANKS

**MR. and MRS. BRYAN FLANNERY and FAMILY** Ophir, desire to return their sincere thanks for the many consoling messages of sympathy received by them in their recent bereavement.

## REMUERA ANNUAL AT HOME

The Catholics of Remuera will be

: : AT HOME : :

: to their friends at the :

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: : : on : : :

**WEDNESDAY EVENING, JUNE 30, 1915**

**DANCING—8.15 p.m. : : EUCHRE—8.15 p.m.**

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

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiam 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, JUNE 24, 1915.

## THE POLITICAL SITUATION



THE first session of the new Parliament opens this week under circumstances that are, we believe, unprecedented in the history of Parliamentary government in this country. The last of the by-elections rendered necessary as the result of election petitions and otherwise has now been held; and the net result of these contests is to leave parties in a particularly evenly balanced state.

The vote of one of the members, Mr. Tau Henare, Native member for the Northern Maori District, is still uncertain, for though it is definitely and strongly claimed by the Government, the claim is not allowed by the Opposition, and, publicly at least, has not as yet been endorsed by the member himself. Leaving this gentleman out of consideration for the moment, the strength of the parties stands thus—Government, 40; combined Opposition, 39. The appointment of a Speaker from the ranks of the Government will leave the parties exactly equal, each with a certain voting

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strength of 39. The fate of parties will thus, in the last resort, depend upon the action of this astute and uncommunicative Maori from the North, who will enjoy for a time at least the sensation of being a person of the very first importance. If, as is anticipated, he throws in his lot with the Government, Mr. Massey will have a bare majority of one—an unsatisfactory position at any time, and more than ever so in the critical period through which the country and the Empire are passing. The position would not be bettered in this respect should the Northern 'king-maker' elect to vote against Mr. Massey; for in that event any new Government that could be formed—barring, of course, the unlikely possibility of a Coalition Government—would still be left with a majority of only a single vote. A fresh general election at the present juncture would amount to nothing short of a scandal; and members, we may readily believe, will be as little anxious as the public for another contest and another strenuous wooing of the electors. Under the circumstances we may hazard a tolerably safe conjecture as to what is likely to happen. An early opportunity will be taken to divide the House on strictly party lines: and the party which wins on this first test division will be allowed to occupy the Treasury benches in peace, at least until the conclusion of the war.

\*

The lessons which have been most strikingly impressed upon the public as the result of the recounts and election petitions which followed the general election are the astounding extent to which our elections are vitiated by grave blunders and irregularities, and the urgent need for a fundamental reform of our whole system of electoral representation. In this connection, Mr. P. J. O'Regan has given us a needed and timely reminder of the circumstance—which the war had caused most of us to overlook—that we have already on the Statute Book at least a small instalment of the desired reform in the fact that the Legislative Council is now elective, and will be elected under the generally approved system of proportional representation. The first election of members of the Council is to take place simultaneously with the first election of members of the House of Representatives held after the first day of January, 1916, and every five years thereafter. If there is a dissolution the election will be held at the same time as the election of members of the House. The task of electing the members of the Council will be entrusted to those inhabitants of New Zealand who are entitled to vote at an election of a member of the House in any electoral district within the electoral division. For the purpose of the election of members of the Council, New Zealand is divided into four electoral divisions, to be known respectively as the First Electoral Division, the Second Electoral Division, the Third Electoral Division, and the Fourth Electoral Division. The First Electoral Division runs, roughly, from the Bay of Islands to Hawke's Bay: the Second Electoral Division includes the rest of the North Island: the Third Electoral Division covers Nelson, the West Coast, and Canterbury Province down to Ashburton: and the Fourth Electoral Division comprises the remainder of the South Island. At the first election there will be seven members for the First Division, seven for the Second, five for the Third, and five for the Fourth. At every election after the first there will be elected 40 members, 11 from each of the First and Second Divisions (making 22 for the North Island), and nine from each of the Third and Fourth Divisions (making 18 for the South Island).

\*

In regard to the method of voting, the Legislative Council Act provides for preferential voting, on the lines of what is known as the Single Transferable Vote system. The voter must place in the squares opposite the names of the candidate the figures 1, 2, 3, etc., so as to indicate the order of preference. A candidate, to ensure election, need not poll a majority, but only a certain proportion of the votes cast. This proportion, which is the least number of votes sufficient to render certain the election of a candidate, is called the Quota.

This quota is ascertained quite simply by dividing the total number of the votes by one more than the number of seats to be filled, and adding one to the result. To take the illustration employed by Mr. O'Regan: In the Fourth Electoral Division, comprising, roughly, the southern half of the South Island, there are five members to be returned at the first coming election. Suppose that 30,000 votes were cast. The returning officer would add one to the number of seats, which would bring the number to six. He would divide six into the number of votes cast, 30,000, which would give as the result 5000, to which would be added one, making the quota in this particular case 5001. Any member securing that number would be declared elected, whereas under the system hitherto in vogue a candidate would require to poll 15,001 votes to be successful. Moreover, the system of preferential voting provides for the transfer of votes from candidates who have obtained more votes than they need to secure the required quota. The surplus votes of those candidates who have received more than the quota are transferred to the unelected candidates indicated by the figures 2, 3, and so on, as the next preferences of the electors whose votes are transferred; and the candidates lowest on the poll are one after another eliminated by transferring their votes in accordance with the wishes of their supporters to the candidates indicated as next preferences. This process is continued until the required number of candidates, having each obtained the quota, have been declared elected. This operation renders all votes effective: votes are used and not wasted.

\*

The merits and advantages of this system have been already explained and expounded in our columns; and our present purpose is merely to draw our readers' attention to the fact that the system is now actually on our Statute Book so far as the Legislative Council is concerned, and that an election under its provisions will take place at no very distant date. So long as the war continues, the present Parliament will no doubt hang together: but so soon as the crisis is over, party activity will at once begin to make itself felt, and a general election for both Chambers may be precipitated at any time. It will be well, therefore, for electors to be on the alert, and for possible or prospective candidates to be making their preparations.

## Notes

### Offensive Letters

For some time past most objectionable and insinuating letters, in which priests, nuns, and orphan inmates figured as the principal actors, have been received by various people in Wellington—needless to say, to their intense annoyance and disgust. The police have had the matter in hand for some time, but it was not until recently that a clue was obtained and proceedings instituted. We give elsewhere a full report of the case as heard in the Magistrate's Court, from which it will be seen that the Magistrate held the charge to be fully proved, and imposed a fine of £10 and costs. As notice of appeal has been given, the case must be regarded as still *sub judice*, and we are therefore precluded from commenting upon it, further than to express our keen satisfaction, and that of all decent-minded people, that steps are being taken definitely and finally to put a stop to such a morbid and disgusting practice.

### A Military Man on Cardinal Mercier

Colonel F. N. Maude, C.B., the well-known writer on military matters, gives great praise to Cardinal Mercier's famous Pastoral in an article which he contributed to a recent issue of the *Sunday Times*. A copy of the Pastoral was sent to the Colonel by a correspondent, and he was so much struck by his first sight of it that he quoted a column of the text. Colonel Maude says of the Pastoral: 'It is not given to many,

no matter what their creed, to rise to such a sublime height of unselfishness as is therein expressed. I should like to see the two excerpts headed Patriotism and Endurance reproduced and circulated to every fighting man in the Services and to every home in the kingdom. These utterances of what must be an exceptionally beautiful and intuitive character and mind, must be of help to all who are in need of comfort. Soldiers do not as a rule take kindly to "tracts" (generally the fault of the tract itself), but no man could demand a more reverent audience than he who knows how to speak on the real things of life will always find in a soldier-congregation. Our men do not like claptrap and they detest whining; they have certain deep-seated subconscious instincts in ethical matters which lie altogether too deep for many words, or for public exhibition. Their religion is like their patriotism—a thing we never speak about; and it needs a man who knows men and trusts them to read their hearts. Such a man is Cardinal Mercier. It is stated that copies of the Pastoral have been distributed at several non-Catholic churches in England.

### DIOCESE OF DUNEDIN

On Sunday at St. Patrick's Basilica, South Dunedin, there was Exposition of the Blessed Sacrament from the last Mass. In the evening there was the usual procession, followed by Benediction of the Blessed Sacrament.

On Monday morning at 7 o'clock, a Solemn Requiem Mass for the repose of the souls of the New Zealand Catholic soldiers, who had fallen at the Dardanelles, was celebrated in St. Joseph's Cathedral. Rev. Father Corenau was celebrant, Rev. Father Falconer deacon, and Rev. Father E. Lynch subdeacon. The Dominican Nuns sang the "De Profundis" at the Offertory. There was a very large congregation, and many received Holy Communion.

The Christian Brothers' Football Club have sent a letter of condolence to the parents of the late Sergeant-Major T. J. B. Laffey, who was killed in action at the Dardanelles. They wore white bands on their arms during the progress of the game on Saturday in memory of their old comrade. After the nine o'clock Mass at St. Joseph's Cathedral on Sunday the organist played the "Dead March" from "Saul" in memory of Sergeant-Major Laffey, who had been a member of the Christian Brothers' Choir.

The St. Joseph's Harriers held their run on Saturday from the Santa Sabina Schoolroom, North-east Valley. There was a fair attendance of members, and the run was enjoyed by all. The trail led through the Gardens, up the road to the cemetery, and along the Signal Hill road as far as the fish hatcheries, returning via Normanby and the car track. In a fast run home M. Cosgriff and G. Pedofsky were first and second respectively. After the run the members adjourned to the tea rooms as the guests of the committee, and an enjoyable evening was spent. T. Roughan, on behalf of the members, thanked the committee for the good things they had provided, and the captain (J. O'Farrell) replied.

### CATHOLIC SEWING GUILD.

The Catholic Sewing Guild for Belgian relief met on Wednesday, when a donation of 10s was received from Mrs. Merchant (Roslyn), and goods from Miss Cotter, Mrs. Powell, Miss Nyhon, Miss Garra, Mrs. Burns, Mrs. D. W. Woods, Mrs. F. Culling, Mrs. C. Shiel, Mrs. Carvalho (Hyde).

The bride was gowned in nattier blue,  
With shoes and toque of 'tango' hue;  
The bridegroom, in a suit of brown,  
Looked quite the smartest 'sport' in town.  
And while confetti filled the air,  
A tearful mater kissed the pair,  
And sobbed, 'My love! be always sure  
To take your Woods' Great Peppermint Cure.'

## THE ROLL OF HONOR

### NEW ZEALAND CASUALTIES.

The following is a list of some of the Catholic soldiers, members of the New Zealand Expeditionary Forces, who have fallen at the front:—

#### PRIVATE OWEN ROBERTS, PATEA.

Mr. H. J. Roberts, of Patea, has received the following letter from the Wanganui Company of Senior Cadets in reference to his son, who died at Malta as the result of wounds received in the Dardanelles:—"Dear Sir,—The officers, non-commissioned officers, and cadets of the above company desire to tender you their sincerest sympathy in the loss of your son, Owen. He was the color-sergeant of our corps, and a more efficient and popular non-com. we have never had. We have lost a good comrade, but we know he bore his share of the fight bravely and well, and we shall always remember him with pride, among the other brave lads of New Zealand who have given up everything for the sake of our King and country.—Yours sincerely, E. Hammond, Lieut., 62 Company, Senior Cadets, Wanganui."

#### PRIVATE WILLIAM J. CALDER, MAIENO.

Private William J. Calder, son of Mr. John Calder, Maheno, was killed in action at the Dardanelles on May 2. The deceased was only 22 years of age.

#### PRIVATE DENNIS O'DONNELL.

Mr. O'Donnell, Thornbury, has received a telegram conveying to him the news of the death from a wound in the knee, received at the Dardanelles, of his second son, Dennis, who went away from Invercargill with the Main Expeditionary Force. He is the first from the Thornbury district to die for his country in the great war. He was born at North Wairio, and was in his 29th year. Before joining the Expeditionary Force he was employed in the Maintenance Department, New Zealand Railways. He had been stationed at several places in the Southland district, his last place of residence being Waimatuku. The deceased was highly respected by all who knew him, and the people of the district sincerely sympathise with the parents, brothers, and sisters of the deceased in their bereavement.

Reference was made in the Cathedral on Sunday (writes our Christchurch correspondent) to the deaths in the action at the Dardanelles of the following Catholic members of the Dominion Forces:—Lance-Corporal Jas. Hand, Trooper Geo. M. Cleary, Private Douglas Boyd, Corporal Stanley Edward Woods, and Lance-Corporal John Leighton Wildermoth; and at St. Mary's Church to Corporal R. J. Petre.

