

**MISSING PAGE**

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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 23, Sunday.—Low Sunday.  
 „ 24, Monday.—St. Fidelis of Sigmaringen, Martyr.  
 „ 25, Tuesday.—St. Mark, Evangelist.  
 „ 26, Wednesday.—SS. Cletus and Marcellinus, Popes and Martyrs.  
 „ 27, Thursday.—St. Anastasius I., Pope and Confessor.  
 „ 28, Friday.—St. Paul of the Cross, Confessor.  
 „ 29, Saturday.—St. Peter, Martyr.

SS. Cletus and Marcellinus, Popes and Martyrs.

St. Cletus, the third Bishop of Rome, suffered martyrdom under Domitian, about the year 89. St. Marcellinus occupied the throne of St. Peter during a period of eight years. He died in 304, after having endured many sufferings for the faith in the cruel persecution of Diocletian.

St. Anastasius, Pope and Confessor.

St. Anastasius, a Roman by birth, held the Pontifical Office from 398 to 401. St. Jerome refers to him in terms of high commendation, and declares him to have been 'a man of holy life, endowed with an apostolic solicitude and zeal.'

St. Paul of the Cross, Confessor.

St. Paul was born near Genoa, in Italy. From childhood he showed a special devotion to the Passion of Christ. He founded the Congregation of the Passion, the members of which, besides the usual three vows, make a fourth, that they will do their utmost to keep alive in the hearts of the faithful the memory of our Lord's Passion. St. Paul died in Rome in 1775.

### GRAINS OF GOLD

#### THE PLEADING HEART.

'Come unto Me,' the Heart of Jesus pleadeth;  
 'Come unto Me, and I will give you rest.  
 Behold the way through pleasant pastures leadeth—  
 The goal beyond, the dwelling of the blest.

'Strive not to breast the storms of life unaided,  
 Full fierce they blow and danger's ever near;  
 No joy or flower of earth remains unfaded,  
 Time's fallen leaves bear stain of many a tear.

'Why choose a darksome path while light celestial beameth  
 As beacon fire to guide and bid the shadows flee?  
 See, from the Heart Divine love's flame uprising streameth,  
 Its rays outspread o'er life's tempestuous sea.'

Come, then, poor soul, sore laden and weary—  
 Come at this call and lay thy burden down,  
 No more of night and days alike all dreary,  
 But peace and hope, and in the end a crown.

—Ave Maria.

The corruption of the age is made up of the particular contributions of every individual man.

If thou art desirous of convincing anyone of error, first discover his own point of view; make the most of such truth as there is in it, and then put the other side before him.—Father Pesch, S.J.

Live, as it were, on trust. All that is in you, all that you are, is only loaned to you. Make use of it according to the will of Him Who lends it; but never regard it for a moment as your own.

The virtue of silence under trial is one of the rarest virtues and the most difficult to acquire, therefore it is most pleasing to God and most conducive to the strength and beauty of Christian character.

As a matter of fact, we ought to make a new beginning each morning. We ought to base this fresh start on the net results of yesterday. Yesterday's failures should be our danger-signals and yesterday's successes our guide-posts.

God planted us just where we grow, and blossom and fruit must be drawn, not from the meadow on the other side of the road, or the mountain beyond the valley, but from the soil now about our roots, and the air and rain and sun above us playing on our leaves and branches.

We all know that Christ's life on earth was a life of suffering. We know He was the Man of Sorrows. We know that all who in any way wish to be like Christ must take up His cross and follow Him. Yet we are rebellious when suffering comes to us. The primrose path is not the best path for the Christian. A life composed entirely of earthly joy would have no room for thoughts of deeper and higher things. It requires the touch of suffering to bring us to a realisation of what we are.

## The Storyteller

### COLBY'S CRUX

Just as Colby Hunt turned into his own quiet, tree-lined street,—district of pretty cottages—he suddenly stopped short. It was at the close of an autumn day. In the half-bare branches a chill wind whispered sadly. About Colby's feet twirled crinkled brown leaves. Other leaves, crisp and tawny, struck against his face and crossed in front of his preoccupied eyes. Rays from an arc lamp showed through the restless boughs and quivered upon the pavement.

Colby's right hand—a big, gentle, warm, hairy hand—grasped the lapel of his coat. Its mate hung relaxed at his side. His head was slightly lifted and turned, his eyes and mouth faintly puckering. It was a rugged old face and a rugged old figure. The clothes were navy blue, and there were brass buttons on the sleeves. The big head covered with a blunt-peaked cap, also navy blue. The trousers were just a bit baggy, and the whole suit, though smartly brushed, showed long usage—seemed almost threadbare. The shirt was of thick flannel, gray-green, relieved by a dash of scarlet at the throat.

Colby Hunt was the oldest fireman in the department. Nobody knew exactly how old he was; this was one of his zealously guarded secrets. But his hair, uncommonly bristly and dense, was nearly snow-white. Colby kept it cut almost to the scalp. 'Otherwise,' he said to himself, 'I should be a patriarch, and what use would they have for a patriarch in the hook and ladder company?' Often there had been talk of retiring Colby on a pension, the commissioners debating the question officially. But none of them, nor any of his comrades, ever had ventured to speak of the matter to him. 'After all,' they would say, actually coming to grips with the subject, 'it's only Colby's hair and skin that are old.'

Motionless there amid the spinning leaves and the trembling light, he certainly looked as if, met by a crucial test in the path of his hazardous duties, he would want a deal of beating. His face seemed chiselled out of a block of native decision—chiselled out with a chisel that had left its marks deep across his forehead and about his mouth. All his sturdy figure—there was about six feet of it—appeared instinct with nervous energy; yet not by any means did Colby look like a boy. He looked quite sixty—looked as if he might be the father of a big family (as, indeed, he was), and might have a group of grandchildren (as, indeed, he had).

Listening intently for a moment, he turned round and retraced his steps to the corner. It was as he thought; his name had been called from far down the intersecting street. A brother fireman was running after him, from the hook and ladder station, and Colby himself at once broke into a run.

'What's up, Dan?'

'The chief's at the station and wants to see you a minute before you go to supper.'

Colby shot an inquiring glance into Dan's eyes, dropped his head, and walked back to the station silently. Chief Hubbard met him at the door and called him into a little side room where they sat down by a grate fire. Assistant-Chief Arnold, slender and dark-eyed, was there too, but he only nodded to Colby and smiled.

'Chilly night, Colby,' said Hubbard, filling his pipe.

'So it is, chief. I suppose we haven't long to wait for snow.'

'Snow?' echoed the official genially. 'Makes me think of the fire at old Judge Alder's house that Christmas morning when you slid off the gable roof on a ton or two of it and fell twenty-eight feet into the conservatory.'

'And it didn't hurt me a bit,' laughed Colby. 'But I remember a night-fire in snowy zero weather when I did suffer some, and you as well, chief. You weren't chief then, you were a nozzle-mate of mine. Seven hours on end, wasn't it, we fought to keep the lumber-yard blaze from eating its way into the main part of the town?' The blowing snow, and the cold, weren't they frightful? Ice all over the nozzle, and all over us, and all over everything—a skating rink! I forget just how long we were in the hospital.'

The chief's face shone and his rough face wrinkled.

'It's a hard life, Colby.'

'It is; but it's about the only life I've known, and I like it. Do you know, chief, my father used to hope I'd be a lawyer? Idle dream! I could not breathe in a law office. Action and God's air for me. Why, chief, when the horses are galloping, the gongs clanging, and the people rushing breathless through the streets—it's a time when the slowest pulse quickens and the oldest of us forgets his years!'

Hubbard cleared his throat, moved his heavy feet uneasily, and looked more steadily at the veteran hook-and-ladder man.

'Colby, you know I like you.'

'I quite believe it, chief.'

'You know it. You're the best-beloved man in the department. All of you that isn't honor is courage. By rights you would be in my place to-night.'



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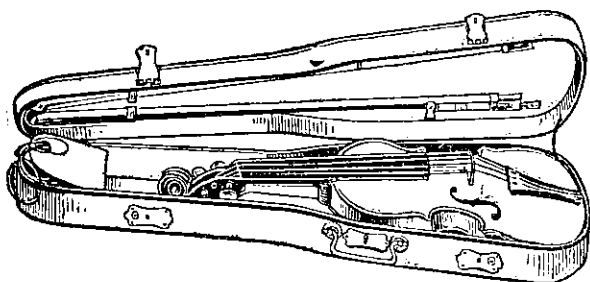
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 'Yes, you would. Your education is exceptional. You know everything worth knowing about fire-fighting—know it by experience. What have you not done, and brilliantly done, in the service? You'd have been chief years ago but for your habitual shrinking from promotion. You're a shining example of modest merit that has waited for its own in vain. Now—you've served the public long enough.'

Colby grew a little pale.  
 'You're too old to climb ladders, scale shaky walls, and battle with smoke and flames.'

The white head sank, the blue eyes sought the floor.  
 'We propose to give you a thrice honorable discharge, a good pension, and let you rest. What do you say to it?'

Colby's eyes twitched.  
 'I hadn't supposed I was as old as that,' he said, slowly. 'I really don't know, chief, what to say to it.'

He got up and turned away.

'I'll think it over. Thank you. Good night!'

\*

'Don't take it so to heart, Colby; it's no calamity. There are things about it I like.'

'And I too, papa, decidedly. You're not old, and you are a wonderful fireman. You've proved it scores of times, and Mr. Hubbard was quite right when he said you ought to have been chief years ago. But don't you worry, papa. Will and Alfred and Tom and all the rest of us will stand by you and mother.'

Colby, gloomily thoughtful, was at the head of his table, eating his belated supper. On his right was his sweet-faced old wife in her silver-rimmed spectacles. On his left was Maggie, his baby, aged sixteen, and the especial joy of his latter life. The mother, genuinely concerned, was yet perfectly calm. The daughter's cheeks were flushed, and her eyes were flashing.

'I s'pose they're right,' said Colby, munching his food, his eyes upon his plate.

'Papa, the chief's right; you're always too meek. One can't be too meek in this world and get on.'

'That's not Christian, Maggie,' said the mother.

'Blessed are the meek, for they shall inherit the earth.'

Maggie tossed her head.

'Nobody can deny that I'm sixty or more,' said Colby. 'My eldest boy is engine-driver of the Empire Express, and everyone knows the company wouldn't have a youngster on that job. Besides, look at my grandchildren! Haven't they been seen often enough scampering into the hook-and-ladder station with their caps and aprons full of big red apples for me? All the same, I'm as spry as ever I was. I don't want any pension. I can't bear the thought of knocking off for good.'

'Well, papa,' said Maggie, somewhat wearily, winding her arms about his neck, 'I must go.'

'Go?'

'Yes; we're working overtime at the big shop just now. The holiday trade is in full swing. The whole staff will be on duty until eleven to-night. I'll come home by the half-past eleven car.'

Colby drew Maggie's head down till her hair hid his broad visage.

'Maggie, I'm mighty proud of my children—ten of them, all living, and not a bad one in the lot. You, the baby, always have been our pet. As a child, you were perpetually under the weather, though you don't look it now. I've pushed you for miles in your baby-carriage myself. Do you remember? Your eyes, looking up at me, were so blue and so beautiful. Your hair was exactly like your mother's—some pretty shade between gold and brown. In spite of your ills, I've never known a babe that smiled so much. Whoever else gets old, may the Lord keep our baby young!'

Maggie slipped a plump hand over her father's mouth, quickly kissed both her parents, and was gone.

'I must be off, too, mother,' said Colby, wiping his lips, pushing back and reaching for his cap.

'Now, Colby, don't worry to-night. Remember what the Psalmist says: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."'

His pipe alight, Colby stepped out into the fresh night. Strong emotions rolled through his consciousness. He seemed to be losing his hold upon the simple feeling, the simple point of view, that had characterised his career. He felt just at the point where he ought to count more than he ever had counted before. For life to turn upon him like this, after he had worked so long and so loyally; 'looks like playing it low down,' he muttered, and a certain outraged majesty transformed his whole look and manner.

All the firemen except Dan had gone up to their bunks. Dan, on watch, was seated at a small table, under a gas-light, playing solitaire. Brass-mounted harness yawned high on either side of the pole of the hook-and-ladder truck. The big dapple-grays were champing their food directly in the rear. The black cat was asleep on a straight-backed, wooden-bottomed chair. The old yellow station dog, Jack, was curled up on the boards at the lone card-player's feet.