#### CORPORAL R. J. PETRE.

Corporal R. J. Petre's death adds another name to the already long list of old boys of the Christchurch Boys' High School who have fallen on the field of honor. Corporal Petre was the son of Mr. R. G. Petre, of the local railway staff, and a grandson of the late Hon. Henry Petre, one of the pioneers of Wellington. He was born at Reefton twenty-one years ago, and educated at the Convent School in Blenheim and Christchurch, and afterwards at the local Boys' High School. On leaving the school he entered the school of engineering attached to Canterbury College. When the call for men came, Corporal Petre at once enlisted, and he sailed with the main body. He has two cousins at the front with the Force.

#### PRIVATE ARTHUR JOSEPH WILLIS.

Private Arthur Joseph Willis, killed in action at the Dardanelles on May 2, was the seventh son of Mrs. Willis, of 12 Halkett street, Christchurch. He was born and educated in Christchurch, but was in Australia when the war broke out. On August 1 he went with the 1st Australian Division, being in the gun section of the 3rd Battalion.

#### PRIVATE T. G. HOSKINS, WELLINGTON.

Private T. G. Hoskins, a member of the Third Battalion First Infantry Brigade, Australia, who was wounded at the Dardanelles, died at the Alexandria Hospital on June 6. The deceased (writes our Welling-

ton correspondent) was a brother of Mr. P. D. Hoskins, of this city.

#### MISSING.

Private Robert John Sullivan, reported missing, is a member of the Second Reinforcements, and is 24 years of age. He was born at Ophir, and educated at the public school there. After leaving school he became a farm laborer, and at the time he enlisted he was working for the Vincent County at Hawea on the county grader. He was a good rifle shot, and was a member of the county football clubs. Evidence of his keenness to get to the front is furnished by the fact that he and his mate travelled all night, taking turn about on a bicycle, from Hawea to Clyde, a distance of 40 miles, in order to get to Dunedin in time to catch the train in which the Second Reinforcements left. Private Sullivan is the second son of Mr. and Mrs. D. Sullivan, 7 Ellis street, Dunedin, whose eldest son is a member of the Fifth Reinforcements.

#### WOUNDED.

Trooper James Stephen Neylon, Otago Battalion, son of Mr. J. Neylon, Wairio, was wounded at the Dardanelles. Trooper Neylon, who is about thirty years of age, was educated at the Catholic school, Wrey's Bush.



THE LATE SERGEANT-MAJOR T. J. B. LAFFEY.  
(particulars of whose death appeared in our issue of June 17).

In the latest list of appointments and promotions in the Australian Imperial Force, it is announced (says the *Catholic Press*), that his Grace Archbishop Kelly is appointed chaplain, first class, and senior chaplain, Catholic denomination.

## CATHOLIC FEDERATION

### CHRISTCHURCH DIOCESAN COUNCIL.

#### From our own correspondent.

The executive committee of the Christchurch Diocesan Council met on last Wednesday evening in the Federation rooms, Wiltshire Buildings. The president (Mr. W. Hayward, jun.) presided, and there were present Mr. J. R. Hayward (vice-president), Mr. M. Garty (treasurer), and the secretary. A good deal of important business received attention. Returns were reported as having been received from the Timaru, Waimate, and Addington branches. An additional payment was made to the Trentham Catholic institute fund. Remits for consideration at the annual meeting were received from several branches. A resolution was passed, and ordered to be sent to the Dominion executive, expressive of the appreciation of, and satisfaction at the excellent results attendant upon the recent organising tour of Mr. Girling-Butcher in Canterbury and Westland.

### TIMARU.

#### (From a correspondent.)

The annual meeting of the members of the Timaru branch of the Catholic Federation was held on Sunday afternoon, June 12, in the parish hall. Dr. J. R. Loughnan (vice-president) presided over a fair attendance of parishioners. The annual report and balance sheet were read and adopted. Reference was made by several members present to the advisability of altering the constitution, abolishing diocesan councils, and giving parish committees direct representation on the Dominion Council. Several good reasons were given for the desired alteration, notice of which is already given as a remit from this branch. The election of six representatives to the parish committee resulted as follows: Messrs. T. Cronin, W. Cunningham, M. Hyland, M. O'Brien, T. W. Lynch, J. P. Leigh. Mr. William Cunningham offered valuable prizes for the best-kept school garden (boys and girls), for which he received a hearty vote of thanks. The chairman announced that the committee had decided to make a house-to-house canvass of the whole parish on the block system, so as to ensure every Catholic being enrolled in the Federation. A hearty vote of thanks to the chairman terminated a very enthusiastic meeting.

## WEDDING BELLS

### MACDONALD—SUTTON.

The wedding took place in St. Joseph's Church, Hawera, on June 1, of Mr. Richard MacDonald, second son of Mrs. S. MacDonald, of Raumai, Palmerston North, to Miss Pauline (Dollie) Sutton, youngest daughter of Mrs. H. W. Sutton, of Hawera. The ceremony was performed by the Very Rev. Dean Power, assisted by the Rev. Father Doolaghty, of Marton. The bride, who was given away by Mr. B. McCarthy, wore a gown of ivory watered crepe-de-chine over palest pink charmeuse with a tulle veil and spray of orange blossom. She carried a shower bouquet of pale pink and white flowers and maidenhair fern. The three bridesmaids were Miss Nellie Sutton (sister) and the Misses Annie and Kate MacDonald (sisters of the bridegroom), all of whom wore three-tiered frocks of shell pink crepe-de-chine with swathed belts of violet tulle and violet velvet hats with ruchings of violet ostrich feathers. Each carried a basket of violets and maidenhair fern tied with pink tulle, and wore pretty necklets, the gifts of the bridegroom. Mr. T. O'Rourke was best man, and Mr. J. MacDonald and Mr. T. O'Neill groomsmen. Mendelssohn's 'Wedding March' was played by Miss Reilly as the bridal party left the church. A reception was afterwards held at the residence of the bride's mother. Later Mr. and Mrs. MacDonald left by motor car for the south, the bride wearing a navy blue costume and violet hat, and a beautiful set of squirrel furs, the gift of the bridegroom.

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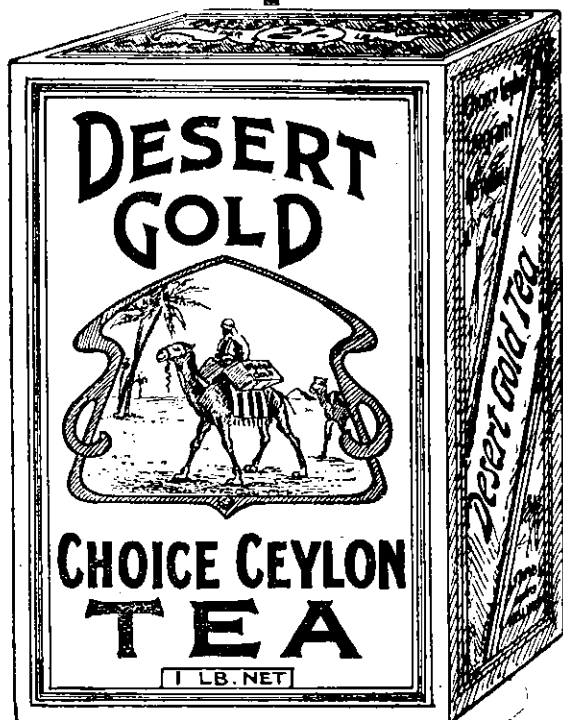
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FOR YOUR PRINTING

## Irish News

### GENERAL.

Marlborough street parish, Dublin, which has a population of over 50,000, is to be provided with a chapel-of-ease, the site chosen being in Lower Gloucester street. The area has been cleared, and the building will be commenced at once.

In view of the centenary celebrations in honor of St. Columbanus, arranged for November, 1915, the Right Rev. Dr. Shahan, Rector of the Catholic University of America, generously offered through the Irish bishops a prize of £200 for the best Life of St. Columbanus. The prize has been awarded to the Irish authoress, Mrs. Helena Concannon, Galway.

An official report supplied by the Under Secretary for Ireland to the Secretary of the King's County Co. Council states that the county enlistments, including reservists, called to the colors to March 15 was as follows:—Tullamore, 201; Banagher, 97; Birr, 213; Edenderry, 113. Total, 714, or approximately one in ten of the eight thousand men in the county between the ages of 20 and 40 years.

The son of the late Captain Esmonde, M. P., in a letter to the press corrects the statement that his father died of pneumonia. The real cause of his death was heart failure, brought about by over-exertion in the performance of his duties. Owing to the shortage of officers in the Royal Army Medical Corps, Captain Esmonde for the last month of his life had been attempting to do three men's work, and the strain proved too great for his strength.

Mr. Philip MacDonald, solicitor, speaking at a recruiting meeting in Galway, said that not alone had the Irish Guards distinguished themselves on the battlefield, but it was within the knowledge of everyone that they had distinguished themselves recently at home. That was in no sense a political meeting, and they were not asked in coming there to abate one whit of their political opinions. Since the war had started 600 Galwaymen had joined the colors, and to those who sneered at the Volunteers as toy soldiers he said, with full knowledge of its truth, that 50 per cent. of the Galway Volunteers had joined the colors.

Preaching at the Requiem Mass for the late John Canon Carrick, P.P., of Killfinane, County Limerick, the Most Rev. Dr. O'Dwyer, Bishop of Limerick, said that they had been fellow-curates forty-five years ago. 'I knew him of a winter's day to take off his new overcoat and give it to a poor shivering tramp whom he met on the road,' said the Bishop. 'On one occasion he got a sick call to a family at Newcastle West, who were lying ill with typhus fever. The father and son were in the same bed, and no one was in the house with them. To hear their confessions, Father Carrick lay down in the bed between them, and heard them in turn at each side. It was courage as great as anything recorded on the field of battle, but Father Carrick took it in the day's work, and never said a word about it.'

Speaking at a recruiting meeting in Cookstown, Lieutenant T. M. Kettle asked what was the nation engaged in fighting for. It was not only for principle, but for their lives. Recounting his experiences while engaged for eight weeks as correspondent with the Belgian Army, he said he could but tell them of what he had seen—of the ruined towns and the devastated country, not done as the fortune of war, but by deliberate pillage and organised villainy. In the town of Termonde, of 14,000 inhabitants, he had gone through every street after its destruction on the 15th September last, and there was not a roof left. As he saw the poor women searching amongst the ruins for anything that might be left, he felt that, in spite of his being middle-aged, married, and a literary man, he was bound to do whatever it was possible for him to do in the army, or else he could not look his children in the face.

### GOVERNOR'S STRIKING TRIBUTE.

In the course of a letter which the Lord Provost of Edinburgh has received from the Governor of Newfoundland, thanking his Lordship for the extreme courtesy and sympathy which he had extended to the Newfoundland Regiment placed in garrison at Edinburgh Castle, the following paragraph, which will be of special interest to Irishmen as indicating the patriotic feeling in the breasts of Irishmen in the far-flung reaches of the Empire, appears:—'The old stock of Newfoundland is mainly sprung from the west country seamen and from Irishmen of Waterford and County Wexford. I wish there were more of us Scots among them, but I doubt if even Caledonia could better the breed.'

### MR. DILLON'S IMPRESSIONS.

The *Weekly Despatch* publishes the replies of a number of distinguished people to the question 'What has struck you most about the war?' Mr. John Dillon, M.P., says:—'Two things have impressed themselves deeply on my mind, first, the horrible collapse of the present system of European diplomacy, and, second, the enormous change wrought by the war in the appreciation of the value of men as human beings. Out of these two things, we may hope, that some good results will come from all the suffering, misery, and ruin which this war has let loose.'

### DEATH OF MR. NANNETTI.

The announcement of the death of Mr. Joseph Patrick Nannetti, member of Parliament for the College Green Division of Dublin, will be received with profound regret even by those most opposed to him in politics (says the *Irish Catholic*). The son of an Italian father and of an Irish mother, the deceased gentleman possessed a real capacity for affairs and administrative work, while the inherited suavity of his Southern ancestry conferred on all his actions a kindness of expression which was really very charming. Essentially gentle, unaffected, and unostentatious, Mr. Nannetti had many friends who will long deplore his loss. A man of high personal character, a staunch Catholic, and a devoted Nationalist, Mr. Nannetti's place in the ranks of Ireland's representatives will not be easily filled.

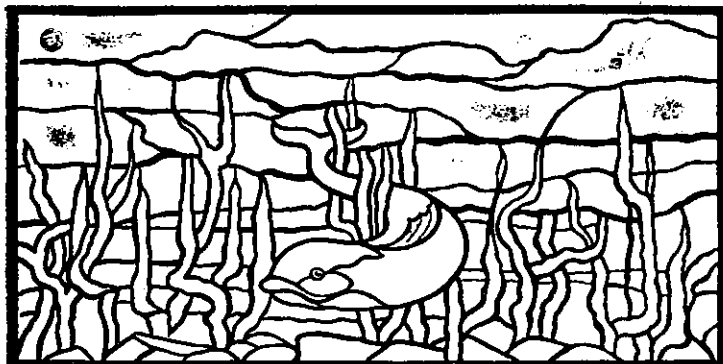
### ADDRESSES TO PRESIDENT AND CARDINAL AMETTE.

An Irish Nationalist deputation is about to present in Paris two addresses setting forth the sympathy of the Irish people with France and the French people in their struggle for the integrity and freedom of their country—one to the President of the Republic and one to the Cardinal-Archbishop of Paris. The first address will be spoken by Mr. T. P. O'Connor, M.P., on behalf of Mr. Redmond and the Irish members. The second, which is from the Ancient Order of Hibernians to the Cardinal-Archbishop, will be read by Mr. Joseph Devlin, M.P., as President of the Hibernians.

The French political leaders of all parties have expressed their appreciation of this manifestation of sympathy, and have made arrangements to give the members of the deputation a cordial welcome. The deputation to the Cardinal-Archbishop will be introduced by M. Denys Cochin, one of the deputies for Paris and a member of the French Academy. A banquet will be given to the members of the deputation by the Foreign Affairs Committee of both Chambers, composed of the members of all parties of the French Parliament. M. Bourgeois will preside, Mr. Redmond will be represented by his secretary, Mr. Hanna. The mission will consist of the following: Mr. T. P. O'Connor, M.P., Mr. Joseph Devlin, M.P., Mr. John D. Nugent, secretary of the Ancient Order of Hibernians, Mr. Hugh Law, M.P., the Lord Mayor of Dublin, and Mr. Roynane, his secretary; Mr. T. J. Condon, M.P., Mayor of Clonmel; Mr. J. T. Donovan, M.P., Mr. Thos. Scanlan, M.P., Mr. T. J. Hanna, and Father MacMullen, of the Passionist Congregation.

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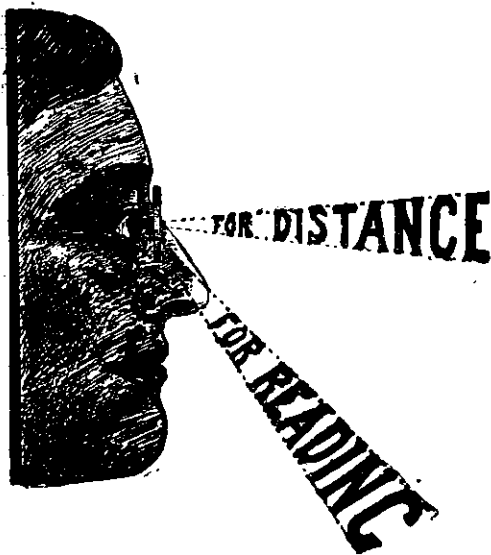
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## CHARITABLE BEQUESTS.

Mr. Edmund J. Byrne, of Northumberland road, Dublin, who died on March 13 last, youngest son of the late Mr. Michael John Byrne, of Bays Well, County Kilkenny, left unsettled personal estate in the United Kingdom valued for probate at £40,380. The testator left bequests to a considerable amount to Catholic charities, including £2100 to the priest-in-charge of the Catholic congregation at King William's Town, South Africa, upon various trusts; £500 to the Superior of Manresa House, Roehampton, for the benefit of the Zambesi Catholic missions; the rents of about a dozen houses in different Dublin streets in trust for division among a similar number of Catholic charities in Dublin, including the Particular Council of Dublin of the Society of St. Vincent de Paul and the conference of the same society for the relief of the poor; and a rent of £75 6s from lands in County Tipperary to University College, Dublin, for the endowment of scholarships. One-half of the residue of his property is left to the Archbishop of Dublin for the benefit of the Catholic religion in and around the city, and the other half to the Vicar-Apostolic of the Eastern District of Cape Colony for the benefit of the Catholic religion in that district.

The late Mr. Edward McNamara, of 4 Mount Vernon terrace, Cork, who died on the 22nd February last, left real and personal estate in the United Kingdom valued for probate at £25,700 odd. Portion of the estate is in England. The deceased left close on five thousand pounds, to be distributed amongst various Cork charities and institutions in Cork, in amounts mentioned in the will, and also sums for the celebration of Masses for the repose of his soul and the souls of relatives.

## IRISH IN AMERICA AND THE WAR.

Mr. John E. Redmond, M.P., has received the following letter from Mr. James W. Synan, who occupies an important public position in Boston as one of the three members of the Highway Commission of the State of Massachusetts:—

My dear Mr. Redmond,—I received with very great pleasure the box of shamrock which you sent me, as it arrived at a very opportune moment, reaching my home in Pittsfield on Monday morning, March 15. I am sending you parts of the two newspapers published in Pittsfield, Massachusetts, printing a short statement of my feelings in relation to the enlistment of the young men of Ireland in the present war. It may also be pleasing to you to know that, in my opinion, 80 per cent. of the substantial men of the Irish race in America are heartily supporting you, and that comparatively few men of Irish descent have any following whatever or any success in their attempts to create public sentiment favorable to Germany. Massachusetts, as you know, is in many ways one of our strongest States, from the Irish-American point of view, as a very large per cent. of the nearly 4,000,000 population are of Irish parentage, and I can fairly say that almost all of this entire population are heartily supporting you in this present crisis of the Irish people, and wish you the best of success.

The men who are endeavoring to create sentiment in favor of Germany are making a lot of noise, and are trying to cover up their lack of numbers by their constant appearance in the public press and in public meetings. The vast majority, who are in favor of the Allies, are endeavoring to carry out the wishes of President Wilson, by observing strict neutrality, and, accordingly, are not showing their great strength; and on this account the public possibly at times does not understand the true feeling of the millions of men and women of Irish descent in the United States.

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## People We Hear About

A brother of the Holy Father, Giovanni Antonio della Chiesa, is a Rear-Admiral in the Italian fleet and will no doubt be engaged in the naval operations against Austria.

The new Queensland Ministry, formed by the Hon. T. J. Ryan, contains two Catholics, in addition to the Premier—Messrs. Lennon and Theodore. There are 14 Catholics among the Queensland Labor members, and the Ministry was chosen by the Labor caucus.

Sir Thomas Hughes, M.L.C., K.C.S.G., has received many congratulations on his new honor of Knight Bachelor, more especially as the distinction conferred by the King came so rapidly after his Knighthood from his Holiness the Pope. He celebrated his 52nd birthday last month, and is a solicitor by profession. He made his first incursion into politics in 1898, in support of the cause of Federation, and in the following year accompanied Sir George Reid, then Premier of New South Wales, as his secretary to the Conference of Premiers in Melbourne. In December, 1900, he was elected Mayor of Sydney, and in November, 1902, when King Edward elevated the city to a Lord Mayoralty, he became first Lord Mayor, being re-elected for 1903, 1907, and 1908. Seven years ago he was appointed to the Legislative Council. He has been president of several important commissions. A leading Catholic, he has been closely connected with the building of St. Mary's Cathedral.

His Lordship Bishop Dunne, of Bathurst, celebrated recently his seventieth birthday. His Lordship (says the *Freeman's Journal*) is still in the full enjoyment of all that bodily and mental vigor which has marked him from the first moment that he entered on the scene of his beneficent labors in this country. For Bishop Dunne, each successive stage of the strenuous life has apparently meant the application of fresh energy to the task which has awaited him. Now, in his seventy-first year, he bids fair to enjoy many more years of active endeavor in the cause of God and His Church. If good wishes could help towards the attainment of that blessing, those that greeted his Lordship's seventieth birthday were sufficiently abundant. His Lordship was born near Mitchelstown, County Cork, Ireland, and received his early education in Mitchelstown from the Christian Brothers, and later at Mount Melleray Seminary, County Waterford. He was ordained to the priesthood on June 24, 1870, and arrived in Sydney in 1871. His noble work in the country in the promotion of religious training for the little ones, and his untiring efforts for the faithful, are monuments of zealous labors never to be forgotten.

Very general sympathy is expressed for Archbishop O'Reilly and Mgr. Byrne, both of whom have been very ill for some time (writes a correspondent of the *Mount Barker Courier*). Indeed, Dr. O'Reilly has been physically weak for years. He entered with such vigor and enthusiasm on the task of wiping off the legacy of debt left him by Archbishop Reynolds that he completely prostrated himself, and he went on working at high pressure long after he had completely sapped his energies. The Archbishop is one of the State's best citizens—full of civic loyalty and national patriotism. He is the son of a soldier, and he spent his boyhood in a garrison town, and he is thoroughly permeated with military ardor. He proved that during the Boer war, and he has manifested the fact also now. A fearless and devoted son of his Church, he is still ever a broad-minded Christian gentleman, and all classes of the community delight to do him honor. He is still, comparatively speaking, a young man, and Mgr. Byrne is much his senior, but he has never possessed the physical stamina of the latter splendid ecclesiastic, who has gone on quietly performing prodigies of work until after the three-score years and ten, which were once named as the limit of a man's greatest action.

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## PUBLICATIONS

*The Epistles of St. Paul to the Corinthians*, with Introduction and Commentary, by Rev. Joseph MacRory, D.D., Vice-President and Professor of Sacred Scripture, Maynooth College. Dublin: M. H. Gill and Son. 1915. Pp. xxxviii and 435. Price, 7s 6d net.

This new commentary on the interesting letters of the great Apostle to the people of Corinth will be warmly welcomed by all English-speaking priests, and is likely long to remain a classic amongst them. 'Listening assiduously to the reading of Blessed Paul's Epistles,' wrote St. John Chrysostom some fourteen centuries ago, 'I exult with joy: I am delighted with that spiritual trumpet: I am warmed with affection, listening to the voice of a friend, whose person I almost think I see and hear his words.' In this case the powerful pen of the greatest genius the Church has ever welcomed to her bosom is dealing with matters of paramount importance. 'It would be difficult,' Dr. MacRory says in the introduction, 'to exaggerate the importance especially of the First Epistle. Its teaching on the indissolubility of the bond of Christian marriage, its glorious eulogy of charity, its unique testimony to the wealth of spiritual gifts with which the Holy Ghost enriched the infant Church, the light it throws on a great Christian community at so early a period as the middle of the first century, the confirmation it supplies of the Gospel accounts of the institution of the Blessed Eucharist, the evidence it affords that the Blessed Eucharist was regularly celebrated before the year 60 A.D., the proofs it furnishes of the great fundamental doctrine of our Lord's Resurrection, the arguments by which it establishes the final and glorious resurrection of the just—all this enables us to realise how much poorer we should have been if the First Epistle to the Corinthians had never been written. And as for the Second Epistle, if it contained nothing of importance besides St. Paul's enumeration of his trials and sufferings endured for the Gospel, it would still be one of the most precious and inspiring portions of the New Testament.'

Dr. MacRory's treatment of the letters is not unworthy of their elevated character. It is not too elaborate nor yet too skimpy; and whilst avoiding the discussion of secondary details it is full, and often eloquent, when the author has to deal with mysteries or consoling truths like the Eucharist and the Resurrection. Each letter is preceded by a careful study of its date, circumstances of writing, and authenticity, whilst each chapter is made easy by a very clear outline of its subject-matter at the beginning. The author does not overburden his work with criticisms of the text, but when necessary gives his own opinions on disputed words and passages, backing them up with solid arguments. The explanation of the words and the elucidation of the Apostle's thought naturally form the main part of this valuable commentary, and it is here that the student and the preacher will find rich stores of matter, set forth in clear and elegant language. The analysis of the famous eleventh chapter of the First Epistle is as fine a piece of criticism and reasoning on the Blessed Eucharist as we have met with.

Dr. MacRory promises us commentaries written on the same lines on the other Letters of St. Paul. Those who use the present work will be sure to look forward to them, especially if the author drops the present English version and gives us one of his own from the original Greek.

[GHIMEL.]

*History of the Catholic Church from the Renaissance to the French Revolution*, by the Rev. James MacCaffrey, Professor of Ecclesiastical History, Maynooth. Two volumes. M. H. Gill and Son, Dublin. 1915. Price, 12s per volume.