'Good-night, Dan,' said Colby, knocking the ashes from his pipe and mounting the stairs.

'Won't you have a game before turning in?' called Dan.

'Not to-night.'

Quickly and curiously Dan looked after the towering figure. Certainly that was not Colby Hunt's familiar voice, and Dan had no recollection of so scant a formality in all the veteran's previous behaviour.

\*

Ten o'clock.

Faintly, from afar, came the strokes of the giant bell in the court-house tower.

Dan, dozing, was barely conscious of the sounds, when suddenly they seemed to grow infinitely louder. He sprang to his feet. The electric hammer just above his head was falling with a measured resonance upon the alarm-gong. The automatic doors at the rear had swung open, and the dapple-grays were lumbering to their places under the elevated harness.

Already Colby Hunt had slipped into his service boots and was rapidly buckling them about his thighs. To right and left his comrades were a-leap. All the station hummed with the noise of swift preparation—a ponderous machine abruptly thrown into strenuous motion. As he hastened Colby was counting the strokes of the electric hammer. He knew the location of every alarm-box in the city.

'One—two! One—two—three—four—five—six—seven!'

Twenty-seven.

Colby thrust the last button into place, sprang across the sleeping-room, and shot down the exit pole into the hook-and-ladder room. Men had gone before him, men were swiftly following, some throwing on their water-proofs, some reaching for their helmets. The horses stood beneath the harness, champing their bits, eyes and nostrils distended, feet beating a rumbling tattoo. The harness fell. The hames clicked round the collars. The great front doors swung outward, and the long, red truck, lined on either side with helmeted men, thundered into the street, hoofs and wheels smiting fire.

Straight north along the radiant boulevard sped those mettled runners. So flat did they lie to their work, so smoothly did they fly, that twin-spheres might almost have rested in the dimples of their backs. Colby Hunt, on the seat by the driver's side, under his feet the warning-bell pouring its clangor into the night, leaned sharply forward, gazing straight ahead, his white hair showing with great distinctness beneath the dark gloss of his helmet. At the Four's real-house a dying note echoed through vacant chambers—the last stroke of the second alarm. At the Two's engine-house, a hundred yards further on, rang out a fresh staccato. Colby glanced at his comrades, his comrades at him. In quick succession three alarms—not a schoolboy in the city but could have told the meaning of that.

And from Twenty-seven!

Twenty-seven was the heart of the mercantile quarter. There were the towering, gleaming buildings. There were the holiday throngs, elbowing, jostling, parcel-laden, happy, crowding the streets, packing the shops—men, women, and children in mighty, eddying pools, and in endless, turgid streams. There, too, were the salespeople—thousands of them—of both sexes, young and old, patient, weary, working overtime. Somewhere in that vast, unresting agglomeration—already the on-rushing hook-and-laddermen caught its muffled roar—was the bright particular star of Colby Hunt's domestic firmament—Maggie, his baby. Maggie had said she would come home on the half-past eleven car, and now it was a few minutes past ten. In the fitting light Colby's corrugated face was like an iron mask.

Swinging out of the boulevard into the chief shopping thoroughfare, the driver of the hook-and-ladder truck brought his team, rearing, to a full stop. From wall to wall the street was choked with people, and the air was a-wave with shrill babble, hoarse cries, and sobbing. Here and there a man gesticulated and cursed, a woman screamed and hurled herself impotently against the human embargo. Other persons, except when moved by the swaying of the mass, stood still, white and mute. Scores of police, shouting, pulling people back, pressing them on, crushing them to either side—vainly strove to make a passage through the crowd. In an ecstasy of perturbation, the hook-and-ladder horses were yet on their hindlegs, when every light—the arc-lamps in the street, the luminous globes in the shops—suddenly failed. With the failure—with the engulfing gloom, fell a hush as brief as it was instant and profound.

Ahead and upward appeared a tongue-like object. Darting into the street, it seemed thirstily, pantingly, to lick up the darkness. Where the darkness had been, bold in the lighted space shone a row of huge gilt letters—'Moultrie's.' Moultrie's was a household word, a miracle wrought by wit, toil, and time. Moultrie's was vast, varied, brilliant, enchanting. Moultrie's was housed in one of the noblest commercial structures of the world—a trade palace, big and beautiful beyond the palaces of reverie. And Moultrie's was wondrously equipped for security—fire buckets, hose, chemical extinguishers at every turn. Further, Moultrie's had its own trained fire brigade. Still further, Moultrie's was fire-proof. Yet a red tongue was licking up the darkness, and those great gilt letters were saying:

'Moultrie's is on fire.'

Colby Hunt's prophetic soul had not played him false. At the first stroke of the electric hammer, down at the hook-and-ladder station, he had said to himself, 'Moultrie's.' Possibly this was because, when the hammer fell,

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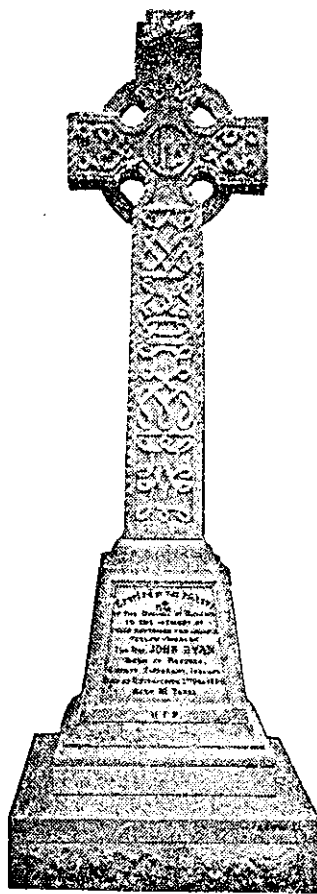
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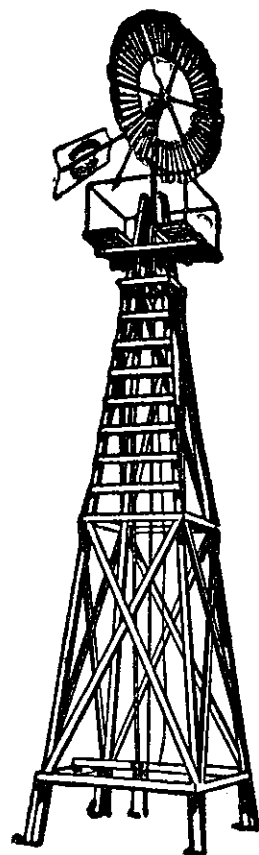
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TERMS MODERATE.

he was dreaming of Maggie, and Maggie worked on a high floor of that high building of Moultrie's. At any rate, the idea was now an irresolvable fact, before him. Other red tongues, as if desert-parched, were licking up the darkness. The ruby glare was everywhere—on the sky, on the sign-strewn walls, on the wires and the poles and the people. Moultrie's main entrance doors were flung wide open, and a mixed throng was storming through them. The broad plate-glass windows were also open—crashed outward—and the frantic exodus was packing the crowd in the street as a hydraulic press. Scores of figures were appearing on the fire escapes, moving quickly, but dazedly, like sleep-walkers fleeing from some stupefying vision.

One sweeping glance and Colby Hunt had noted all—the seat of the fire, the fire's demoniac fierceness, the immovable pack in the street, the congested fire-escapes. Moreover, higher up he had caught sight of a line of distracted, ashen faces—girls' faces—in groups. Each group was at a window, leaning over the sill, staring into the lurid gulf below. The girls were not crying—not making a sound—just clinging closely to one another and staring down numbly. Colby's children—especially Maggie—were more than rooted in his being; on its tender side, they were his being. Was the enemy he had fought all his life about to make the first gap in this love-linked company?

Two panther-like bounds, and Colby, just touching the pavement, was on the shoulders massed before the hook-and-ladder horses. With a startled outcry the men beneath him swayed, staggered, and struggled apart. But Colby had not paused; he had plunged desperately ahead, scrambling on all-fours. Now he was on his feet, striding forward, reeling. Now he was down again, wriggling and floundering like a great fish stranded. Once more he was up, stepping upon a back, a shoulder, a hatted head. From under his boots rose grating cries—cries of alarm, rage, pain—as metal shrieks when wheels crash over it. Colby seemed battling with twisting, rolling, dipping logs in a whirlpool. But finally he was upright, balanced, speeding unchecked, his footing bending, as thin ice bends beneath a skater's feet. Out of the red-lit night crashed a weld of exultant voices; a helmeted figure had cleared the blockade!

But what of this?

What could human power avail in such a strait?

Growing warmth on his cheeks, low thunder in his ears, Colby found himself among clattering hoofs and quivering flanks. Mounted police were at close quarters with the multitude. Before their merciless charges the mass had begun to move. People were still streaming down the fire-escapes. Engines, hose-carts, and chemical waggons were crowding up. Dodging, edging, fighting, Colby reached the door of Moultrie's. Lines of hose, half buried in charred, ill-smelling slush, lay across the vacant thresholds. Split by fleeing feet, here and there the hose emitted thin, beaded streams. Even as Colby looked, from within came a heavy report, followed by a blinding outrush of smoke and embers. Firemen burst forth headlong. They had abandoned their hose-lines, lost their helmets, were blistered, singed, and covered with ashes. In a vague medley of sounds Colby made out: 'A wall has fallen—the masonry of the doomed rotunda is down—Ten firemen are buried!' Smudged and bleeding, Assistant-Chief Arnold reeled through the blackened doorway.

'Colby'—Arnold's voice sounded like the rustle of dried husks—'I'm hurt, and Chief—Hubbard's—dead!'

Colby felt as if a dagger had pierced his vitals. Chief Hubbard dead, Assistant Chief Arnold fainting at his feet, and the centre of Moultrie's becoming a roaring furnace! Moreover, the flames were running out right and left, the buildings across the street were heating, fiery particles were reaching the upper air—the city was menaced! If the lower floors of Moultrie's were clear of people, on the higher floors were the working girls; their faces were still at the windows. Easing Arnold to the pavement, Colby swung round. The blockade had been broken, the crowd beaten back and roped away at either ends. Except that early, ill-fated company, the entire fire department was there—every wheel, every foot of hose, every ladder, every man. Imposing, indeed, was the array, but Colby stood agast. Not a reel was turning, not a ladder rising, not a muscle moving—consternation was king!

Hiss and crackle and roar, and then such a cry as breaks from a bugle's throat in the crisis of a battle.

'Man the "extensions"!'

The machine-laddermen jumped like galvanometric needles.

'The scalers to those high windows.'

Silhouetted against the glare behind him, Colby Hunt faced the fire-fighters massed in the street. His head was back, his brows lifted, his eyes blazing, his hands raised and spread in the air.

'Volunteers to the front!'

Twenty men sprang forward.

'Bring out your comrades—if you can!'

Rattle of hand-ladders, grind of machinery, and the street bristling like a mast-studded harbor.

'Reels One and Two to the rear and the Four's laddermen to their support! Chemical Six to the east, Chemical Seven to the west! Reels Three and Four to the buildings opposite! Reels Six and Eight to the right, Reels Ten and Twelve to the left! Moultrie's is doomed! Look to the city!'

Into this turbulent conflux—this single big-issue moment, Colby's life-zeal as a fireman, his long experience with every unit of the service, poured its resistless resultant. Bit by bit, falling like thunderbolts, his commands crumpled away the deadlock in the street. More rapidly than it can be portrayed, bewildered inaction quickened and differentiated into bewildering action. One extension ladder after another shot its swaying length through the gathering smoke. From window to window leaped the scaling ladders, until the topmost storeys were compassed. Up and down with astonishing agility, moved tight-lipped firemen, bringing out the half-suffocated, the helpless ones. Patiently the others were waiting. Countless streams were storming and hissing, filling the air with spray, clustered drops and broken shafts of water. The roadway was a ruffled, glistening sheet, and the gutters gurgled with a blackened flood.

Stationary only long enough to shout out the bold lines of his policy, Colby had become a remorseless executive. His grey head seemed to be everywhere; and everywhere—encouraged, counselling, commanding—his deep cry threw skill, tenacity, and desperate valor into the conflict. The historical Colby Hunt was not there; in his person was a pale, grim, imperious man, keen-sighted, coldly methodical, yet in every artery athrob with passionate purpose. Scan the huge, dishevelled figure! His helmet is thrust back, seered and battered; his water-proofs are burnt and torn; his face and hands are peeling. And all the while a dull agony gnaws at his heart. 'Tom, seen Maggie?' 'Frank, know whether my girl is out?' 'Andy, was Maggie with that lot?' 'I say, Dan, any word of Maggie?' And always the answer was the same. The crowd was so large, the rush to terrify, the confusion so great, that nobody could be sure; certainly nobody had seen the veteran's daughter.

On a sudden Colby appeared, moving rapidly up an extension ladder. A sponge was over his mouth and nose, and at his heels were other firemen similarly equipped. The fire-escapes were empty, the white-hot iron, at the lower floors, was writhing into wild contortions. Scorching haze blinded Colby to any faces that might remain at the windows. Half-way up the ladder burnt his hands; apparently anything done had to be done in almost a moment. Intermittently visible to the crowds below and on neighboring roofs, the climbers reached the front of the building, mounting two scaling ladders, and entered the top storeys. Flames were roaring up stairways and lift ways, producing a choking whirl. At the first step Colby touched the fallen figure of a girl. He caught her up, glanced at her face, and passed her back. So a second, a third, a dozen. Hands outstretched, from room to room, he groped and stumbled, crossing and re-crossing his tortuous tracks. So painful were seeing and breaching that every yard of the way was a battle. Often Colby's followers lost sight of him entirely, but ever ahead, through the gloom above the uproar—rang out his poignantly emotional call, 'Maggie!' 'Maggie!' 'Maggie!'

'Colby!'

Dan had seized the old fireman about the waist and was violently hauling him back.

'Quick, Colby, the ladders are firing half-way down.'

'Dan,' said the veteran, going doggedly, 'no trace of her?'

'No; but she must be out. I think everybody's out. All the girls would have fled to this floor, and we've been over it from end to end.'

In a twinkling the two firemen, last of the rescue party, dropped down the scalers, and flashed along the smoking extension-ladder to the ground. As Colby's foot touched the pavement he heard his name anxiously shouted, and saw a fireman with a blistered and troubled face rushing towards him, pushing his comrades aside as he ran. The man spoke with difficulty, yet rapidly.

'Maggie's in the far corner, on the next-to-the-top floor. I found her there with two other girls, all huddled into the window. Maggie told me to take the others first, saying she was a fireman's daughter. Comin' down with the second girl, my ladder caught fire above me and the upper half burnt off and fell into the street.'

All at once the glare-lit multitude saw the hook-and-ladder horses start at a mad gallop for the corner of the blazing skeleton of Moultrie's. There, the waggon brought to a quick stand, the main ladder rose until it loomed high in the middle of the street, its polished rungs at right angles with the faces of the opposite buildings. It did not stand quite perpendicularly; the angle was some eighty degrees. Up this ladder hurried a grey-headed fireman, climbing with all his strength. About one of his shoulders hung a coil of life-line, its gleaming metal clasp dangling as he climbed. White and calm, bent on one last desperate effort to save his child, Colby paused at the ladder's giddy point and glanced upward.

(To be concluded.)

To keep the mind occupied with good, pure, useful, beautiful, and divine thoughts precludes the possibility of thinking about, and thus being tempted by, things sinful, low, or gross. It is because St. Paul knew this that he says so earnestly: 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things.'

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## THE EDUCATION QUESTION

The following is the full text of a letter which was sent to the *Thames Star*, but, owing to want of space, only a portion of it was published:—

Sir,—When I furnished you with a few excerpts from Dr. Cleary's illuminating exposition of the educational demands of Catholics in reply to the *Post's* hostile criticism, I had not the slightest intention of raising a discussion on the merits or demerits of the question. However, since a correspondent has seen fit to open up the controversy, I appeal again to you in the name of truth and justice for space in your valuable paper to reply to the ill-founded charges which 'A Catholic, but not a Romanist' has caused to be promulgated. As regards his dream, there is really nothing to say by way of reply. I simply counsel him to overcome the painful weakness by giving more careful attention to diet and by contracting habits of industry. In the words of Shakespeare—

'Dreams are the children of an idle brain,  
Begot of nothing but vain fantasy;  
Which is as thin of substance as the air,  
And more inconsistent than the wind.'

It is quite evident that your correspondent lingered too long in the garden with the insecticides (which uncanny things were the dramatic personæ of the dream of 'nightmare' referred to above) under exposure to the hot noon-day sun which has warped his intellect, as he is conspicuously incompetent to handle the Catholic education question. Getting down to bedrock I will deal with the wild assertion that Roman Catholic education was responsible (I am pleased he uses the past tense) for more than Dr. Cleary or I would be proud to publish, which contention is 'supported' by an array of discredited denominational returns of crime culled from the Year Book for 1905 (which source of information was prudently concealed). I am grateful indeed to my Anglican friend for dragging in such 'overwhelming evidence' of 'Romish corruption,' as it affords me the opportunity of refuting its value. 'I have left out the Church of England,' quoth he, 'because there are thousands (of criminals) who set themselves down as belonging to the Church who are really nothing.' Feeling certain that 'thousands' was pretty wide of the mark, I had recourse to the same Year Book and found that the actual criminal returns for that denomination were only 1147. So your correspondent has unintentionally libelled his Anglican brethren, or some of them, and he owes me a little debt of thanks for the correction. Considering the numerical strength of the Anglican Church, the figures are not high, and I readily admit the probability of their inaccuracy. But on what authority or evidence, by what process of reasoning does he arrive at the conclusion, with a cocksureness as if he had compiled the statistics himself, that the denominational returns of crime are correct in every instance except one? Catholics, Presbyterians, Methodists, and others have as much cause to complain of the worthlessness of these returns for purposes of comparison. It is now generally admitted that no reliance can be placed on the official declarations as to religion by prisoners. The same prisoner at one time declares himself a Protestant, at another time a Jew or Roman Catholic, or of no religion. The best and most complete refutation of the figures supplied by your correspondent is to be found in the fact that the very compilers of the Year Book have themselves become so entirely convinced of their inaccuracy and unreliability that they have ceased to compile them, and your correspondent will search in vain, in the Year Book for 1910, for the old tables relating to denominational returns of crime. In Australia these tables have been so frequently used as a weapon of calumny against Catholics that Cardinal Moran has taken some steps to have the returns clarified somewhat. From the reports supplied by gaol chaplains he found that, on an average, one-third of those who register themselves as Catholics, are Protestants of one or other denomination, and have never had any connection with the Catholic Church; that three-fourths of the Catholic convicts either had no education at all, or had frequented the public schools. As a result, not more than 2 per cent. of the Catholic convicts are found to have received religious instruction in their school days. So that when you deduct from the incongruous total the Protestant convicts who have falsely registered themselves as Catholics, and the Catholic convicts who attended State schools, you will be able to contrast the merits of the two systems, and decide whether or no the fruits of the religious school are not incomparably superior to, and infinitely more cherishable, than those of the irreligious school.

Having established to his satisfaction that religious education is a potent factor in begetting criminals, your correspondent asks why he should be expected to pay for our religious system. The query would be pertinent if Catholics contemplated such a proposal. But we are not calling upon the State to tax Protestants for the support of our religious dogmas. We are asking the State simply to refund to us OUR (not YOUR) quota of the contribution to the general education fund. Under the present system the State provides education of one kind—and takes Catholic money for the purpose—which kind Catholics

never have accepted, and never can conscientiously accept. Does it appear in the least way just to your correspondent that Catholics should be compelled to support State schools for non-Catholic children in addition to making stupendous sacrifices for the erection and maintenance of their own schools? It is no wonder that the *Dominion* was moved to exclaim: 'So far as the Catholic schools are concerned, their separation from the State is surely not an argument for the penalising of those who support them.' 'Ought not these Romanists to try the Methodist or some other system?' Will your correspondent tell us what is the Methodist system. I am sorry that he has not yet learnt all his manners. Does he not know that 'Romanist,' according to a writer in remote 1812, 'was no longer applied to Catholics by any gentleman or scholar. If he is not a scholar, he should at least act the gentleman even if the role be found somewhat arduous at first. I would like to add more to this letter, but, recognising that there are limits, I refrain. I thank my anti-Romanist friend for the good-natured suggestion of his to send Catholic investigators to Spain and Portugal for some reason or other. Personally speaking, I would much prefer a trip to Rotorua, where the presence of active geysers and boiling pools would serve during my retreat to keep me in constant remembrance of the futile vaporing and ebullitions of my friend, who in the interim could utilise his time in studying standard works on the Catholic education question. I shall be glad to oblige him in that direction.—I am, etc.,

April 5.

A CATHOLIC.

## INTERNATIONAL CATHOLIC DEFENCE UNION

### OFFICIAL LETTER OF THE HIERARCHY OF IRELAND

By REV. P. J. DOWLING, C.M.

Although a week later than my promise, I have now much pleasure in submitting to your readers what I may term as the first stage in the development of this project which has aroused practically world-wide interest.

There is less attention given to federation by the English-speaking section of the Church than by their brethren on the Continent. In all the Continental countries there is a considerable effort made at combination amongst the Catholics, and the object of these unions is to defend Catholic interests against the Socialist, to support the Catholic press, to help the Catholic workman, etc. There is a great lack of enthusiasm amongst us in all these respects. Naturally, therefore, before we could ask those federations to fall into the ranks of an international union the first step should be to form national unions amongst ourselves in order to possess a unit for the bigger amalgamation by and by. Nothing could or should be attempted in this direction without the approval of the Bishops. Accordingly, as soon as possible after the Leeds Congress, I placed before the Bishops of Ireland and England an outline of a scheme for the International Union.

Through the kindness of Most Rev. Dr. Browne, the Irish Bishops did me the honor of allowing me to make a personal explanation in the presence of their meeting in October, and whilst giving a very cordial hearing to the outline of my plans, they asked me to hand to each Bishop a written copy of the scheme and promised me to have it officially considered at the meeting of their Standing Council in January.

The following is a copy of the paper placed in the Bishops' hands:—

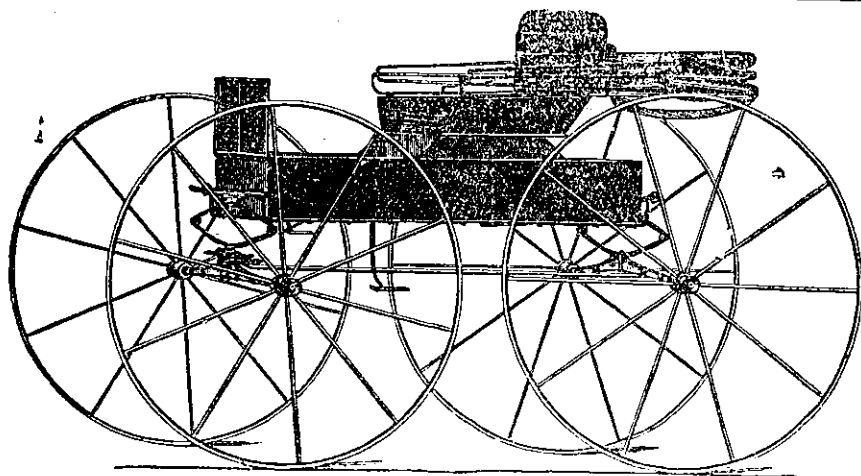
### INTERNATIONAL CATHOLIC DEFENCE UNION.

Scheme Proposed by Rev. P. J. Dowling, C.M.

1. The object of this Union is to join together a number of bodies already existing, and other Catholics that may wish to join, in one common league to assist the Catholics in defending themselves against the organised attack of Freemasonry in various countries. The Union is strictly for defence.

2. The means adopted will be (a) to watch the press and utilise it in exposing the plots and calumnies that are employed in the warfare against the Church, (b) to provide an international trusteeship, registered as a commercial company, which in case of need will undertake the guardianship of threatened Church property, (c) to make common cause and concerted action with regard to the commerce of a country that engaged in a warfare against the Church, and to use every means to ban all products of that country everywhere the Union exists so long as that hostility continues, (d) to supply funds to fight the cause of priests and religion when attacked before local tribunals, (e) to use any other means the Council may adopt as legitimate defence against the attacks of the enemies of the Church.

3. The purposes of the Union will need a number of paid agents or organisers. It is proposed that every member will pay one shilling per year to the funds. If twenty million Catholics join the Union it will mean that a war chest of one million a year will be at the disposal of the Union.