Some thirty years ago Pope Leo XIII., on throwing open the archives of the Vatican Library to the historians of the world, thought it well to quote for their benefit these words from Cicero: 'Above all things

let writers bear in mind that the first law of history is never to dare to say that which is not true, and the second never to fear to say that which is true; lest the suspicion of hate or favor fall upon their statements.'

Dr. MacCaffrey has taken this advice well to heart, for his work is written solely from the standpoint of one who is anxious to get at the truth and to present it to the reader. Not that he has no views of his own—mathematical history is an impossibility—but he is always careful to set the evidence before us and to base his own judgments on the facts. The result is that we get a survey of this period of three centuries which is at once authentic and interesting. Take, for example, his study of Luther. The friends of this central figure of the Reformation movement assure us that he was, if not a saint, at least good enough to head the religious reform, while his opponents, Protestant as well as Catholic, have no hesitation in denouncing him as the embodiment of every vice. The truth is that Luther's character is an enigma, and our author gives us an impartial and accurate delineation of it as seen from within and without. Statements testifying to Luther's nobility of heart and disinterested motives, as well as those that touch on his morality, his want of moderation in the use of drink, and his utter disregard of truth, are all weighed in the balance, scrutinised with care, and when necessary, rejected as untenable. When we have finished reading the account we feel that we now understand the man, and that we have got as reliable an account of him as we are ever likely to obtain.

The learned Maynooth professor undertakes to lead us through the tangled maze of European religious history between the Middle Ages and the French Revolution of 1789. The close of the Middle Ages saw the world becoming secular in its tendencies, the layman ruling over the clergy, and Roman Law tightening its grip on the Roman Pontiff in matters temporal. The Pope as King of kings was now a thing of the past, but not before the institution of which he was the head had fulfilled the noble task entrusted to it. How could Europe ever have emerged in a civilised state out of the crash that followed on the break-up of the Roman Empire if there had not been a supreme power like the Papacy, and if that power had not been true to its trust as guardian not only of faith and piety, but also of learning, law, and civilisation? 'That it always rose to the height of that great enterprise,' writes a modern historian, 'will not be maintained by the historian; but its benefits outnumbered by far its abuses; and the glory is not dim which hangs round its memory, when we call to mind that it consecrated the beginnings of a peaceful, Christian Europe, and watched beside the springs of art, science, industry, order, and freedom.'

Our author opens his study with an excellent, impartial, and picturesque analysis of the causes of the Reformation. The decay of Scholasticism, the revival of Classical Studies in Europe, the general effects of Humanism on men's minds in this age of unrest and great intellectual activity; the political, social, and religious condition of Europe—all these points are subjected to an examination that is searching, accurate in outline and detail.

Chapters ii. and iii. (pp. 54-177) are perhaps the most absorbing part of these volumes, for they deal with the outcome of the issues that were handed down as a legacy from the Middle Ages and with the result of the forces of discontent that we call the causes of the Reformation. The crisis brought out the man. 'Though in his personal conduct Luther fell far short of what people might reasonably look for in a self-constituted reformer, yet in many respects he had exceptional qualifications for the part he was called up to play. Endowed with great physical strength, gifted with a marvellous memory and a complete mastery of the German language, as inspiring in the pulpit or on the platform as he was with his pen, regardless of nice limitations or even of truth, when he wished to strike down an opponent or to arouse the enthusiasm of a mob, equally at home with princes in the drawing-room as with peasants in a tavern—Luther was an ideal demagogue to head a semi-religious, semi-social revolt' (Introduction viii-ix.).

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The next section describes the steps taken to stem the rushing tide of the rebellion: The Council of Trent, the Reforming Activity of the Popes, the Religious Orders, Catholic Missions. Too little is known of this wonderful era in the Church's inner life; far too little of the long and brilliant line of saints and scholars who stopped the rot in some countries, saved the faith in others, and carried it to the ends of the earth. Dr. MacCaffrey's account of this genuine spiritual movement within the Church is erudite and of accurate scholarship, but we wish it had been very much fuller.

The remaining chapters of the first volume deal with theological controversies (for example, Jansenism, Galileo Galilei, Tyrannicide); new controversies and errors (Gallicanism, Febronianism and Josephism); Rationalism (Anti-Christian Philosophy of the 18th century, Freemasonry, Suppression of the Jesuits); the Papacy from 1648 to 1789. In speaking of all these matters, the author has to deal with the Pope not only as a teacher, but also, indeed chiefly, as a ruler of men in connection with affairs that have a secular as well as a religious aspect. His treatment of this delicate subject is marked throughout not only by historical truth, but by fairness and tact.

The second volume is taken up with the religious state of England before the reformation, during the reigns of Henry VIII., Edward VI., Mary, Elizabeth, and during the period from 1603 to 1750; the Reformation in Scotland; the Church in Ireland from the fifteenth to the eighteenth centuries. Here Dr. MacCaffrey is erudite, thorough, and illuminating. He is not content with giving a bald summary of events, but analyses them, traces their action and reaction. The history of the Church in England has already received an adequate share of attention, but this latest historian is able to tell his story in a fresh way. He is at pains to show—and does so effectively—that the despotic acts of Henry VIII. were not measures of public safety, and that it is ridiculous to invoke that profligate monarch as the founder of English liberty.

But it is especially in the chapters on Ireland (more than half the second volume) that Dr. MacCaffrey is at his best. The struggle for the preservation of the faith, the many attempts to conquer Ireland politically and religiously, the origin, motives, and history of the Penal Laws,—the narrative of these events is distinguished by accurate scholarship and at times by real eloquence. He succeeds, too, in throwing light on some rather obscure phases of Irish history during this period of bitter persecution.

For anyone who wishes to understand the rise and progress of the Reformation, whether on the Continent or in England and Scotland, or its rank failure in Ireland, this book will be invaluable.

[GHIMEL.]

### Wanganui

(From our own correspondent.)

June 8.

A large and representative meeting of the parishioners was held in St. Joseph's Hall on last Sunday evening in connection with the proposed bazaar. Mr. J. D. Roche has been appointed secretary, with Mr. Coxon as assistant secretary.

The fortnightly meeting of the H.A.C.B. Society was held on last Wednesday evening, Bro. D. Dwyer being in the chair. Members are asked to note that the quarterly Communion at Aramoho will be held on Sunday, June 27. Two new members were initiated.

There is more money saved in buying good Brushware than in any other thing about the house. You find only good Brushware at Smith and Laing's, Invercargill....

## CORRESPONDENCE

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

### CATHOLICS AND THE WAR.

TO THE EDITOR.

Sir,—It has come to my knowledge that Catholics are being asked, even at the present time, why the Catholics are not volunteering for active service; and I would suggest that the secretary of every parish committee of the Catholic Federation should compile a list of the Catholics who went from his district, a list of those who were wounded, and also those killed in action or who died on active service. These lists would be a complete refutation for all time of the taunts and hints of mean-minded people. A complete list could be kept in Wellington, and could always be referred to, and would assist the civil and social rights of Catholics, inasmuch as it would always make the position clear. I have before me a short biography of a fine young Catholic man who has fallen at the front, Mr. D. P. Boyd. He was a fine type of Catholic, yet his name may not give that indication, and I know there are many other such; and a set of lists, as I suggest, would be a splendid record for further generations to look over.—I am, etc.,

J. B. CROWLEY.

Timaru.

[This letter reached us too late for insertion in our last issue, and after our own suggestion in regard to the preparation of a Catholic Roll of Honor was in type. There is no reason why both suggestions should not be acted upon—we cannot have too many at work to make such a compilation accurate and complete.—ED. N.Z.T.]

### SYMPATHY.

If there is one person who deserves sympathy it is surely he who suffers from chronic colds. A sudden change in the weather or going out into the night air from a heated room, is quite enough to bring on the trouble. Usually the tendency to catch cold is due to a generally run-down condition, and the treatment should take the form of a tonic like BAXTER'S LUNG PRESERVER. It is pleasant to take, gives sure results, and is quite harmless; for children and adults you cannot find a better cough or cold remedy. 1/10 a bottle from all chemists and stores, or by post direct.

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## Science Siftings

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### Persian Carpets.

Aniline dyes have not added to the reputation of the carpets of Persia. At one time the only dyes used in the Persian carpet industry came from indigo, madder, and vine leaves. From these were evolved many delicate shades impervious to the action of sunlight. With aniline dyes the colors fade much more rapidly. In Persia you may see new rugs spread on the floors of bazaars, so that many feet may tread on them. By such hard wear—provided the colors are fast—the genuine article improves in appearance, acquiring an attractive gloss. A Persian carpet of the best kind has a marvellous number of stitches, and a hearthrug of pure silk may cost hundreds of pounds.

### Timing Trains.

A railway official explained how a train's speed can be told with accuracy while travelling. He pulled out his watch, and, after quickly glancing at it, peered intently out of the window. In a little while he remarked quietly: 'This train is going between 31 and 32 miles an hour. If you are ever curious about it, just look at the inside of the outer rail on the opposite side of the line for a minute or two, until you find that you can distinguish where one rail joins the other; then count the joints, and as many rails as you pass in 21 seconds is the number of miles your train is travelling an hour.'

### Facts About Rifles.

No two of the European armies now engaged in war are equipped with the same rifle. The French and Austrian forces are using the largest calibre instruments found on the Continent, while the latter, at the sacrifice of velocity, is employing the heaviest bullet. The German rifle attains the greatest muzzle velocity, but this is partly on account of the fact that it uses the lightest projectile shot by any small arm in Europe. The longest rifle in service belongs to the Russian equipment, while the French have the longest bayonet, a thing which gives their weapon the greatest total length, and therefore an advantage in charging. The shortest gun is that of the British Army, and with the bayonet added the instrument is still shorter than those of any countries except Belgium and Austria. Owing to the small size of the gun, however, it may be handled with ease.

### Monster Fog-Horns.

One of the new monster fog-horns in the United States lighthouse service is capable of emitting a sound that can be heard 25 or 30 miles at sea. It looks like half of a submarine boat, and a man of ordinary stature can easily step into it. The horns rival the great brazen ceremonial trumpets of the Uriankhais, in Mongolia, which, 10 feet in length—and probably the largest of natural wind instruments—are supposed to carry to the farthest reaches of the heavens. The mechanical fog-horn makes a doleful sound, and in this it is the big brother of the great Mongolian instrument, both of which are intended to bring the good and ward off the evil event. The new fog-horns are worked by compressed air furnished by an engine of from 20 to 25 horsepower.

### Distance Soldiers Can See.

Some interesting experiments have been made with the object of discovering at what distance the recognition of one soldier by another is reliable. For soldiers with good eyes it was found that a person seen once before could be recognised at a distance of 80 feet, while an acquaintance could be recognised at a distance of 300 feet, and an intimate friend or relative at a distance of 500 feet. The various parts of a man's body can be distinguished and any decided movement can be detected by an expert rifleman at a distance of 300 feet. At 1800 feet a man appears as a spot on the landscape, and cannot usually be seen if he keeps still or if his dress does not contrast with the background.

## Intercolonial

On May 31 the Right Rev. Dr. Carroll, Bishop of Lismore, celebrated the silver jubilee of his ordination to the priesthood.

The Ven. Archpriest Marshall, of Maryborough, has been appointed to the charge of the parish of Warrnambool, Victoria, in succession to the late Archdeacon O'Dowd.

The Hon. John Meagher, M.L.C., sent the following cable to Mr. John Redmond:—'Loyal Irishmen astounded Carson's inclusion in the Ministry. His disloyal speeches against Constitutional authority last year should disqualify him.'

When presiding at the annual meeting of St. Mary's Sewing Guild Association, his Grace the Archbishop of Sydney said they should send their felicitations to Sir Thomas and Lady Hughes. The Pope had been before the King in honoring Sir Thomas. He hoped that Sir Thomas and Lady Hughes would live long to enjoy the honors bestowed by both Pope and King.

The Very Rev. J. O'Dwyer, S.J., Rector of Xavier College, Kew, has been unanimously elected vice-president of the Education Council. Father O'Dwyer was a member of the Schools Registration Board, which was superseded by the council. Seven years ago he was Prefect of Studies at Xavier College, where he was appointed Rector. The Rev. T. O'Dwyer, S.J., of St. Patrick's College, and Sir Michael O'Dwyer, Lieutenant-Governor of the Punjab, are brothers of Father O'Dwyer.

Another Corpus Christi procession has passed round the walls of St. Patrick's College, Manly, and again has the Catholic community of Sydney given a demonstration of religious devotion that is in every way worthy of the Island of Saints, from which their forefathers came (says the *Catholic Press*). Favored with delightful weather, the great demonstration on Sunday, June 6, equalled the best traditions of the past, whilst once again the tens of thousands of spectators, representing all creeds and classes, demonstrated by their silence and decorum that they appreciated to the full the real significance of the great occasion.

Writing prior to the formation of the Ministry the Queensland *Catholic Advocate* said:—It will be of interest to see how the selection goes. Queensland will be able to show a good example to other Labor Governments. In South Australia, for example, where Labor scored a success second only to that which was achieved here on Saturday last, Catholics were left without representation in the Ministry. That is not to happen in Queensland's Labor Government. With Mr. Ryan on the bridge and a number of our co-religionists on the quarter-deck, the Catholics will be well represented in the new-manned Ship of State.

The leader of the new Government, Mr. Ryan, is a gentleman that all Catholics have reason to feel proud of, no matter what their political opinions (writes the Brisbane correspondent of the *Freeman's Journal*). The position he has attained to, Premier of the State, is one that was not considered within the reach of a Catholic. He is now the second in the history of the State to occupy the position. It was previously held by the late Hon. T. J. Byrnes, who also was a barrister. The Hon. T. J. Ryan has received numerous messages of congratulation, but there is one which he prizes above all others. It is from his old schoolmaster, and is sent from Hawthorn. It is interesting to relate an incident that occurred after Mr Ryan's first entry into politics in 1909. Hon. D. F. Denham, leader of the Liberal party up to the present election, when speaking to a friend after Parliament assembled in 1909, giving his opinion of the members of the Opposition side, stated: There is a man there named Ryan who impresses me very much, and I think he will be heard of in the political world in the future.

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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.*

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### XXV.—THE STORY OF STANISLAUS KOSTKA.

'It is good for a man, when he hath borne the yoke from his youth.'—Lament 3. 27.

Stanislaus Kostka was born in the Castle of Kostkow, in Poland, in September, 1550. His father, John Kostka, belonged to the highest nobility, and ardently desired that the name which he received from his ancestors should live to future ages. This wish was granted, for in Stanislaus the family has found its greatest glory, and through him the name of Kostka will live as long as the world shall last. When Stanislaus was baptised in the parish church, his godfather carried him to the altar, and there, placing him on the ground, prayed that he might grow up in wisdom and grace. During his childhood the boy was the delight of everyone in his father's house. His face, sweet and beautiful, glowed with the winning charm of innocence; and while he was pleasant and kind towards all, he respected and obeyed perfectly those who were set in authority over him. It was a common saying: 'Stanislaus is an angel now, and will be a saint by-an-bye.' On attaining the use of reason, he gave himself wholly to God, and promised (this promise he kept faithfully) to serve Him devotedly all his life. Detesting whatever might offend his Creator, when he heard talk which was plainly sinful, he changed color, and, if it continued, he fell into a swoon. Yet he was far from thinking himself better than other people. No one could be humbler, more obliging, more unassumingly bright and gay. Everyone who had the happiness of knowing him, could not help loving him and taking pleasure in his company and conversation.

#### At School.

Stanislaus was taught at home by a tutor and made good progress in his studies; but his parents decided that he should attend a public grammar school, and they sent him and his brother Paul, under the guardianship of their tutor, John Bilinski, to a college which had been opened by the Jesuit Fathers in Vienna. Paul Kostka was then fifteen years of age and Stanislaus fourteen. During this time at school the latter had to suffer much from his brother, who sought to draw him into frequenting theatres, balls, and parties of pleasure, and when he refused, beat and kicked him. This treatment he bore for two years in silence, though a word to his parents would have freed him from it; and, if he were forced to speak, he said: 'I was not created for the world's amusements, but for greater things, for eternity; and only for eternity will I live.' He was neither a boaster nor a coward. Brave enough to do what he felt was right, no ill-treatment or hardship could force him to be unfaithful to what he considered his duty. To apply to him the words of St. Ambrose, 'He did not carry the banner of Christ folded round its staff, so as to hide it from the enemy, and escape danger; but he went courageously to the battle, and held it aloft, unfurled, and floating upon the breeze.'

In December, 1566, Stanislaus fell into a sickness that seemed likely to end in death. The following fact is related by Father Albert Theobulk, S.J., his teacher, who learned it from Stanislaus himself. At the beginning of his illness, the devil suddenly appeared to him under the shape of a huge, black dog, which leaped upon the bed as if to tear him in pieces. The sick youth made the Sign of the Cross, and that drove the apparition away. A second and a third time the

demon appeared, but Stanislaus made the holy Sign on each occasion, and the monster vanished.

From that moment he grew worse, and soon everyone thought he had but a short time to live. He was not at all afraid to die, but he desired ardently to receive the last rites of the Church, especially Holy Communion. The Lutheran, however, in whose house he lodged, would not suffer a priest to cross the threshold. Then, as he lay hovering between life and death, and hungering keenly for the Bread of Angels, something very wonderful happened. Bilinski had sat up seven days and nights expecting the young lad to die at any moment, and one night Stanislaus suddenly shook him and said: 'On your knees! On your knees! See, St. Barbara is coming into the room, with two angels, who are bringing me Holy Communion.' The boy got up and fell upon his knees; three times he repeated the 'Domine, non sum dignus,' and saying 'Deus cordis mei!' ('God of my heart') he opened his mouth and presented his tongue, most devoutly and humbly. 'And I,' Bilinski used to add, 'remained stupefied as though out of myself with amazement.' About a year after this occurrence, Stanislaus was speaking in Rome with a Jesuit laybrother, and stated that St. Barbara had visited him in the manner here described.

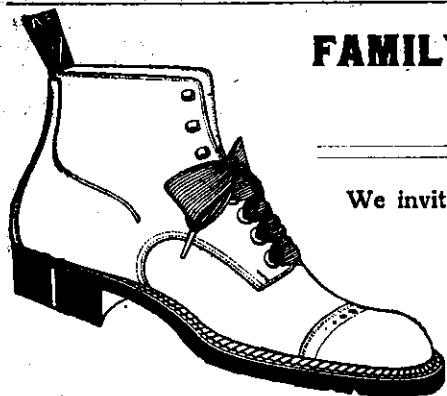
While the sick youth was making earnest preparations for death, another marvellous event occurred. The Blessed Virgin, holding her Divine Infant in her arms, appeared to him, and approaching him with a smile, set the Child Jesus on the bed, where He embraced Stanislaus. The Holy Mother told the sick boy that he should enter the Society of Jesus, and then she disappeared. These details, with the fact that he found himself suddenly cured, Stanislaus confided to two of his friends, Father Nicholas Doni and Father Warszewicki, who, after the death of the holy youth, made them publicly known.

#### The Novitiate in Rome

Finding that the Jesuit Fathers in Austria were afraid to receive him among their novices on account of the opposition of his family, he determined to travel on foot to Rome and apply for admission to the Father General of the Society, St. Francis Borgia. He made the journey in company with two Jesuits who were going to Italy. The three wayfarers supported themselves on alms and had to cross the Alps and the Apennines. At last, travel-stained and weary, they entered Rome on October 25, 1567.

After being affectionately received by Father Francis Borgia, St. Stanislaus was, to his great joy, admitted to the novitiate.

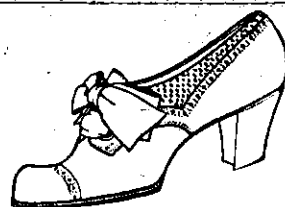
He there led a life redolent of holiness, and so inflamed was he with Divine love that he used to cast upon his breast the water of the garden fountain to lessen the heat that consumed him and even at times brought on a fit of fainting. He foretold the time of his death, and said he hoped to be in heaven to witness our Lady's glory on the approaching Feast of her Assumption (August 15, 1568). Three days before the feast he became ill. He grew worse rapidly, and on August 14 he received with tender devotion the Viaticum and Extreme Unction. He asked repeatedly to be laid on the ground that he might die in the practice of penance. At last, a pallet was arranged on the floor, and he was transferred to it. His fellow-novices, in tears, knelt around him. He begged pardon for his faults, and thanked all for their kindness to him and their love. When asked if he were prepared to quit this life, he answered with joy: 'My heart is ready, O God, my heart is ready.' The dawn of the Assumption was at hand. He interrupted suddenly the prayer he was uttering aloud. A look of wonder and delight filled his eyes, and his lips parted in a radiant smile. He said that our Lady and angels were present, and then, with the glowing smile still lighting up his face, his spirit passed peacefully into eternity. When he died, he had not completed his eighteenth year. He was canonised with Saint Aloysius, on the 31st January, 1726, by Pope Benedict XIII., and innumerable miracles were wrought after his death by his intercession before the throne of God. The 13th November



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was appointed for his feast. Saint Stanislaus, pray for us.

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May my soul die the death of the just and may my last end be like unto theirs.

Hymn.

Oh! who will give me wings,  
Wings like a dove,  
To fly beyond earth's bounds  
To those blest regions, where shall cease  
All storm and stress, and where increase  
Of joy abounds,

And endless peace?

O! who will give me wings?

Oh! who will give me wings,  
Wings like a dove,  
That I may swiftly fly  
From night and death to life and day,  
To bliss that passeth not away?  
Sweetly to die,

And rest for aye?

Oh! who will give me wings?

—M. J. WATSON, S.J.

## FOR THE FALLEN IN THE WAR

A Solemn Requiem Mass (writes our Wanganui correspondent) was celebrated on Thursday in St. Mary's Church for the repose of the souls of those who have fallen during the war, especially William Griffiths, John O'Keefe, Ernest Murphy, Owen Roberts, and Harry Broome, of the Wanganui district. There was a crowded congregation, including many of other religious persuasions. The Very Rev. Dean Holley was celebrant, Rev. Father Vibaud deacon, and Rev. Father Ginisty subdeacon. The male members of the choir sang Gregorian music appropriate to the occasion, and the whole congregation stood while Mr. Kearsley, the organist, played the 'Dead March' from 'Saul' in memory of the fallen.

Addressing the congregation, the Very Rev. Dean Holley expressed the sympathy all felt with the parents, relatives, and friends of the fallen, and admiration at the heroism of our troops. The solemn occasion reminded us of the duties we owed at the present time, duties of patriotism and endurance. Patriotism, always a sacred thing, was a positive law for the Christian. It consisted in the sinking and sacrificing of all personal interests for the one great interest—the service of the State. The mystery of the suffering that was necessarily involved in this was hidden from us, as was also that of the Divine Providence in allowing the war to take place. War for the sole purpose of war was a sinful thing, and was only justified when it became the necessary means of securing the inestimable blessings of peace with honor. Out of the evil of war, however, much good has followed, and this was shown by the evidence all around us of people in their distress turning to Almighty God, even those who had been long unaccustomed to prayer. The war also possibly brought home to us that we had a great deal to atone for, through neglect of God and the duties of religion, non-observance and desecration of Sunday, neglect of spiritual things, disregard of the laws of marriage and of modesty, infringement of nature's laws, and many other sins. We could in truth, even as a nation, say we had been guilty of much that called for atonement, but we had an efficacious means of atonement. It was our duty to thank all those who, in the spirit of patriotism, were offering themselves to defend us in this crisis. Going, as they were, to defend others who, by reason of position, calling, class, or sex were unable to bear an active part in maintaining the unity of the Empire these men were in a sense, the saviours of their people. Our duty, then, was to pray for the fallen, to pray for those fighting, and to pray for the 17,000 men who had gone from New Zealand, and also for the many more who were making ready for the fight for the success of our arms, and for the eternal welfare of their souls.

## GARDENING NOTES

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

### THE PLEASURES OF GARDENING.

A beautiful, well-stocked garden has a most elevating influence on the mind. All—rich and poor, learned and unlearned—admire and appreciate nature's gifts to man in the collection and variety of the many flowers and plants, which are placed at his disposal for the beautifying of his home. Every encouragement should be given to the poor man to imitate his rich neighbor in this direction. If the poor man is trained to love and admire the beauties of nature, he will have as much pleasure in his well-stocked little section as the rich man will have in his acres. In fact, the poor man has a better opportunity of enjoying his little plot, as he has the pleasure of doing his own work, and can take all the credit for his handiwork. The rich man can pay for his work, and therefore cannot take any credit for his labor. Man from the earliest ages has taken an interest in flowers; for nature has distributed them all over the universe. Even the savage adorns his brow with flowers and foliage from his native forest, and, as he progresses in civilisation, his admiration of the beauties of his surroundings increases. Flowers must have been created solely for man's pleasure, as no other being is capable of enjoying and admiring their beauties. Even the child in its mother's arms is capable of admiring the beauties of a flower, and will make an attempt to possess it. A man who is a student of nature gets unlimited pleasure in the study of, and in observing the habits of cultivated and wild flowers.