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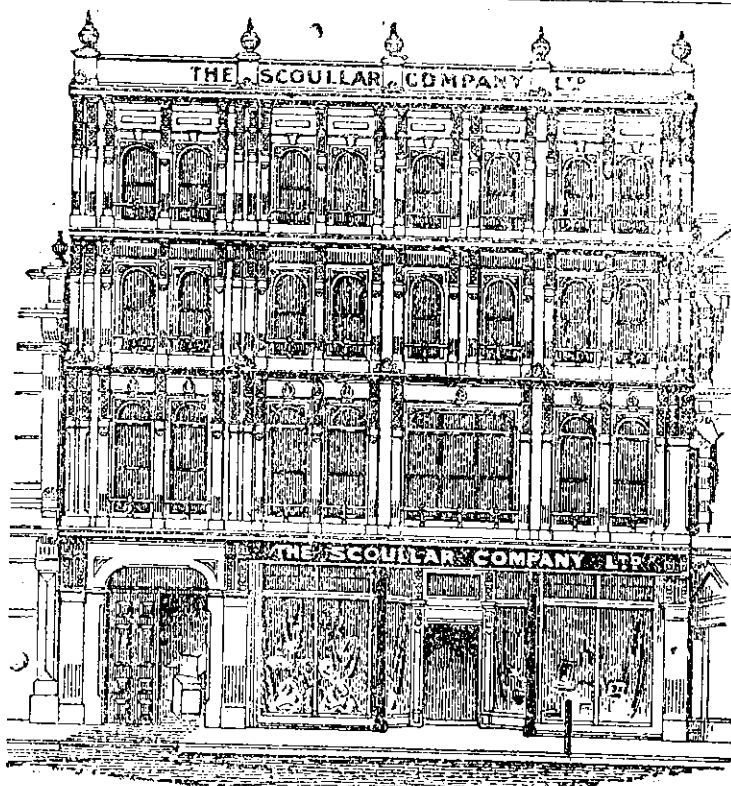
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4. The governing body of the Union will consist of (a) an international Council made up of bishops and priests and laymen in equal numbers, presided over by a Cardinal to be nominated by the Pope. (b) There will be also a National Council for each country, similarly constituted. The International Council will direct the general policy of the Union. The National Council will direct the local organisation, keep it in being, and extend it and assist the International Council in deciding local methods of action.

5. The times of meeting and place will be decided by each Council as circumstances may demand.

6. The International Council will consist of delegates, one ecclesiastic and one layman, chosen by each of the National Councils. The I.C. will elect its own officials.

7. The National Council will consist of three bishops and three priests chosen by the bishops of the country, and of six laymen chosen by the majority votes of the heads of the various organisations that join the Union. The National Council will elect its own chairman and officials.

8. Each Council will draw up its own standing orders.

Your readers will observe that it is not my plan to create new bodies specifically for the object of the Union. We have, as I stated previously, numerous bodies which may be described as the 'pick' of the faithful of both sexes. My hope is that these associations will join the Union, each in a body, and that their existing machinery will carry out the work of the Union under the direction of the National and International Councils. For example, let us suppose the Catholic Young Men's Societies—bodies which should form the Household Guards of the Church—decide to join the National Union. Then through their officers they will keep the registry, collect the subscriptions, and receive and publish the instructions from the headquarters of the Union; all such bodies exist as isolated regiments at present, all that is wanted is some central staff to issue the orders of the day—battle in defence of the Church and how to fight it with all arms in action.

I think the constitution of the two Councils is simple and effective. It secures in the first place immediate touch with Rome by having a Cardinal as president of the Union. Then by the composition of each Council there is secured the co-operation of the laity and the guidance of the clergy.

The secretary of the Standing Council of the Irish Episcopate did me the honor of forwarding the following letter:—

Bishop's House,  
Queenstown.

The Episcopal Standing Committee of the Irish Bishops, which met on the 17th inst., and considered the statement of the Rev. P. J. Dowling, C.M., setting forth the proposed constitution of an International Catholic Defence Union, directed the secretary to reply 'that, while they approve of the object of the proposed Union, especially of an International Catholic Press Agency, they cannot approve of the detailed proposed constitution of the Union till it has been submitted to and approved by the Holy See. The Episcopal Committee do not approve of the proposal in Section (c), namely to introduce concerted action in regard to commercial business.'

ROBERT BROWNE,  
Bishop of Cloyne,  
Secretary.

24th January, 1911.

It is a source of great gratification to me that a body whose decision will be so widely accepted and venerated has approved of the principles of the Union. I am sorry that there is exception taken to what I consider a very strong feature in the programme, concerted action against the commerce of a country that attacks the Church. The keynote of my scheme is that of defensive war, and I think there are few theologians that would not allow the blockade of an enemy's posts and the harassing of her commerce in a defensive war. The least we can do is to knock the weapons out of our enemy's hands. I think that we fail

to grasp the fact that we are the objects of a war, a most relentless war, which aims not at subjugation but at extermination. The battle cry of the Continent! Mason is 'Ecrasez l'infame.' However, I shall be well satisfied if the other points of the programme are carried out, and it would be only an act of prudence to sacrifice this feature of the scheme if such action would save the general plan.

Your readers will now see that we possess a great advantage in approaching Rome for the confirmation of the constitution of the Union in having the approval of the Irish Bishops for its principles. I am certain, too, that in the Church of Australia, of the United States, of Canada, and South Africa, the fact of this approval of principles will rouse renewed interest in the Union.

The next step will be the humble approach to the See of Peter. As soon as possible the constitution of the Union will be submitted to the Pope, and if he gives his approval and blessing the hour is not far distant when the enemies of the Church will hear the tramp of the International Guards marching into battle line.

I must thank several friends for subscriptions towards the initial expense, somewhat considerable, of working up the Union.

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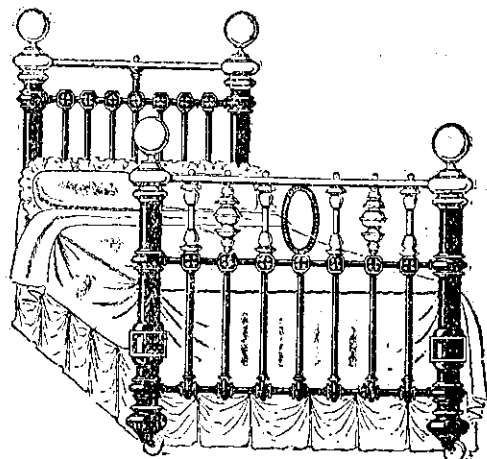
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## Current Topics

### The King in Ireland

It has been officially announced that the King and Queen will visit Ireland in July, soon after the coronation; and it may be taken for certain that there will be no lack of enthusiasm in the welcome which will be accorded to their Majesties on the occasion. 'The Liberal papers,' says *America*, 'interpret it as a sign that the King will subsequently grant Home Rule and thus make true his father's forecast that "a bright day is dawning for Ireland." The Unionist organs take the opposite view, holding that his presence in Ireland means the postponement of such a vexed question. He will travel from Dublin to the West and South, but so far Belfast is not mentioned in his itinerary.'

### Some Figures Worth Studying

We have been dipping into the returns of the votes recorded for the different candidates at the General Election of 1908; and in view of the coming contest this year some of the figures are distinctly interesting. We have jotted down the cases in which the successful candidate was returned by a majority of less than one hundred votes, and for the benefit of Catholics generally—and of those in the districts named in particular—we pass on the information. The figures given are taken from the *Official Year Book*, and are in all cases the final result. We give them in tabular form:—

Dunedin North,—				
Thomson, G. M.	...	...	...	3,382
Barclay, A. R.	...	...	...	3,376
Majority	...	...	...	6
Nelson,—				
Graham, J.	...	...	...	2,896
Atmore, H.	...	...	...	2,882
Majority	...	...	...	14
Oroua,—				
Guthrie, D. H.	...	...	...	2,417
Pleasants, O. C.	...	...	...	1,476
Hornblow, R. E.	...	...	...	926
Majority	...	...	...	15
Waipawa,—				
Hall, C.	...	...	...	2,507
Hunter, G.	...	...	...	2,457
Majority	...	...	...	50
Kaiapoi,—				
Buddo, D.	...	...	...	2,746
Moore, R.	...	...	...	2,669
Majority	...	...	...	77
Palmerston,—				
Buick, D.	...	...	...	2,803
Wood, W. T.	...	...	...	2,722
Majority	...	...	...	81
Geraldine,—				
Buxton, T.	...	...	...	2,341
Jeffries, W.	...	...	...	2,249
Majority	...	...	...	92
Otaki,—				
Field, W. H.	...	...	...	2,024
Brown, B. P.	...	...	...	1,931
Majority	...	...	...	93

From the above it will be seen that there are eight electorates in the Dominion in which the successful candidate was returned by a majority of less than 100; and that of these, three were returned by majorities as low, respectively, as 6, 14, and 15. It seems absurd to suppose that Catholics could not in these cases—if they were solid, united and determined—obtain from the sitting member a promise to do justice to the Catholic body, or in the event of refusal, prevent re-election. The figures are very well worth practical attention.

### 'Rome and Politics': O'Connell's Dictum

We have been asked in several quarters whether the oft-quoted dictum ascribed to O'Connell to the effect that he 'would as soon take his politics from Constantinople as from Rome,' is truly attributed to the Liberator or not. The popular notion that he really did utter these words is correct; the almost equally popular notion that the words were spoken with reference to Home Rule is wrong. The full text of the utterance, and an account of the circumstances under which it was made, are given in MacDonagh's *Life of Daniel O'Connell*; and we will allow that author to speak for himself. 'In 1799,' says MacDonagh 'during the negotiations between the Irish Executive and the Catholic bishops on the subject of the Union, the trustees of Maynooth College, the famous training college of the Irish priesthood, consisting of ten bishops (including the four Archbishops), sent to Castlereagh a resolution declaring, on behalf of the Hierarchy, "that in the appointment of prelates of the Roman Catholic religion to vacant Sees within the Kingdom, such interference of the Government as may enable it to be satisfied of the loyalty of the person appointed is just, and ought to be agreed to." The fact that (some of) the Irish bishops were in favor of the Veto was first disclosed in the House of Commons during the debate on the petition of the Catholics for the restoration of their political rights in May, 1808. On the news reaching Ireland, there was a remarkable outburst of popular anger and repudiation. The laity, generally, led by O'Connell, revolted at the idea of their chief pastors being the nominees of a British and Protestant Government. They believed that under such a system the prelates of their Church would be chosen, not for their spiritual worth, but for their subserviency to the Executive. The bishops held a national synod in Dublin in September, and firmly and uncompromisingly repudiated any right of interference by the Crown in the discipline and government of the Catholic Church. Twenty-six prelates were present. Three only (three of the bishops who had signed the declaration in favor of the Veto in 1799) dissented. An address of thanks to the Hierarchy for their resolution was signed by forty thousand laymen. Most of the Catholic gentry, however, were in favor of the Veto. . . . On one side were the aristocracy, led by the Earl of Fingall; and on the other the democracy, under the leadership of O'Connell.'

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The Catholic Board of England, which consisted of a few peers and country gentlemen, appealed to Rome for a pronouncement that there was nothing schismatic or hurtful to the discipline of the Church in the legitimate precautions which the British Government thought needful for the safety of the Kingdom by ensuring the loyalty of the Irish bishops. The Roman States had been annexed by France in 1809. Pope Pius VII. was a prisoner in the hands of Napoleon at Fontainebleau, and all the Cardinals had been expelled from Rome. But Monsignor Quarantotti, the secretary and vice-prefect of the Sacred College for the Propagation of the Faith, who was vested with all the spiritual and ecclesiastical powers of the Pope (except the power of appointing to vacant Sees), sent a rescript, dated February 16, 1814, to Dr. William Poynter, Vicar-Apostolic of the London district, stating that the Veto had been carefully considered by the most learned prelates and divines in Rome, and that in their judgment it ought to be accepted by the Irish Catholics. . . . The early discovery that the document was dated February 16—at which time the Pope was still in captivity—and that it did not bear the signature of his Holiness, had a soothing effect on the distracted popular mind (in Ireland). It was argued that the rescript did not carry Pontifical authority, as it probably had been issued without the sanction or even the knowledge of his Holiness. . . . O'Connell was in the forefront of the renewed agitation against the Veto, and from him came the sturdiest and most uncompromising denunciations of the rescript. He concerned himself not with the canonical and ecclesiastical but with the political side of the Securities. At a meeting of the Catholic Board, held in Capel street, O'Connell protested against the attempt made 'to instruct Irish Catholics upon the manner of their emancipation'; and it was on this occasion that he uttered his vehement and now famous dictum. 'I would,' said he, 'as soon receive my politics from Constantinople as from Rome. For the Head of my Church I have the highest respect; but in the present case I put theology—of which I know nothing, and desire to know nothing—out of my consideration wholly. It was on the ground of its danger to civil liberty that I objected to the late Bill. It would have the effect, if passed into law, of placing in the hands of the Ministers a new and extensive source of patronage, and for that reason I would rather the Catholics should remain for ever without Emancipation than that they should receive it upon such terms.'