There is a language in flowers. Our pious forefathers used to associate their favorite flower with their every-day life, dedicating it to their patron saint or other favorite person. Thus the crocus was dedicated to St. Valentine, as it usually flowered about the middle of February. A species of daisy flowers about the time of the Feast of St. Margaret. In France it is called la Marguerite. The crown imperial (a species of fritillaria) flowers about the date of the Feast of St. Edward, King of the West Saxons. A flower named cardamine, on account of the whiteness of its bloom, is called our Lady's flower, in honor of the Blessed Virgin Mary. The scarlet lychnis, a flower with a long stem, called the candlestick flower, was supposed to be lighted for St. John the Baptist. The white lily expands about the time of the Annunciation, and, being a pure white flower, is dedicated to the Blessed Virgin. St. Joseph is represented often with this flower; it is also called St. Joseph's lily. Here in New Zealand it is called Christmas lily, as it blooms about the end of December. The passion flower is supposed to be in bloom on May 3 (the Feast of the Finding of the Holy Cross). Our forefathers saw in the formation of the leaf, in the anthers and sepals of the flowers, emblems of the Crucifixion of our Lord. Then there are our Lady's slipper (cypripedium) and the marigold (a crown of gold, hence the name). Then, again, we have the foxglove, popularly named our Lady's fingers. There are numbers of other flowers with legends, but this is sufficient to show how our forefathers interwove the names of the pure white flowers with the life of our Lady. White flowers also represent joy and happiness, and sometimes grief and sorrow. We give the happy bride a white bouquet, and a wreath of orange blossoms on her marriage day, and then, when death and mourning take possession of the once joyous and happy home, we cover the coffin of the dead one with wreaths and crosses of white flowers. Again, we plant the graves with pure white flowers as a tribute to the loved one, who sleeps there.

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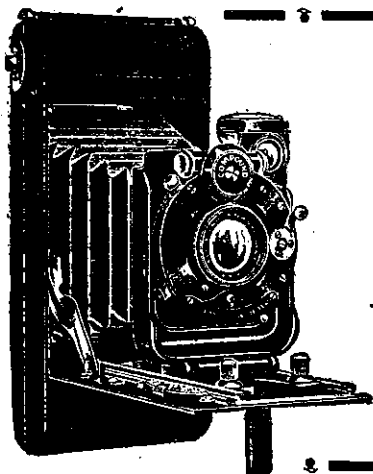
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## ROME LETTER

(From our own correspondent.)

April 23.

It is a long cry back, 2668 years since Rome was founded. But the Romans never fail to celebrate the birthday of their city, that city which began on the Palatine as a village of wattle huts, and soon spread out, conquering nation after nation, until Rome sat on her seven hills as the mistress of the world. With what enthusiasm and affection the Romans observe the 21st of April each year! In the early morning the great bell of the Capitol booms out, and soon the city is gay with banners. The people are in their holiday attire; the military and gendarmes wear their gala uniforms; and there is a general briskness in the air that betokens the Roman holiday. Sight-seeing people that they have been these 2668 years, the Romans surpass themselves on April 21. Over on the Campūs Martius where Caesar trained his legions; down the Tiber, the silent witness of so many battles; up on the Palatine, where only in 1914 the archaeologists unearthed the hut of Romulus; down in the Forum that once resounded to the voice of Cicero, Caesar, and Pompey, and beheld bloody struggles between the patricians and the plebs; up the sides of the Capitol on which a pair of wolves and a couple of eagles are kept to remind modern Romans of ancient history—these are places the people love to think about, for they represent to them even yet all that is great in peace and war, the perennial youth of the Eternal City.

## THE KING OF BULGARIA.

How many, one wonders, saw how much was contained in the following note, which appeared in the Vatican organ the other evening? It is an extract from the *Dnevnik* of Sophia, and is headed, 'The piety of Ferdinand I., King of Bulgaria.' As is usual every year, so this year also, his Majesty the King assisted at the solemn ecclesiastical functions during Holy Week in the Catholic Church, partly in Sophia and partly in Philippopolis. On Easter Monday, he received the Holy Sacraments, and at the Mass celebrated by Mgr. V. Pejor, Coadjutor-Bishop, he communicated in the Catholic Cathedral of Philippopolis, near the tomb of his deceased consort, Princess Maria Louisa. After the Mass his Majesty knelt at the tomb and prayed devoutly for her soul in the presence of a multitude of the faithful.

From the above we can gather that King Ferdinand has made the crooked way straight, hard though it was for him. Four years ago this monarch weakly yielded to powerful influences, and consented to the Baptism of Prince Boris, his eldest son and heir to the throne, in the Schismatic Church. The King of Bulgaria was promptly excommunicated by the Holy See, cut off as a rotten branch from the only Church founded by Christ. I need not remind Catholics that while excommunicated

Ferdinand I. dared not approach the Sacraments. Now that we are told that he has publicly done so, we may assume the king has complied with all that the Church would have him do under the circumstance—and hence we can say all is well.

## THE CHURCH FOR ENGLISH-SPEAKING CATHOLICS.

In a few days English-speaking Catholics living in Rome will gather in the Church of S. Silvestro in Capite at the Month's Mind of the late rector, Very Rev. John Dolan. And therefore this furnishes a favorable opportunity for relating how this good priest changed the church from being the mere English Church into a church for Catholics coming from English-speaking countries. This change was effected by Father Dolan on his transfer nearly seven years ago from the rectorship of our Lady of Mount Carmel, New York, to that of San Silvestro, Rome. - 'Now,' he said, 'let me make this plain. S. Silvestro in Capite is for the Irish, the English, the Americans, the Australians, the New Zealanders, the South Africans, and the Canadians.' By these few words, strongly adhered to, Father Dolan did a good service to priests, wishing to celebrate Mass, and to Catholic tourists and residents in Rome who wished to be ministered to in their own tongue, and not to be forced to inquire their way through a great city for a priest to whom they could confess in English.

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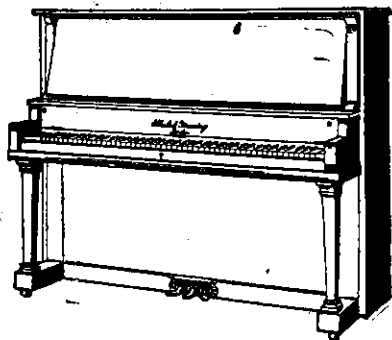
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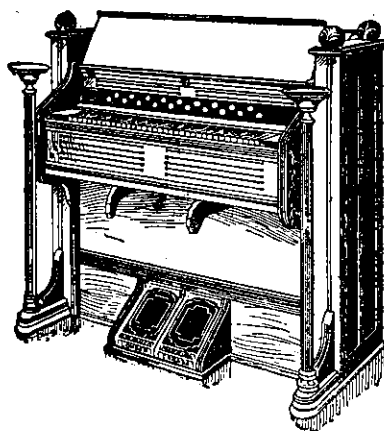
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# The Catholic World

## ENGLAND

### HELP FOR POLAND.

The appeal, which has been issued for the Polish victims (writes the London correspondent of the *Irish Catholic*), has the support of a large number of prominent people, including his Eminence Cardinal Bourne, the Russian and French Ambassadors, the Duke of Norfolk, Father Bernard Vaughan, S.J. (who is also a member of the executive committee), the Marquis of Crewe, Mr. Churchill, Mrs. Jas. Hope (president of the Catholic Women's League), Mr. Lloyd George, Mr. Balfour, Mr. Bonar Law, Mr. T. P. O'Connor, and M. Paderewski, to quote but a few of the many names figuring on the list of patrons. M. Paderewski has come specially to England to appeal for help for his poor brothers and sisters, and has, for the time being, forsaken his music and his art and set himself the task of collecting money for his beloved Poland. In the appeal which is made by Laurence Alma Tadema the wrongs and sufferings of Poland are forcibly put before us; and we are told of the terrors of war, especially in Poland, where brother has to fight against brother, because there are three Powers which dominate Poland. 'Could Britain bear such a thing? The Poles have to bear it. There is a ray of light upon the picture. When peace comes Poland will be free. Russia has promised it, and she will keep her word.'

## FRANCE

### A RELIGIOUS AWAKENING.

Further testimony to the remarkable moral and spiritual effects of the war are given in an interview by the Rev. Dr. R. Saillens, a Paris clergyman who was an intimate friend of the late Charles Spurgeon. The churches, he says, are being filled in Paris almost as soon as they are opened, and Catholics and Protestants are working in unison for the relief of suffering. Everywhere he noticed signs of a great moral awakening which the war has brought about. In fact, it would appear that the war is like a great storm-cloud that is clearing away the miasma that has collected about the French nation for so many years. Dr. Saillens gives it as his opinion, an opinion shared by many other careful watchers of the tendencies of soldiers and civilians alike, that France will never again fall into such gross materialism as distinguished her before war broke out.

### THE POPE'S SYMPATHY.

It having been announced in some of the French papers that the Holy Father had lately sent a letter of public interest to Cardinal Amette, Archbishop of Paris, his Grace, questioned on the subject by a journalist, said: 'The information is incorrect, but I have been informed from Rome that the Sovereign Pontiff is about to send me a letter and I shall have it published. The Holy Father intends to give in this letter a fresh testimony of his sympathy with France. You know how his Holiness has shown the lively affection he entertains for our country. When, just after the Conclave, he was replying to my congratulations he drew me to him and said: "In embracing the Archbishop of Paris I embrace Catholic France, always the eldest daughter of the Church." The Catholics of France do not know—have not had opportunities of knowing—all that the Pope has done for us by diplomatic action. That is why he desires to give them a public proof of his ardent sympathy.'

### A MINISTER'S INTOLERANCE.

We (*Catholic Times*) are glad to find that, anti-clerical though he is, M. Clemenceau has been protesting vigorously in his paper, *L'Homme Enchaîné*, against the action of the French authorities in preventing the Abbe Desgranges from lecturing at Valence on 'The Pope and the War.' Clemenceau sees that people who

are committing acts of petty tyranny deprive themselves of the right to complain of tyranny on the part of others. The truth is that the more anti-clerical members of the French Government are so narrow-minded and intolerant that they seem to forget the real interests of France when they are dealing with a religious question, and they do not hesitate to set aside every rule of fair play. The police and some two or three hundred soldiers were employed to hinder the Abbe Desgranges from speaking in the Valence Cathedral. A deputy, M. de Gailhard-Bancel, telegraphed to M. Malvy, Minister of the Interior, to remove the prohibition, but M. Malvy declined to do so. The deputy then wrote a letter of protest to the Minister, and when the newspapers proposed to publish it with M. Malvy's reply, it was scored out by the censor. Thus is freedom understood by the French Minister of the Interior. He commits an act which is an outrage on liberty, and when a member of Parliament criticises him his words are suppressed. M. Malvy would, no doubt, have suppressed M. Clemenceau's article also if he were not afraid of the ex-Premier.

## HOLLAND

### THE GOVERNMENT AND THE HOLY SEE.

A message from Amsterdam states:—The *Maasbode* learns that Mgr. Nolens has left for Rome with a mission from the Dutch Government concerning the restoration of the Netherlands representation at the Vatican. Mgr. Nolens is the leader of the Catholics in the Second Chamber of the States General. A Hague message says he has gone to Rome for the purpose of ascertaining for the Dutch Government, if possible, the facts concerning the attempts which, according to newspaper reports, have been made by the Vatican to promote the restoration of peace.'