\*  
'In the end, the action of Monsignor Quarantotti was, to an extent, disowned by the Pope. The rescript was

recalled on the ground that it had been issued without due deliberation and in the absence of his Holiness and the Sacred College of Cardinals from Rome, and it was referred to the Cardinals of the College of the Propagation of the Faith for their mature consideration.' 'Happily for Ireland,' says MacDonagh, at a later stage of his chronicle, the popular opposition to the Veto in the end prevailed. The pastors of the Catholic Church in Ireland might have obtained, through the Veto, an increase in worldly prosperity, for the Veto would have been accompanied by the endowment of the bishops and priests; but, as most of them recognised and as O'Connell was profoundly convinced, it would have led to a serious diminution of their spiritual influence with the people.'

### Theory and Fact

Professor Painter in his *History of Education*—writing obviously from a merely book knowledge of France—is lost in admiration at the high ethical spirit which he thinks obtains in French education at the present time. 'A very significant movement in French education,' he says, 'is the present earnest effort to give greater prominence to moral instruction in the primary schools. Though moral and civic instruction has stood at the head of the course of study since 1882, the Government has been recently forced by external pressure, especially from the teaching Orders of the Roman Catholic Church, to meet the charge of immorality and to establish moral teaching on a more effective basis. As a result, the scientific spirit, which for a time dominated the secular schools, has given way to the ethical spirit, and an elaborate scheme of moral instruction has been adopted. The official programme says substantially that moral instruction is intended to complete, to elevate, and to ennoble all the other instruction of the school. While each of the other branches tends to develop a special order of aptitudes or of useful knowledge, this study tends to develop the man himself; that is to say, his heart, his intelligence, his conscience; hence moral education moves on a different plane from the other subjects. Its force depends less upon the precision and logical relation of the truths taught than upon intensity of feeling, vividness of impressions, and the contagious ardor of conviction.' The carrying-out of this programme is left in the hands of the teacher. He is to 'impart moral instruction apart from religion, but in harmony with it.'

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How far all this beautiful theory is carried out, and the sort of product which is turned out under the system, may be gathered from the following news item which we take from an English exchange. 'The trial of two boy murderers in Paris brings to light but one phase of the general tendency of the youth of France towards a life of crime and immorality. Tissier and Desmarest are accused of having murdered a collector in the service of the Société Générale on September 30. After the murder, the two boys decked themselves out in gay clothes, visited different cafés and restaurants, and generally made merry. They informed the judge that they intended to "travel, amuse themselves, and have an enjoyable time." Although we are considerably shocked when we hear of a crime of this nature, it will not do to omit to look for its cause. The boys themselves are more to be pitied than blamed. Brought up under a system of anti-Christian education, which denies the existence of God or of a future life, and reduces morality to a matter of utility, can we wonder that youthful France is asking itself the question: "Why should we be moral?"' On the one hand we have the theory of the official programme; on the other, a multitude of facts such as that just noted sufficient to show beyond question that juvenile crime—of a very serious nature—is practically epidemic in France. France is in fact at the present time the most melancholy example under the sun of the tragic failure of any attempt to teach morality apart from religious sanctions.

### The Attitude in America

In many countries—and notably in Professor Painter's own country, America—the utter failure of this so-called unsectarian ethical teaching is now fully realised by leading educationists. 'Little by little (says America) they have come to realise that the end of education is a training, not to get a living, but to live right, clean lives; and that a scheme of studies from which everything implying a recognition of doctrinal religion is excluded does not and cannot achieve this purpose.' And our contemporary quotes, as valuable evidence in point, the statement recently voiced by Andrew S. Draper, Commissioner of Education in the State of New York. Mr. Draper chose as special theme for his annual report of the State Educational Department for the year ending July 31, 1910, 'Religion, Morals, Ethics, and the Schools.' After what he terms a careful discrimination between the words religion, morals and ethics, the Commissioner shows how other

nations have handled the question, and discusses the attitude of New York State to the subject. Among other things he has this to say:—

'It will take more objections than the ultra-sectarianists or the few who pretend to think that they are opposed to all religion can ever offer, and more power than any government in America will ever have, to keep all religion out of the schools. With exceptions that are so rare that they do not count, the teachers are men and women who recognise a Supreme Being, and, of course, that fact is continually expressed in the life of the school. The work of the school itself cannot be carried on without constant recognition of the relations between the created world and the Creator, which are accepted and felt by practically all of the people of the country, and which in one way or another enter into most of the activities of the country. The organisation and discipline, and the consequent feeling and spirit of the American schools, go deeper than mere toleration or only formal politeness, and enter the domain of reason and result, of cause and effect, whether we wish it so or not. People in the schools, as out, will not divest themselves of their religion. The State will never ask them to do so.'

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And among the brief and general statements in which Mr. Draper gathers up his thoughts in the summary with which his paper closes, this is found:—'Fourth, that the substitution of formal courses in morals for religious training or for the religious influence in the schools will not settle the difficulties and meet the needs of the situation.' 'A Catholic will be, of course,' adds America, 'glad to note these remarkable admissions by one as prominent in the educational world as is Mr. Draper. It is a victory to glory in that so distinguished a public school man has come to realise that a school system which fails to give religious instruction a definite place in its programme lacks an influence which may not be ignored.'

## REPUBLICANISM IN SPAIN

The recent revolution in Portugal (writes the Rev. C. J. Mullaly, S.J., in America) naturally draws the eyes of the world to Spain. A radical political upheaval in the former leads one familiar with Peninsula history to expect a like upheaval sooner or later in the latter. Similarity of temperament and condition seems to make the history of the one the history of the other, and this to such an extent that the eminent Spanish writer and historian, Menéndez Pelayo declares that: 'A law providential and hidden, yet as evident as it is inviolable, leads by the same path the destinies of both Peninsula peoples, lifts them up or humbles them, and visits them simultaneously with the same calamities in punishment of the same errors. That a political storm, more violent than that of Portugal, is slowly gathering on the Spanish political horizon is perfectly evident to the close observer. The recent charge made in the Cortes that the Spanish Republicans are storing arms on the Portuguese frontier was but a public utterance of what everyone privately believed. Certainly, recent events in Portugal have given new impetus to the Republican propaganda in Spain. In view of probabilities within the next few years, it may not be without interest to the readers of America to understand fully the nature of Spanish Republicanism.'

### The Irreligious Element.

In Spain the irreligious political element may be classed under two groups, the Radical Liberal and the Republican. We may prescind the Socialists, who, while their doctrines have done no little harm among the lower classes of the great cities, have but one deputy in the Cortes. The Radical Liberal is represented by the present Government; men of a refined type, educated but hostile to revealed religion, though at times exteriorly posing as Catholics. The average Radical Liberal is a man of the upper classes who, through loss of faith or for worldly advantage, has allied himself with Freemasonry and is eager to introduce into Spain the anti-Catholic legislative programme of the French Government. From convenience or from conviction he is an upholder of the Monarchy. The second group, the Republican, is a queer medley. It is formed from the very lowest dregs of Spanish society; from the rough element of the slums, from tavern loafers, from discontented working-men, and from the criminals of the great cities ever ready to take to the streets and in the name of Revolution and Liberty burn and plunder wherever the opportunity offers. The horrors of '68 and of '73 and the 'Red Week' of July, 1909, in Barcelona, with its looting and burning of public and Church property, with accompanying murder and shocking criminal assaults on gentle, defenceless nuns caring for the orphan and the aged, show well the type of the average Spanish Republican. The Republican leader, unlike the Radical Liberal, is usually of a low social and intellectual type, of the vulgar class which the tourist may meet in any cheap café of Madrid or Barcelona. Ignorant or superficially educated and generally lacking the

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polished courteous manner of the Radical Liberal, the Republican leader, however, is endowed with a certain natural shrewdness which has taught him how to gain the discontented poorer classes. While his intellectual level is low, a wild fluency of speech and a medley of socialistic ideas, anarchy and rampant atheism permits him to play to the passions of the lower classes. In places, houses of prostitution are associated with the Republican clubs as an effective means to aid him to corrupt working-men and boys and thus find new recruits to the Republican group. He preaches openly that under the tri-color flag of the Republic both King and God must depart from the land. To the Republican mind both are useless. Nature and natural instincts are to rule in Spain. 'Muera Cristo! Muera Dios! (Death to Christ! Death to God!)' have long since become the watchword of Spanish Republicanism. Hence one can understand why God-fearing Christians in Spain look upon the word Republican as a synonym for moral depravity. With such atheistical doctrines publicly proclaimed one need not be surprised that under this rule of 'Nature and unimpeded Liberty,' there will be no room for those who preach the gospel of Christ and labor to save the lower classes from utter loss of faith. As in Portugal, so in Spain, the religious and nuns are charged by the Republicans with being enemies to government by the people and, consequently, the closing of their schools, the confiscation of their property, and their expulsion from their native land is to be in Spain, as it was in Portugal, the first chapter of the reign of the Republic. The priests and nuns of Spain declare that they have no quarrel with Republicanism of a God-fearing type, founded upon justice; but they do admit that they are fighting against atheism and injustice, which to their mind is dishonestly masquerading in Spain under the honest title of 'government by the people.'

#### The Storm Centre.

Barcelona may be termed the storm centre of Spanish Republicanism. It is there that the Republican leaders have found a fertile field for their revolutionary propaganda among the rabble of the slums and among the discontented Catalan and foreign working men of a hundred or more great factories which are found in their beautiful Mediterranean seaport. To-day the different Republican groups in Barcelona may be placed, if we may accept their election returns, at close to sixty thousand men. The Lerroux group, aided by its violently anti-religious daily *El Progreso*, usually mentioned as 'anarchistic,' wields an alarming power and counts among its force more than thirty thousand of the most dangerous element in Barcelona. The revelations made in the Cortes on July 14, by Dalmacio Iglesias, the distinguished Spanish lawyer and counsel for the defence of three of the indicted anarchists of the bomb outrages of April 8, 1908, show that it is this Lerroux group that is responsible for the continued and mysterious bomb outrages and crimes which have so badly injured the commerce of Barcelona.

In Madrid the Republican element has not the strength of the Barcelona groups. Some thirty thousand men would be a liberal estimate of their forces; a number powerful enough to be reckoned with in case of a revolution. While the Madrid Republicans draw their recruits mainly from the slums and the criminal classes, yet Spanish monarchists do not fear Madrid Republicans as they do those of Barcelona. The latter represent the most powerful and dangerous revolutionary group in Spain, and one which keeps the Minister of War ever on the alert. Almost every attempt, during recent years, to assassinate either the King or a Prime Minister of Spain is directly traceable to the Barcelona Republicans.

Of the other cities of Spain, Valencia, Reus and Zaragoza are especially known as centres of Republican propaganda. Taking the country at large, we find groups and clubs in almost every city and town. However, they are politically a weak minority and represent those of the lower class hostile not only to the monarchy but to revealed religion.

#### Opponents of Republicanism.

There are two forces in Spain opposed to Republicanism—namely, the upholders of King Alfonso and the followers of Don Jaime. What the strength of the former, composed of Liberals and Conservatives, would be in the event of a Republican uprising it is difficult to state. The army officers, upon whom the Government must depend, as a body are intelligent and loyal, and are openly hostile to Republicanism and its public anti-military crusade. Upon their ability to command the loyalty of the common soldiery depends the safety of the crown.