## ITALY

### GENOESE PILGRIMS IN ROME.

The audience given by the Holy Father in the Sala Ducale on April 20 to over two thousand Genoese pilgrims was an event in which his Holiness took quite a special interest. When the Pontiff made his appearance there was an outburst of enthusiastic applause. Mgr. Gavotti, Archbishop of Genoa, then read an address of homage and affection from the Genoese to their august fellow citizen. His Grace in concluding said that Genoa could be proud of the Pope, and he hoped the Pope would always have reason to be satisfied with Genoa. The Holy Father, in reply, warmly thanked the deputation and the people of Genoa through them, referring to the demonstrations of joy which took place there on the occasion of his election. His Holiness was particularly touched by the gift of a silver statue of the Madonna delle Vigne, and said it was at the feet of our Lady's statue in Genoa he matured his plans for the future. His concluding words were: 'May the powerful intercession of her whom Genoa salutes as her Queen secure a bounteous stream of heavenly blessings for our fellow-citizens who are gathered here as well as for those elsewhere, for the priests and the laymen, the nobility and the masses, the associations and institutes, the troubled and the poor, the joyful and the afflicted. May the Blessed Virgin obtain a special blessing for the new Archbishop and grant that it can be said with truth of his ministry that it is a beautiful dawn, the precursor of a splendid noonday. And through the intercession of Mary may commerce, industries, art, and science in Genoa receive special blessings. May none of those present, none of those far away, be excluded from the blessing which We invoke upon Our Genoa, because if the wish is dear that the Pope may be always pleased with Genoa, it is fitting that Genoa should be pleased with the Pope, her citizen.' The Archbishop of Genoa then handed to the Pontiff a richly chased silver casket containing forty thousand francs, the silver statue of the Mother of God, a photograph in a costly frame of the Palazzo Tagliavacche, Genoa, in which Benedict XV. was born, and other gifts.



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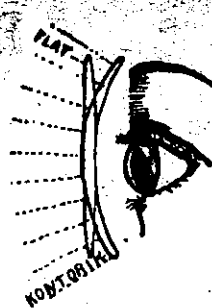
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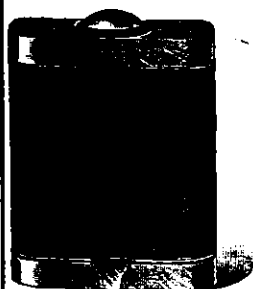
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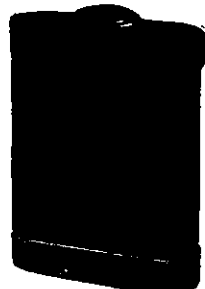
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## Domestic

(BY MAUREEN.)

### Making Sweets.

First prepare the cream. Take 1½lb best icing sugar, sixpennyworth of thick cream, and half a teaspoonful of cream of tartar. Rub the sugar through a fine wire sieve into a bowl, add the cream of tartar; mix well and make into a stiff paste with the cream, adding a little at a time; mix very thoroughly with a wooden spoon. Allow this to stand for an hour before using. This cream is the foundation of a great variety of sweets, therefore it is best to prepare a fairly large quantity if many are to be made.

Creme de Menthe, or peppermint creams, are made thus:—Take ½lb prepared cream and six drops of best oil of peppermint. Work the oil of peppermint well into the cream; roll out on a sugared board to about ¼in in thickness. Cut out into rounds with a small-sized cutter dipped into castor sugar between each cut. The pieces can be pressed together and rolled out several times until every scrap is used up. Place on wire tray to dry, well sprinkled with castor sugar.

Turkish Delight.—1lb loaf sugar, 1oz French leaf gelatine, 1 orange and 1 lemon, cochineal to color, one-third pint of water. Cut the rind of the orange and the lemon off as thinly as possible; squeeze the juice of both, and strain it into a small double saucepan; add to this two tablespoonfuls of warm water, and the leaf gelatine, and set on the side of the fire to dissolve. Put the sugar and the rest of the water into another saucepan, and when it has dissolved, put it nearer the fire, and let it boil for ten minutes; add the gelatine solution, with the rind of the fruit. Stir well, and allow to simmer for about ten minutes. Wet two plates, or flat dishes, in cold water and strain half the mixture on to one of them; color the remainder with the

cochineal, and strain it on to the other plate. Allow them to stand until the next day. Loosen the edges, and pull the sweetmeat off, using a little cornflour to prevent it sticking to the fingers. Cut it into pieces, dust well with cornflour and spread on a wire tray to dry for several hours. Keep it in a tin or it will become sticky. Black currant juice may be substituted for other juices. The two colors may be put one on the top of the other before cutting up and finished as above.

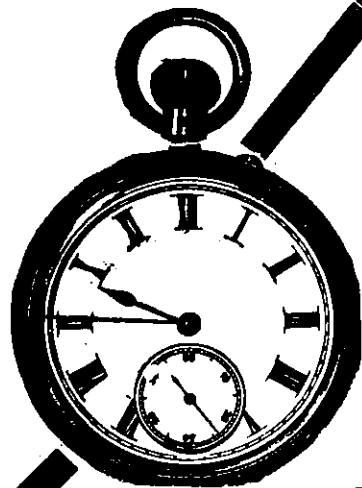
Marrons Glace, or Glace Chestnuts.—Ingredients: 12 chestnuts, 1lb loaf sugar, crushed, 1 pint of water. Remove the shells from as many chestnuts as required, and pour boiling water over them; after a few minutes the skins can be easily removed. Throw them into boiling water, and simmer slowly until tender. Put the sugar and water into a good-sized saucepan, place on the side of the fire, and stir until dissolved; then put in the chestnuts one by one, and cook until clear. Place them carefully on a sieve, and drain until cold. Dip them into the hot glaze quickly one at a time with a wire fork or ring, and place on a sheet of tin which must be slightly oiled with sweet oil to prevent them sticking. It is best to make this glaze in small quantities only, as it candies quickly after it has been removed from the fire.

### Steaming of Fish.

Fish may be cooked by steam instead of boiling it. It is a slower process, but the flavor of the fish is retained better than by boiling. The fish is placed in a steamer which fits on to a saucepan, and success depends upon keeping plenty of water boiling under it. Small pieces of fish may be steamed in a covered plate, placed over a pan of boiling water.

### Keeping Food Hot.

To keep food hot for a late comer, arrange the meat and vegetables on a large dinner plate, then set a soup plate on the back of the stove, fill with boiling hot water, set the dinner plate over it and cover with a plate, a deep one preferred. This will keep the food hot and fresh. If gravy is to be served, set it in a deep saucepan of boiling water and cover.



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In asking you to select your needs at the "KASH" we give you a clearly defined promise of absolute satisfaction. Will you put us to the test?

**Wallace & Gibson,** "THE KASH"  
Willis Street, WELLINGTON

## On the Land

### GENERAL.

Milk-testing has shown that the Ayrshire responds to increased care and liberal feeding.

France is the only country in Europe that is self-supporting in normal times. The country produces sufficient corn and meat for the whole population.

The British War department is gradually lessening the number of docked horses purchased, and the War Secretary has announced that none will be accepted at the end of three years.

A 'record' wheat harvest is expected for next season in New South Wales. On present indications the Government expects that anything up to 60,000,000 bushels will be realised. The Government is seriously perturbed over the question of dealing with the exportable surplus, and consideration is being given even at this early stage to the question of freightage.

There is in the minds of a great many people a hazy idea (says the *Australasian*) that anything which is purchased for the purpose of applying to the soil should be classed as a fertiliser. But a distinction must be made between apparent and real enrichment. The word, fertiliser, is used to include only those materials which contain one or more of the following kinds of plant food—viz., nitrogen, phosphorus, and potassium, or, as they are more commonly called, ammonia, phosphoric acid, and potash. The use of a fertiliser is justified when there is a deficiency in the soil of any of the above-named plant foods. Lime, on the other hand, does not contain any of these elements or compounds, and, therefore, does not come in the fertiliser class. The use of lime will not of itself increase the amount of plant food which a soil contains. It must be used for other reasons.

The feature of the Addington market last week was a heavy entry of fat sheep and an increased yarding of fat lambs. Fat Lambs.—Prime, 18s to 23s 3d; medium, 15s to 17s 6d; light and unfinished, 12s 6d to 13s 6d. Fat Sheep.—The yarding of fat sheep was one of the largest for this year. The quality was mixed, but there was a fair proportion of prime sheep. The bulk of the yarding, as usual of late, consisted of ewes. The market opened weak, owing to a heavy supply. Medium and inferior sheep showed the most decline. Extra prime wethers, to 26s 8d; prime wethers, 19s 6d to 25s 1d; others, 17s 6d to 19s; merino wethers, 13s to 15s 4d; extra prime ewes, to 27s 9d; prime ewes, 17s to 24s; medium ewes, 14s to 16s 6d; inferior ewes, 8s 6d to 13s 6d. Fat Cattle.—Extra steers, to £15 10s; ordinary, £7 10s to £10 10s; extra heifers, to £13; ordinary, £5 5s to £10; extra cows, to £13; ordinary, £5 to £8—price of beef per 100lb, 23s to 37s 6d; extra, to 40s; vealers, 8s to 70s. Pigs.—Choppers, 60s to 115s; extra heavy baconers, 73s to 80s; heavy baconers, 60s to 70s; light baconers, 50s to 57s 6d—price per lb, 5½d to 6d; heavy porkers, 36s to 42s; light porkers, 30s to 35s—price per lb, 6d; medium stores, 25s to 32s; small stores, 18s to 22s; weaners, 7s to 11s.

At Burnside last week fat cattle were in keen demand at improved rates, fat sheep of good quality sold at prices ruling lately, whilst fat lambs showed a decline owing to scarcity of freezing space. Fat Cattle.—167 head were yarded for this week's supply. Competition was keen, and prices were higher by 10s to 20s per head. Best bullocks, £14 to £15; extra prime and heavy, to £20 5s; good bullocks, £12 to £13; light, £9 to £10; best heifers, £12 to £13; fair to good, £9 to £10. Fat Sheep.—4237 penned, the bulk of which were fair to medium ewes, with a small proportion of prime wethers. Prime wethers and young ewes sold about last week's prices, while other sorts were easier. Best wethers brought 24s to 26s; extra, to 28s 6d; medium to good, 20s to 22s; light, 17s to 18s 6d; prime ewes, 20s to 22s; good, 17s 6d to 19s; medium, 14s to 15s 6d. Fat Lambs.—3400 penned. On account of the scarcity of freezing space and graziers not operat-

ing to any extent, prices showed a decline of fully 3s per head on last week's rates. Extra prime lambs, to 22s 6d; good, 16s to 18s; good stores, from 12s 6d to 13s 9d; inferior sorts, 9s to 11s. The supply of pigs was about the same as the previous week, and prices showed little change from those ruling of late.

### WIREWORMS.

Replying to a query with regard to the destruction of wireworms, the *Journal of Agriculture* says:—Several species of wireworms are abundant in New Zealand, but these differ only in minor characters. All are larvæ of 'click-beetles.' Ordinarily they breed in grass land, the larvæ feeding on the roots of the grasses. Under such circumstances their presence is rarely noted, because the ground is so filled with roots that their work does not attract attention. When such ground is broken up and used for potatoes or root crops the larvæ have not the same abundant supply of food, and they quickly become a serious menace to the crop. The larvæ remain in the grub stage for two or three years, so that they are often abundant in soil that has been broken up only one or two years. Suitable crop-rotation, autumn ploughing, and thorough cultivation are the only means of dealing with this pest. Wireworms do not attack clover or other related plants, and where fields are badly infested the growing of legume crops is advised. There are no suitable applications that can be made to the soil that will kill the larvæ unless made so strong as to be injurious to plant-life. Manuring, however, is often extremely beneficial, not for the purpose of killing the grubs, but to stimulate the growth of the crop so that it can resist and recover from an attack.

### LUCERNE EXPERIENCE.

Forty years ago (writes Mr. W. Dibble in the *Journal of Agriculture*) I saw lucerne being grazed by stock for the first time. It was a luxuriant and profitable field growing in sand on the foreshore of the County of Somersetshire. Apart from the fact that the lucerne was thriving on pure sand, the feature which appealed to me at the time was the remarkable development of the individual plants, which were from 2ft to 3ft apart. The owner, a relative of my own, systematically grazed the lucerne with cattle, which remained on the lucerne the whole of the summer and autumn months, and, from what I remember, the stock did amazingly well on it. The next time I saw lucerne profitably employed was on an ostrich farm in the Auckland district, the Whitford Park Estate, of which an uncle was manager. The soil could hardly be regarded as an ideal medium for lucerne, being a poor marsh clay which puddled in the winter and baked hard in the summer. Yet lucerne was a most successful crop. The reason for this was that care had been taken in the first place to provide the best seed-bed possible under the circumstances. The soil was ploughed to a depth of 16in, and was very thoroughly cultivated. Red clover was then sown and subsequently ploughed in, preparatory for the lucerne seeding. The lucerne was sown in drills about 16in apart. A good strike was obtained, and then the factor which was principally responsible for the success achieved came in—a Planet cultivator was periodically used to keep the soil between the rows well stirred and to kill any weeds which appeared. Under this continuous cultural treatment the lucerne provided a great wealth of green material in all but two or three winter months. The lucerne was cut with a sickle and chaffed for feeding to the young ostriches. By the time the last of the acre patch was reached the first portion was ready to cut again.