The Carlists form the second force the Republicans will have to meet in case they should overthrow the throne. Though the followers of Don Jaime are not represented by many deputies in the Cortes, yet in the three Basque provinces Alava, Guipúzcoa and Vizcaya, and in Aragón, Navarra, Cataluña and Valencia, Carlist sentiment is still strong. The establishment of a weak Republic, with its immediate war on the Church, would send thousands of Catholic men into the Carlist camp and would be the signal for a Carlist uprising. The average Republican of Spain knows from experience that a Carlist is a dangerous enemy. As a rule the Carlist is a man of deep religious sentiment, courteous and refined by nature, a type of the old Spanish gentleman, fearlessly brave, and scorning danger. During

the recent Catholic manifestations against the anti-Catholic policy of the present Ministry, when the Republicans in Valencia and elsewhere attempted to break up the meetings, it was the Carlists who met them with shot for shot and forced them to retreat precipitously.

In *America* of May 21, under the heading 'The Press of Madrid and Barcelona,' we pointed out the forces controlling the anti-Catholic Fabra News Agency, which is the source of English and American information in regard to Spain. Just as Fabra sent to the foreign press false and anti-Catholic information in regard to the Jesuits and religious of Portugal, so we expect that, in the event of any Republican upheaval in Spain, it will fill the columns of our English and American press with all that will show the Catholic Church and its interests in Spain under a false news writers idle at the present moment. The Republican new writers idle at the present moment. The Republican papers of Madrid and Barcelona daily reek with vulgar calumnies against the Church, its priests and nuns. No sacred theme, even of Christ's life, escapes being made the subject of blasphemous parodies and cartoons.

#### Jesuit Fortifications.

A topic which at present is giving the Republican press of Barcelona plenty of matter for gallery play is that of 'The Jesuit Fortifications in the calle de Caspe.' It is well known to the readers of *America* that the Jesuit College and Church in the calle de Caspe, Barcelona, were marked by the Republicans, in the Red Week of July, 1909, to be plundered and burnt to the ground. The Republican plans, however, went awry; a detachment of the Civil Guard and a band of Catholic laymen, well armed, bravely defended the buildings against all attacks. Since then the Lerroux element has planned time and again to set fire to the buildings. In view of this ever threatening danger, it was suggested by Government officials that four balconies, overlooking entrances to the College and Church, and two iron fences and two brick sentry boxes, guarding against approach to the College and Church by way of the neighboring roofs, should be constructed in order to help the police to protect the buildings the more easily in the case of a planned attack. This suggestion was followed; application, with plans and buildings fees, being sent to the Board of Aldermen. The College architect, having received due receipts for his building fees, and not being notified of any objection to his plans, ordered the contractor to begin work. The work was almost completed when the Lerroux aldermen element began to cause trouble. It persuaded the Lerroux aldermen, who formed a majority in the City Council, to declare the balconies, etc., contrary to Barcelona building regulations, and to order the contractors to suspend work. This was done. Against this act the Association or College of Architects of Barcelona, having examined the case, issued a formal protest, and during a change of city administration the work was allowed to be completed. The Lerroux element, however, were determined to continue the fight. It now persuaded the Lerroux aldermen to order, despite the protest of the College of Architects, the now completed work to be demolished. An order to this effect was issued, but only after a stormy session, in which the Lerroux aldermen and their followers, who had crowded into the Town Hall, attempted to assassinate Sr. Vallés, a Catholic alderman, who declared the order illegal, as the city had accepted the various building fees and had not rejected the architect's presented plans. The courts were now appealed to and a decision was handed down declaring the order of the Lerroux aldermen illegal. A second hearing decided that the matter was one for administrative and not judicial decision and, consequently, sent the case to the Provincial Assembly. Here a mixed political committee of eight deputies received the case and by a vote of 5 to 3 decided that the Lerroux aldermen had acted illegally and were guilty of an abuse of power. In the meantime, the orderly element of Barcelona is being immensely amused, both by the Lerroux imaginative descriptions of the 'Jesuit fortifications' and the clamors of the Lerroux aldermen against the intrigues of lawyers and the injustice of Provincial deputies.

## A GREAT CATHOLIC CONGRESS

### GERMANY'S REPRESENTATIVE ORGANISATION

The annual Congresses furnish the German Catholic with all he needs or could wish for as a social worker (says a writer in the *Illinois Christian Family*). 'They are a combination of background and activity; of pageant and individual effort.' After all the best way to make a man a constant and efficient social worker is to give him a certain work to do and a background to throw that work into relief. As a worker he learns to realise difficulties, acquires a deeper interest, a whole-hearted sympathy with co-workers, which as a listener to lectures and a reader of the literature on the subject he never gets. The background, the reinforcement of his own powers by others, will sustain him when even religious motives would not suffice to make him persevere. It will at once show him what needs to be done and what others are doing. Therefore the interest which should attach to a study of the organisation of these congresses, particularly as developed during the last twenty years.

"Drunken at e'en, drouthy in the mornin'."—the best substitute for Glenlivet is Hondai-Ianka Tea.

"If ye brew weel, ye'll drink the better." Hondai-Ianka Tea well brewed is fit drink for princes.

The first thing that strikes us, even though we are used to things being done on a large scale, is the attendance. The question of accommodation is a serious one with the Catholic congress. Indeed, halls large enough are only to be had if specially built. Seven or eight other halls are usually also secured for the meeting of the various societies which hold their annual conventions at this time. As many as ninety thousand persons have come into the convention town as visitors; the number of resident attendants varies, of course with the population and Catholicity of the place. And right here it should be noted that the congresses do not necessarily always go to the largest towns, or to those that have the largest Catholic population and so could give them best setting. Local effort is stimulated and Catholicity strengthened by these gatherings wherever they take place, and these considerations outweigh all others in determining the selection of a town.

Another remarkable thing about these congresses is that they run on without a hitch. Here in America a meeting called for eight o'clock seldom gets down to business before nine. Here with the best of transportation and every other kind of service, there is always some delay in getting to the convention, always some trouble about getting a seat in the hall, or hotel accommodation or something else—all bound to irritate the visitor and divert his attention from the main point which brought him to the convention. In Germany as many as seventy to three hundred and forty workmen's associations have sent delegates to the congress; twenty and thirty thousand men have paraded and held their own meetings, to say nothing of the numerous other societies that send large delegations to the congress, but—all goes without a hitch. Americans may well mark how this is done.

A central committee for the congress was instituted in 1868, but during

#### The Days of the Kulturkampf

its work was entrusted to Prince Lowenstein. The selection of Lowenstein was most fortunate. His was indeed a rare genius for organisation. The delegates of one congress had hardly reached their homes, when he was in their towns to see that the resolutions that had been adopted were adhered to, and to prepare for the next congress. When in 1898 Lowenstein became a Dominican, the Central committee was revived. It consists of nineteen members, of whom fifteen are permanent, chosen to represent the widest possible interests of the congress. This is why the congress is not only always thoroughly awake, talking and acting to the point, but even anticipates attacks and problems. The other four members are always the presidents of the last two congresses and the president and vice-president of the local committee of the next congress. This local committee, working through perhaps a dozen sub-committees, looks after the speakers, publicity, attendance, accommodation, finance, building decorations, and all details of the meeting. The moment the congress opens these two bodies give way to a managing board, which the congress itself appoints at its first session. Besides this main committee the congress also appoints committees on the liberty of the Church, social questions, Christian charity, Christian education, etc.

They are direct, clear, definite, practical, sensible, they avoid 'sweeping generalisations, pious exaggerations, vague sentimentality.' They are the work of specialists, whose general knowledge of principles has been brought down to particulars. Thus is the 'social-sense' cultivated among German Catholics. The congresses are

#### The Annual Review of the Troops.

that the Volksverein 'drills and drills persistently' during the year. No efforts are wasted. The Volksverein does not clash with the hundred other German Catholic societies; it works with them and helps them. It does not absorb them; it promotes their growth; it sets a pace for them. That the whole German Catholic body should be one alert and intelligent social organism is the aim of this magnificent 'legacy of Windhorst.'

The meetings of the congress are admirably adapted to facilitate work and create enthusiasm. To begin with there are the Masses, the processions. These are followed by a great demonstration meeting to which everyone is admitted. These force on the general mind the conclusions arrived at in the meetings, which are only open to members. Here the real work of the congress is done. The speeches are limited both as to length and themes—no time and energy are wasted. A 'leit-motif,' a central theme, one single idea is made dominant, and all the speakers must keep to this. Publicity need not be solicited. The German newspapers, Catholic, Protestant, Socialist, all have their representatives on the ground. The proceedings are published and distributed gratis to the members of the congress and at a low price to all others. The resolutions adopted at each congress aim to suggest new work and further develop the tasks already in hand.

And all this is done by the laity. Priests and bishops attend, but they have no direct hand in the work. Fifty years of plain speaking and aggressive doing have not been marred by a single term or act of disloyalty. Prayer, a deep, tender piety, a wholesome faith mark the proceedings.

German Catholicity was Great when Persecuted; it is greater in its days of triumph. But there is a perpetual congress in Germany designed to keep alive the enthusiasm engendered at the annual conventions, an institution which reduces Catholicity to everyday life for Germans. This is Windhorst's legacy. His last efforts, as an old man of eighty years, were directed to drafting the statutes and fixing the purposes of the Volksverein. That was in 1890. In 1892 it had 120,000 members; in 1894 400,000 members, and two years ago 610,800—and only adult men are eligible. What a force! And why? 'To meet the new foe,' the grave errors and revolutionary tendencies that threaten the foundations of public and private life. 'Let us unite and form one great coalition which shall comprise all parts of the Fatherland. This union must see to organising our forces and increasing our means. It must systematically direct and increase our activity in popular meetings. Thus our adversaries will find even the remotest village prepared for their advent; and errors will be at once confronted by the power of truth throughout the country. Every member ought, therefore, to work for the objects of the association, first in his private life, then in public by writings and speeches.'

The aim of the Volksverein is not only to protect from false doctrines, but to promote and to put into practice the right principles which underlie all social questions.' Thus wrote Windhorst. But the Volksverein found that it had not merely to defend Catholicity against the inroads of the Social Democrats, but to develop an interest in social work, nay, even to ground men in the religious principles upon which Christian social theory rests. To succeed an organisation had to be created and provision made for a wide and almost gratis distribution of a good popular literature. Both were built up.

#### There is a Central Board of Thirty-three Members.

This board appoints a Director for each State or diocese. The Director appoints a manager for each town or group of towns. The manager appoints a promoter for each of twenty or thirty families. He is generally a man who has some influence over the men in his group; and it is he that rounds up the stragglers, if there be any, that distributes the literature and collects the annual dues, which are only nominal. Three or four times a year the promoters meet to discuss their work and report their progress to the manager. Thus we might go on to analyze the working of the Volksverein from the promoter, the nerves, to the brain, the Central Board of thirty-three members which sits at Munchen-Gladbach, and what a brain that is!

Salaried specialists in economics, literature, apologetics and all that has to do with the Volksverein, are there devoting all their time to the work. Then there are three score clerks and statisticians, the librarians, the printers, the binders and mailing clerks. Then there is the Question Bureau. A workman has a difficulty about his insurance. He goes to Munchen-Gladbach. Someone wants material for a lecture. He goes to Munchen-Gladbach. A student is in distress, or a controversialist is caught on the horns of a dilemma. They go to Munchen-Gladbach. The specialists—and no one who is not a specialist can become part of the brain of Munchen-Gladbach—are there to meet the demands of all.

Fortunate is he who can go there himself. There is the library well stocked in social and economic literature. There are the lectures. And on every hand are the experts ready to give you their time and attention.

#### The Volksverein Does Not Wait to be Pushed.

It anticipates the actions of its adversaries. Someone reports that atheistic Socialists are besetting a certain village. At once the town is inundated with Christian literature, lecturers go down, money is advanced, and every effort is made to start the Volksverein. Thus a Catholic phalanx is formed to withstand the attack. Not only does the central Bureau provide lectures at Munchen-Gladbach, but it arranges for lecture courses in other places. It founds Catholic libraries. It helps parishes.

It co-operates with worthy undenominational enterprises, excepting, of course, those of the social atheistic democrats.

Great as is the work of the Volksverein we have thus far outlined, its literary activity is greater. A magazine goes to every member eight times a year. Four hundred Catholic papers are furnished with social and apologetic articles every week. There is a monthly magazine devoted to the direction of men's, women's, and young men's clubs. A series of pamphlets deals in a popular manner with questions like insurance, tariffs, education, labor unions, social democracy. Another series deals with apologetic subjects; another still supplies material for lectures. Then there are the pamphlets instructing managers and promoters. Fifteen million publications are issued every year, and not one descends to mediocrity in style, or in manner of treatment.