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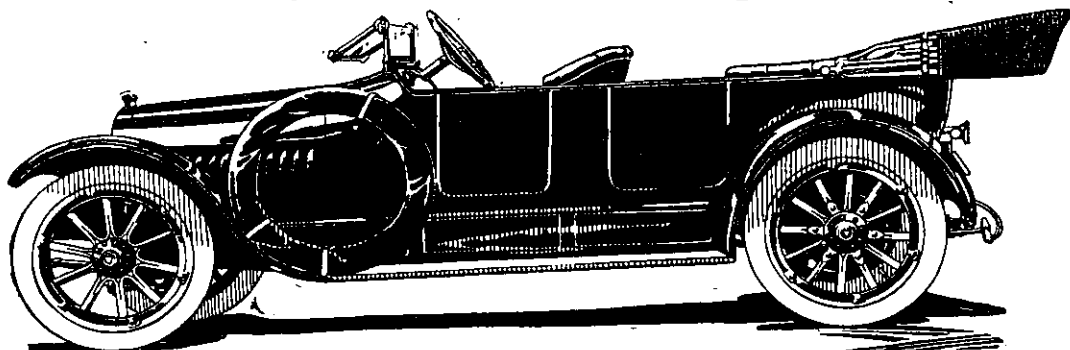
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# The Family Circle

## YOUR COMPANY.

A little song rings in my ear  
And haunts me all day long,  
And this—whichever way it runs—  
The keynote of my song:  
'Be careful of your company,'  
The little song runs ever—  
'The down once brushed from off the peach  
Returns again, ah, never.'

All boys have wondrous golden dreams,  
The future's filled with bliss.  
Dreams may come true, but don't forget  
It all depends on this:  
'Be careful of your company,'  
'Tis youthful days that mould you,  
The chains you play with when a boy  
In manhood will enfold you.'

So, when you dream, as youth will dream,  
And form some wondrous plan,  
Remember this, dear, that the boy  
Is father to the man.  
Be careful of your company,  
Sin's chains are hard to sever;  
The down once brushed from off the peach  
Returns again, ah, never!

## JUST A DOG.

The first time Evelyn saw him was on the steamer, when she and her brother Charlie and mamma and papa were all going on a summer holiday. He sat on a box in a corner of the main deck, a cord tied around his neck, his tail drooping mournfully, and his eyes longingly glancing about for release. Evelyn patted his head while the purser told her the story of Dandy.

He was a tramp dog, and stole passage on the boat in the boldest way. But this was his last trip. A despoiled lunch basket, some hidden chicken bones, and Dandy's look of bland, disinterested content had told the whole shameful story. 'He shall never go again,' answered the purser.

Evelyn looked ruefully at the stubby yellow coat. 'If he were a prettier dog, I'd like him myself; but he is awfully homely. His nose is like a pug's, his ears like a water spaniel's, his coat like a collie's and terrier's mixed, and his tail like a setter's. He's a terribly mixed-up dog. But I like his eyes.'

So it was to his big, honest eyes that Dandy owed his nice new home; but once given the chance, he won the love of his little mistress for the whole 'mixed-up' dog. Together they romped the beach at Ottawa Park, dashing over the bluffs and through the glens on wonderful tramps of adventure; and at night in the little cottage a yellow figure lay on guard just at the foot of Evelyn's cot.

'You cannot take that dog home with you, dear,' was mamma's verdict. 'I won't have such a looking animal around the house.'

Dandy knew all about it, and he licked his faithful little mistress's face lovingly when her tears fell on his ugly head out in the woods. It was their last day together, and Evelyn meant to make the most of it by visiting all the old haunts. Over the hills they ran until all the cottages were passed. Over the ledge to the cliff was a narrow path, and down this Evelyn tripped until she saw the place where she wanted to rest. Then breathlessly she tugged, slipped, and floundered through the warm sand until it was reached. It was a fine-lookout point, a cave that some boys had dug in the hillside and then deserted.

'I wish you were a girl or I were a dog, Dandy,' said Evelyn wistfully, 'so we could be chums. I've seen ever so much uglier dogs than you, dearest; but mamma—'

There was a queer, sliding, crushing sound, and a

hail of pebbles and sand, a great heavy thud, and then darkness.

'Dandy,' gasped Evelyn as she rolled to the far edge of the cave away from the deluge, 'we're just corked in. O, dear, me!'

The tears tumbled in a riotous toboggan slide down the pink cheeks, and the brown curls were bent to the dust in sorrow. Dandy fully appreciated the danger of the situation, but he did not cry. He licked the bowed head, and he sniffed carefully on all sides, then went straight to business. Pretty soon all the spiders and ants heard Evelyn's sobs and a soft, quick scratch, scratch as Dandy's paws dug heavily at the sand. The sun lay like a great ruby on the water when a black nose poked itself out of the mass of sand that had loosened and fallen in an avalanche before the cave, the dirty paws followed, and the owner darted off headlong for Evelyn's cottage.

'Dandy's alone!' cried Mr. Chester when the staunch little dog bounded to the hammock and barked. 'Something wrong, I'm afraid, mother.'

Dandy tried to tell with his tail how true a guess it was; and before the ruby sun had dipped into the western waves he was guiding papa and brother Charlie to the cave. It was a tedious task digging with sticks, hands, anything at hand; but Dandy pawed and barked cheerfully, and the work went on until finally brother Charlie crawled through and handed out a frightened, dirty, tearful little girl to papa's arms.

'Dandy left me, papa,' she sobbed.

'Well, Dandy shall never leave you again,' said Mr. Chester, patting the dog's rough yellow head. 'He's a hero, and even I had to learn the lesson from a dog that a rough coat does not make a cur.'

Evelyn's eyes opened wide. 'Why, papa, how did you know where I was?'

'Dandy did it all,' said papa earnestly. But the hero never blushed; he merely wagged his tail.

## TWO DUNCES.

Robert was visiting at his Uncle John's in the city. He lived on a farm and knew very little about the city, but he wanted his cousin Fred to think he knew more than he really did. Like some other country boys, he had an idea that Fred would make sport of him if he should act as though city ways were not common, everyday things to him. This was very foolish, as Fred had no such thoughts. Indeed, he thought country ways were fine, and nothing gave him any more pleasure than a visit to a farm where there were trees, brooks, grass, wheat-fields, birds, chickens, horses, and other interesting things.

While Robert was in the city he held his head high, and would not have asked a question for anything. One morning he wanted to mail a letter back home. He knew the mail-box was on the corner of the street, but there was also the fire-alarm box. As the two boys were walking along, Robert was wondering just which was the mail-box. When they reached the corner, he walked up to one of the two, and reaching up as high as he could, tried to find an opening for his letter.

Fred turned to see what he was doing. 'What are you trying to do, anyway, Robert? Where is the fire? Want to start a fuss?' asked Fred. 'Better let that alone. There's a law against bothering with those fire alarms. What's that in your hand? Oh, a letter. Well, here is the letter-box,' he added, opening the lid with an easy motion.

'When you don't know, why don't you ask?' Fred was a little out of patience. Robert said nothing.

When Robert returned to his home, Fred went with him for a visit to the farm. But he was just like Robert—he wanted the country folks to think he knew all about the country. He, too, was afraid that Robert would laugh at him if he did not understand all the country ways.

One morning Robert was hitching his pony to the cart, and Fred took one side. He had never done such a thing before, but not for anything would he have said

so. Of course it was not done right and Robert had to fix it all over.

When Fred wanted to send a letter to the folks at home he had no idea how to mail it. The boys walked over to town, and Fred looked for mail-boxes all along the way, but did not see any. After they reached the post office he could see nothing there that looked like a mail-box. Where would he put his letter? 'Ah, this is the place,' he thought, going over to a queer-looking affair close to the wall. He was about to slide the letter through the opening, when Robert stepped up.

'What in the world are you doing, Fred?'

'Mailing my letter,' replied Fred.

'That's a chute down into the cellar,' said Robert.

'When you don't know, why don't you ask? Here is the place.'

On the way home Robert spoke up suddenly. 'Country boys are too proud to ask questions in the city, and city boys are too proud to ask questions in the country. Wonder why!'

'Afraid folks will think they don't know everything,' laughed Fred.

'Well, folks usually find that out, anyway,' said Robert.

'We're about even, Robert, so let's call it square. We'll begin over and ask all the questions we can think of. City boys know about city things and country boys know about country things, and there's no sense in being too proud to ask questions of one another. We make dunces of ourselves when we pretend to know all about things we've never seen. After this we'll be more sensible.'

'Agreed,' said Robert.

#### THE TRUE MASTER.

It happened one day, in a town in Holland, that a knife-grinder went to the police and declared that a certain rag-picker had stolen his dog. The authorities gave the matter due attention, and learned that the rag-picker in question really had a dog, though he refused to tell how he had come in possession of him. The case finally came to trial; and the judge, after hearing a statement of facts, said: 'Let the dog himself decide the case. He certainly will know his master.'

A long table was arranged, the two claimants sitting at opposite ends, and halfway between them the bailiff, holding the dog by a stout string. The judge clapped his hands, the men began to whistle and call, and the bailiff let go the rope. The animal gave one look about the court-room, gazed into the faces of both knife-grinder and rag-picker, then jumped over the table and scampered out of the door as fast as he could. There was great consternation. 'Search for him,' said the judge, who was now greatly interested in the matter. So a hunt was made, and the dog was found lying peacefully upon a hearth-rug in the house of a gentleman, from whom the knife-grinder, the original thief, had stolen him a few months before. The rag-picker, of course, had robbed the knife-grinder.

Thus it sometimes happens that those who cry loudest, 'Stop, thief!' are thieves themselves.

#### AN OLD LADY'S GRATITUDE.

It was on a tram car, and it happened not very long ago.

A boy, perhaps fourteen, suddenly arose from his seat and gave it to a stout lady. The stout lady looked up at him.

'You're a polite lad,' she said. 'Few boys nowadays would do the like.'

'I guess you didn't read yesterday's paper,' said the boy. 'There's a story about a boy who gave up his seat in a street car to a lady, and when she died she left him £1000.'

'I didn't see it,' said the lady.

'Maybe you saw the one about the boy who carried the old woman's basket and she gave him a brick house and a moving picture theatre?'

'No,' said the lady; 'I didn't see that one either.' 'There was another one,' the lad went on, 'about the boy who had a lower birth in th' sleepin' car an' gave it to a sick lady an' she left him all her fortune. I don't know how much it was, but it must have been an awful lot. You see how it is—you can't afford to risk any chances.'

The lady solemnly nodded her head. 'Blessings on the man who invents those stories,' she solemnly said.

#### NEVER GIVEN.

'Pa,' said Johnny, 'who is a persistent knowledge-seeker, 'what is a law-giver?'

'There ain't any such thing, Johnny,' replied the old gentleman, who had been involved in considerable litigation in his time.

'But this book says that somebody was a great law-giver,' persisted the youngster.

'Then it's a mistake,' rejoined the father. 'Law is never given. It's retailed in mighty small quantities at mighty high figures.'

#### THE REASON.

Josef Hofmann tells of an eminent pianist who was giving a recital, and of a man who presented two tickets and was held up by the ticket taker.

'You cannot go in,' said the latter, 'you are not in fit condition.'

'Didn't I pay for my tickets? Aren't they in order?'

'They are perfectly in order, but the truth is you're drunk.'

'Drunk! Drunk!' said the other, placing the tickets solemnly in his pocket. 'Of course I'm drunk. If I weren't drunk, would I come to a piano recital?'

#### NEVER HEARD OF THEM.

At the examination of the pupils in a primary school a short time ago, the inspector put questions at random to the scholars. Among the latter was a red-headed lad, who, on being asked how many days there are in a year, answered 'seven.' When the tittering of the rest of the class subsided, the inspector remarked:

'I said a year, not a week. Now try again. How many days are there in a year?'

The lad appeared nonplussed and vexed for a moment, and then ejaculated:

'Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday—just seven. If there's others I never heard of 'em.'

#### A GOOD REASON.

Among the out-patients of an ophthalmic hospital one was an old man. He was turned over to one of the younger specialists, who began to test in the usual manner.

'Can you read that?' he asked, as he pointed to the card placed on the wall.

'No, sir,' replied the old man.

The doctor then put on stronger glasses.

'Well,' he inquired, 'can you read it now?'

The old fellow shook his head, saying—'No, not a word.'

After repeating this performance several times, the doctor was about to turn him over in despair to his more experienced superior, when the old man quietly explained—

'You see, doctor, I never learnt to read.'

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