A report from Baltimore says definite shape has been given to plans for the building of a new structure, to be known as the Cardinal Gibbons Memorial Hall, at the Catholic University, Washington, D.C., to commemorate the fiftieth anniversary of the Cardinal's consecration to the priesthood.



## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 15.

Messrs. Lamartino Dwan and Patrick Carmody, prominent members of the H.A.C.B. Society, have been appointed Justices of the Peace.

His Grace Archbishop Redwood attained the age of 72 last Saturday. Although his Grace has passed the three score and ten age he does not look any more than fifty.

Certificates for five years' service, under the St. John's Ambulance Association, have been awarded to the Rev. Mother Mary Joseph Aubert and several of the Sisters of the Home of Compassion.

Last Sunday evening the men's confraternity of the Sacred Heart met at St. Joseph's Church, Buckle street, there being a large attendance. The Rev. Father Taylor addressed the meeting on 'Prayer.'

The St. Patrick's College football team in the fifth grade commenced the season last Saturday, when they met and were defeated by the Wellington College team. The boys are laboring under a great disadvantage, inasmuch as there are no suitable grounds for them to practise.

There were large congregations on Good Friday at the Mass of the Presanctified at the Sacred Heart Church (Hill street), St. Joseph's (Buckle street), and St. Anne's (Wellington South). Sermons on the Passion were delivered by the Right Rev. Mgr. Fowler at the Sacred Heart Basilica, by Rev. Father James Goggan at St. Joseph's Church, and by Rev. Father Herring at St. Anne's.

The recently formed Nationalist League have selected, among others, Messrs. J. E. Fitzgerald and S. J. Moran, LL.B., two prominent members of the Catholic Club and H.A.C.B. Society, as the league's candidates for the forthcoming City Council election. Mr. Fitzgerald has also been selected by the same body as their candidate for the Wellington Harbour Board election.

Mr. Andrew Brennan, running shed foreman in the Government Railways at Parkakiriki, died at the Wellington Hospital on Saturday. Deceased, who was 39 years of age, had no relations in the Dominion. He was greatly esteemed by his fellow-workers, and the funeral was attended by several members of the Amalgamated Society of Engineers, members of the locomotive staff acting as pall bearers. The Rev. Father Ainsworth officiated at the graveside.—R.I.P.

The bazaar organised by the Thorndon parishioners, for the liquidation of the debt on St. Vincent's Church Schoolroom, Northlands, will be formally opened by the chairman of the Harbor Board (Mr. R. Fletcher) next Saturday evening in the Town Hall. The committee, with the Rev. Father Peoples, S.M., and Mr. Geo. McNamara, as secretary, have been working hard to ensure a successful function, and there is every prospect of their labors being rewarded.

The convent school and grounds, situated in Dixon street, Te Aro, have been sold to Messrs. Sharland Co. (Ltd.) for the sum of £5000. This school has been conducted by the Sisters of Mercy for the past 40 years, and many of those who were educated in the school will learn of its demolition with feeling of regret. The Very Rev. Father O'Shea, V.G., recognising that the schools must be in the residential portions of the city, acquired land in Sussex square, where a high school has been erected, the Sisters being domiciled in premises that were bought with the ground. Now that the sale of the Dixon street property has been effected, the scheme outlined for the erection of a parish school for the girls can be completed.

A meeting of the St. Mary's branch of the H.A.C.B. Society was held last Wednesday, Sister K. Robinson, B.P., presiding over a large attendance of members. Splendid reports were received in reference to the newly-formed Literary and Debating Society, which has been taken up by every member with the greatest interest. Several offers of help have been received, such as the use of a large meeting room, literature; also, several friends well known in debating circles have promised their assistance. Mr. S. Moran, one of the visitors at the meeting, also offered help, and was thanked. Several new members were proposed, and two initiated. Sister B. Craig was elected sick visitor, vice Sister M. Gosling, whose resignation was received with regret. Leave of absence was granted Sister O'Flaherty, vice-president, for one week, to enable her to visit Auckland. Sister M. Robinson, the first president of the society, was unanimously elected a life honorary member.

The *New Zealand Times'* London correspondent writes as follows:—"Brother Borgia, B.A., of the Marist Brothers' Order in Auckland, has just arrived in London via the Continent, on a visit to the Old Country. "My principal object in coming to Europe, especially to the British Isles," he said to me, "is to see as much as possible of the work in the schools, particularly in the secondary schools and training colleges. In going to Ireland I have the additional motive of satisfying the desire I have had from my earliest years of seeing the land of my forefathers."

Brother Borgia left Auckland on January 10, 1910, for Sydney, where he spent four months. Embarking on the Mooltan in May he landed at Marseilles on June 11, and visited Lyons, Modane, and Turin, proceeding thence to Grugliasco, a village about five miles from Turin. "There," said Brother Borgia, "at the Head House (or Mother House as we call it) of our Marist Brothers' Order, in company with forty brothers who had come from all quarters of the globe, I spent six months in following a course of ascetic and pedagogical studies. On February 3 I left Grugliasco, visited Milan, and passed through Switzerland, staying a night at Lucerne, and arrived at Arlon in Belgium. There I spent a few days in examining our Normal school, and after visiting Brussels, Bruges, and Antwerp I came over to London. My programme for the next two or three months includes a trip to Ireland and to Scotland, another week at London (Easter week probably), a week in Paris, and a fortnight in Rome, and I am due to catch the R.M.S. Orsova at Naples on May 30."

The St. Patrick's branch of the H.A.C.B. Society met last Monday evening. Bro. E. F. Reichel, P.P., presided, and there were present the Very Rev. Dean Regnault, S.M. (Provincial), Rev. Father Venning, and Bro. J. Casey, of Dunedin branch. The secretary (Bro. Hoskins) presented his quarterly report and balance sheet, which showed that the branch had made steady progress. The receipts of the quarter amounted to £230, whilst the expenditure totalled £186, leaving a balance of £44 for investment. The sick pay totalled £58, and a sum of £30 was paid in funeral claims, whilst £80 was disbursed for medical attendance and medicine. The takings for quarter night constituted a record, having reached the sum of £120. It was decided to give a Hibernian welcome to Bro. Donovan and Messrs. Hazleton and Redmond, the Irish envoys, and the management committee were empowered to make the necessary arrangements. Dean Regnault addressed the meeting, and complimented the branch on the progress made. He referred to the edification given by the members at their annual Communion, and the successful celebrations of St. Patrick's Day. He exhorted the members to do all in their power to give the Irish envoys a real hearty welcome. The Rev. Father Venning reported that he had visited Foxton recently, and found that there were 30 men willing to form a branch there, and were only waiting for word from the district executive. He also thought by a little effort, branches could be established at Wanganni and Levin. In both towns he found that there were very enthusiastic men connected with the Church, and all anxious to do what they could to further its interests. Accounts totalling £99 were passed for payment.

### Dannevirke

(From our own correspondent.)

The fine new convent for the Sisters of the Missions has just been completed, and it is a very imposing structure. The date of the blessing and formal opening by his Grace the Archbishop has not been yet announced.

His many friends have heard with regret that Mr. D. Higgins is at present a patient of the Dannevirke Hospital, and they hope to hear soon of his complete recovery.

Mr. and Mrs. M. Power and their family have left for a holiday in Ireland. His many friends sincerely hope that Mr. Power will return to Dannevirke in the best of health. Mr. and Mrs. T. L. Buick have also gone on a holiday trip to the Mother Country.

On the 6th of this month a great benefactress of the Dannevirke parish passed to her reward, in the person of Mrs. Catherine O'Daly. The deceased lady, who was a native of Co. Kerry, was a woman of great faith. Six years ago she had a paralytic seizure, but she bore her infirmities with great patience and resignation to the will of God. Three years ago she presented a large statue of the Sacred Heart to the church in memory of her late husband, and last year she put a splendid addition, in brick, to the convent school (50ft x 30ft) at a cost of about £700. The new wing is called the 'O'Daly Memorial Wing,' the gift of Mrs. Catherine O'Daly. She also contributed generously to the building fund of the new convent. In her last illness she received the last rites of the Church from the hands of the Rev. Father Quealey, of Palmerston North.—R.I.P.

### DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 17.

The Redemptorist Missionary Fathers returned to Wellington early last week.

The Rev. Father Quinn, S.M., of St. Bede's College, assisted at Waimate on Easter Sunday, so as to allow the resident clergy to celebrate Mass in all the centres of that parochial district.

Recent visitors at St. Bede's College as guests of the Rector (Rev. Father Graham, S.M.) were the Rev. Father Gilbert, S.M., of St. Patrick's College, and Rev. Father Eccleton, S.M., who is returning to Wellington from Grey-mouth.

**GEO. T WHITE,**  
NOVELTIES AT LOWEST PRICES.

Importer, Watchmaker, Manufacturing Jeweller, Medallist,  
COLOMBO STREET, CHRISTCHURCH.  
LAMBTON QUAY, WELLINGTON. Established 1870.

The pupils of the Sisters of the Missions' Convent Schools won first place at the recent Christchurch Competitions for physical display, when they gave a very fine exhibition of club swinging. Their performance was commented upon in particularly complimentary terms.

An ordinary fortnightly meeting of St. Patrick's branch of the H.A.C.B. Society was held on last Monday evening in the Hibernian Hall, Bro. G. Getson, B.P., presiding. Sick pay to the amount of £5 15s was passed for payment to six members. Two candidates for membership were initiated by the president. The balance-sheet for the quarter ended March 20 was adopted. Several members congratulated the branch on the substantial increase in all the funds, especially the management fund. Accounts for £51 10s 11d were passed for payment. The following were elected to vacant offices:—P.P. for management committee, Bro. R. O'Brien; V.P., Bro. E. L. M'Keon; delegate to dispensary board, Bro. E. L. M'Keon. The branch discussed matters in connection with the dispensary, and decided to pay the levy recommended by the dispensary board. The special summoned meeting for the nomination and election of trustee was adjourned till May 1.

At St. Mary's Church, Manchester street, the principal ceremonies of Holy week were duly observed, including the blessing and distribution of palms on Palm Sunday, and Adoration of the Cross on Good Friday. Solemn High Mass was celebrated on Holy Thursday, there being good congregations at all the services. There was High Mass at 11 o'clock on Easter Sunday, celebrated by the Rev. Father Dignan, S.M., who also preached on the Resurrection. The music was excellently rendered by the choir, under Mr. W. H. Corrigan, with Mrs. Cronin at the organ. The High and Side Altars were very tastefully decorated. There were large congregations at all the Masses and at Vespers. Many approached the Holy Table at the early Masses. At Vespers in the evening an impressive discourse was preached by the Rev. Father Eccleton, S.M., on the day's festival. Mass was also celebrated on Easter Sunday in the suburban churches of the parish.

There was Pontifical High Mass in the Cathedral on Easter Sunday at 11 o'clock. His Lordship Bishop Grimes was celebrant, the Rev. Fathers Graham, S.M., assistant priest; the Rev. Fathers Eccleton, S.M., and Hanrahan, deacons at the throne; the Rev. Dr. Kennedy, deacon, and Rev. Father McDonnell subdeacon of the Mass, and Very Rev. Father Price, Adm., master of ceremonies. The Bishop addressed the large congregation on the Resurrection, and imparted the Papal and Episcopal blessing. The music was Weber's Mass in G, finely rendered by the choir, with Mr. Alfred Bunz at the organ. The High Altar was most tastefully adorned with choice flowers, and the sanctuary with palms and other foliage plants, and brilliantly illuminated in the evening. There were Pontifical Vespers, and solemn benediction of the Blessed Sacrament in the evening, the occasional sermon being preached by his Lordship the Bishop. He also cordially thanked all church workers for devoted services during that and preceding days, and after Vespers the choir were entertained at the episcopal residence by the Very Rev. Administrator. Mass was celebrated on Easter Sunday at all the suburban churches of the Cathedral parish.

Holy Week was observed with the usual completeness in the Cathedral, commencing with the office of Tenebrae on last Wednesday evening, when most of the clergy of North and South Canterbury were present. Pontifical High Mass was celebrated on Holy Thursday morning. His Lordship the Bishop was celebrant, Very Rev. Dean Ginaty, S.M., V.G., being assistant priest, Rev. Father Tubman, S.M., deacon, Rev. Father Daull, S.M.A., subdeacon, Very Rev. Deans O'Donnell and Bowers deacons at the throne, and Very Rev. Father Price, Adm., master of ceremonies. Procession and Exposition of the Blessed Sacrament at the Altar of Repose in the Sacred Heart Chapel followed. After Tenebrae in the evening a sermon on the Blessed Eucharist was preached by the Rev. Father O'Hare, and watchers throughout the night were provided by the Hibernian Society. There was a large congregation on Good Friday morning. The ceremonies were commenced at 9 o'clock by his Lordship the Bishop, with the Rev. Father Graham, S.M., assistant priest, Rev. Father Hyland deacon, Rev. Father Eccleton, S.M., subdeacon, Rev. Dr. Kennedy and Rev. Father O'Hare deacons at the throne. The Passion was sung by the Rev. Father Richards, Daull, S.M.A., and Hanrahan. Adoration of the Cross, during which offerings were made for the Holy Places, was followed by the Mass of the Presanctified. At the devotion of the Stations of the Cross in the afternoon by his Lordship the Bishop, the circuit of the Stations was made by the Rev. Father Hanrahan. Benediction was given with a portion of the True Cross in a rich reliquary, which was then exposed to the veneration of the faithful. After Tenebrae a sermon on the Passion was preached by his Lordship the Bishop. On Holy Saturday Solemn High Mass was celebrated by the Very Rev. Father Price, Adm., the Rev. Fathers Hanrahan and McDonnell being deacon and subdeacon respectively. The ladies of the Altar Society are deserving of special notice for the tasteful adornment and arrangement of the Altar and Chapel of Repose for Thursday, whilst the choir, under Mr. A. Bunz, are to be complimented for their artistic rendering of the psalms and responses during Holy week, especially on Good Friday evening.

In the Cathedral on last Monday evening the Rev. Father Creagh, C.S.S.R., at the invitation of his Lordship the Bishop, organised the Arch-Confraternity of the Blessed Sacrament, which had been established in the Cathedral parish during the mission last year. There was a large congregation and over 500 members, more than 200 of whom are men, were enrolled. The confraternity is divided into sections, and dedicated to particular saints. Each section is allotted certain rows of seats, at the head of which, and along the nave is raised a distinctive banner under which the members of that particular section occupy places. Each section is under a prefect, with a sub-prefect. The women's sections occupy the Gospel side, and the men's branch the Epistle side of the Cathedral, and are to have separate meetings, alternately on the first and second Tuesdays of each month. Miss Redmond and Mr. J. P. Young were appointed secretaries of the respective branches, and other officers are designated 'orderlies,' whose duties are confined to meetings only. Necessary funds are to be provided by voluntary contributions. One of the essentials of membership is monthly Communion and a general Communion twice a year. It is intended that a retreat shall be preached each year, and the Rev. Father Creagh has consented to conduct the first should he be in New Zealand at the time. After the Rev. Father Creagh had explained in detail the duties of membership and the numerous spiritual advantages attached to it, his Lordship the Bishop before imparting the episcopal blessing, said his first and foremost thought on beholding the crowded gathering was to return thanks to our dear Lord in the Blessed Sacrament, and then to express his gratitude to the devoted sons of St. Alphonsus Ligouri for their unflagging work, which had wrought such wondrous results in their midst—a notable example being the spectacle presented that evening. The Redemptorist Fathers would always be recognised as the founders of the confraternity, an organisation which he had great hopes would provide continual adorers before the tabernacle. This was, too, a farewell to the missionaries, who had well earned, and would would receive the fervent prayers of the Cathedral congregation. The spiritual directorship of the confraternity had (said his Lordship) been conferred on the Rev. Dr. Kennedy. The Rev. Father Creagh feelingly expressed gratitude for being allowed the privilege of establishing, or rather organising the confraternity, which owed its initial success in formation to the Rev. Father Hunt, C.S.S.R., during the mission of last year. He trusted it was but the forerunner of others throughout the Dominion.

## DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

April 17.

In connection with the visit of the Irish delegates to Auckland, communications have been sent out to Dargaville, Whangarei, Waikato, Hamilton, and Gisborne, from which places replies are expected. A meeting will be called shortly in the city to make arrangements for the reception and public meeting.

A representative gathering of Catholic University students, taking part in the N.Z. University Colleges' debating and athletic contests, participated in the outing arranged by the Auckland branch of the Newman Society. A luncheon was given at the Mon Desir Hotel, and addresses were given by his Lordship Bishop Cleary, Rev. Father Edge, and Rev. Father Bartley (Wellington). The students were taken by launch to Rangitoto, and the outing concluded with a picnic tea at Milford Beach, Takapuna. A special Mass was offered for the students, which was celebrated in the morning at the Catholic Orphanage, Takapuna.

Rev. Brother George has received the following letter from his Lordship the Bishop:—'Dear Brother George,—On my own behalf, and on the part of the Catholic community generally, I write to tender to you, and to all concerned with you in the magnificent success of the St. Patrick's Day displays, our deep sense of obligation to you and to them. The whole demonstration was a credit alike to your and their training and skill and organising capacity, and there was no Catholic present but was proud of the children and their teachers and the Catholic schools on that day. Will you do me the kindness of conveying the deep sense of my appreciation to all who were associated with you in that great triumph.'

The office of Tenebrae was held at the Cathedral on the evenings of Wednesday, Thursday, and Friday. On Thursday Pontifical High Mass was celebrated at seven o'clock, after which there was a procession of the Blessed Sacrament to the Altar of Repose. In the evening Rev. Father Wright preached on the Blessed Eucharist. On Good Friday, the Mass of the Presanctified was celebrated by his Lordship Bishop Cleary, Rev. Father Holbrook being assistant priest, Rev. Fathers Ormond and Smiers being deacon and sub-deacon respectively. The devotion of the Stations of the Cross took place in the afternoon. In the evening the sermon on the Passion was preached by Rev. Father Tormey. The choir, under Mr. Hiscocks, rendered the Tenebrae music excellently. The Masses on Easter Sunday were at 6, 7, 9, and 11 o'clock. At the early Masses large numbers approached the Holy Table. Pontifical High Mass was celebrated by his Lordship the

Bishop at 11 o'clock, Rev. Father Ormond being deacon, Rev. Father O'Farrell sub-deacon, and Rev. Father Holbrook assistant priest. During the Mass Rev. Father Holbrook, on behalf of the Bishop, thanked choir, decorators of the altars, collectors, altar boys, and Cathedral clergy for good and consistent work throughout the year, wishing them every blessing and happiness. He specially thanked the parishioners for their cordial support and co-operation. Pontifical Vespers and Benediction were given in the evening, when the church was crowded. His Lordship delivered an impressive discourse on the longevity and virility of the Church, and concluded with apt and telling quotations from Lord Macaulay and Father Benson. The choir, both morning and evening, rendered admirable service, and a word of praise is due to the conductor and members. The decorations of the high altar were in excellent taste, for which much credit is due to Sister Peter and Miss Gough.

#### CORONATION BAZAAR, AUCKLAND.

The grand Coronation Bazaar in aid of the Mater Misericordiae Hospital was successfully opened in the Princes' Rink by his Excellency the Governor, Lord Islington, on Saturday afternoon. Lady Islington accompanied his Excellency, who was attended by Captain Boscawen. The Sacred Heart College Cadets formed a guard of honor to their Excellencies, who were received by his Lordship Bishop Cleary, and conducted to a platform in the middle of the hall, where a number of representative citizens, including his Worship the Mayor (Mr. L. J. Bagnall), were assembled. Despite the inclement weather there was a good attendance. The decorations in the hall were much admired, and the arrangement of the various stalls added to the attractiveness of the display.

In a happy speech Bishop Cleary welcomed their Excellencies, and briefly stated the object of the bazaar, which was to raise funds to make an addition to the hospital.

His Excellency, who was received with prolonged applause, spoke of the pleasure with which Lady Islington and himself had accepted the invitation to lend assistance to a movement that was worthy of all encouragement, and of all the support that one could give to it. The Sisters of Mercy Order had a long and honorable record in the Catholic annals of Auckland; its institution dated back to the first Bishop of Auckland, to the early days of settlement in New Zealand. In those early days the primary aim of the Sisterhood was the advancement of education and religion, though they were ever ready to alleviate the sufferings of the sick. Recruits were enlisted from the Sisterhood of those days to go to the Crimea and work with the devoted nurses under Florence Nightingale. The present hospital was established ten years ago, and for some time it had been realised that with the increase and development of the city, the building accommodation of the hospital to-day was inadequate to cope with the increasing demands made upon it. It was desired to erect a new and up-to-date building, fitted with all modern hospital appliances, to enable the Sisters to carry on the work of attending to the sick and suffering. The hospital hoped to be able to work beyond the city of Auckland itself. It could not, therefore, be regarded in the strictest sense as a local or parochial institution, but should be the object of support of all residents throughout the Auckland province; neither could it be regarded as a purely denominational institution, because it would be open to sufferers of all denominations. It might be said they were developing a superfluity, in view of the admirable general hospital Auckland possesses, but Auckland was a growing and developing city, and therefore with that growth and that development a corresponding demand of the sick and suffering will continually be made. His Excellency made a strong appeal for support to the bazaar, stating that it was for an object calculated to be of such benefit to Auckland that those interested in the city will do their utmost to erect at the earliest possible date an adequate addition to the hospital.

The Mayor (Mr. L. J. Bagnall), on behalf of the citizens and himself, extended his sympathy to the objects of the bazaar. What his Excellency had said with regard to the value of the Mater Misericordiae Hospital was warranted and quite correct. The hospital treated many cases which could not go to the general hospital, and there was ample room for it in the city. The good Sisters were doing an estimable work, and had earned an everlasting debt of gratitude from those who had been objects of their care and attention.

Dr. Tracy Inglis (vice-president of the British Medical Association) extended his heartiest congratulations to the Sisters for the commendable object they had in view, and wished them every success. Provision (he said) would be made in the new annexe for the accommodation of the sick poor, and this was a most deserving object of charity. He thought these free wards would be the first of the kind in the city of Auckland, if not in the Dominion. The attention at the hospital was excellent, and rich and poor were treated alike.

Dr. Lowe returned thanks on behalf of the hospital staff, and thanked in an especial manner the members of the Marist Brothers' Old Boys' Club, who had done everything possible to help the bazaar along.

Mr. A. M. Myers, M.P., also spoke, and expressed the pleasure it gave him to associate himself with the objects of the bazaar, and said that it was his experience that when suffering humanity called for aid, the Catholic Church knew no creed.

Mr. J. J. O'Brien, one of the promoters of the bazaar, expressed appreciation and thanks on behalf of the Sisters for the kindly remarks of the speakers, and all who had taken an interest in the bazaar.

Cheers were then given for Lord and Lady Islington. The bazaar will be continued throughout the ensuing fortnight.

No trouble or time has been spared to make the bazaar successful, and the Princes' Rink has been transformed into a veritable fairyland. All the stallholders appear in picturesque costumes typical of various countries. A variety of ornamental and useful goods are for sale, and already excellent business has resulted. Though the weather was unfavorable, a sum of £100 was taken on the first night. Features of the bazaar are the drill and fancy dancing exhibitions given every evening by 150 trained ladies under the direction of Miss Daphne Knight, and the schools' competitions, which will also be held nightly.

## Intercolonial

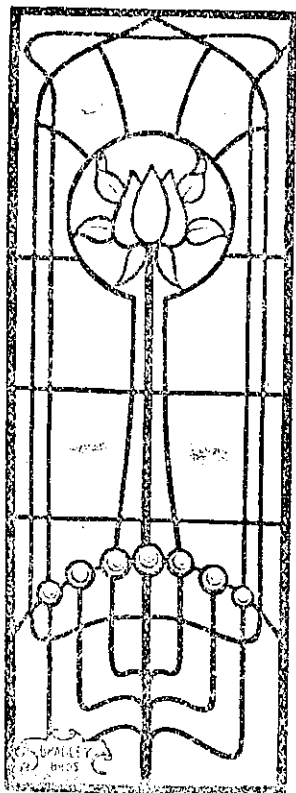
The Victorian Government has granted St. Vincent's Hospital, Melbourne, £3100 this year.

An order has been placed by the Federal Treasury for a further supply of silver coins to the value of £200,000. Particulars of the order are:—Threepences, £30,000; sixpences, £40,000; shillings, £60,000; florins, £70,000. The arrival of this consignment will bring the total of new Australian silver coinage received for circulation up to £800,000.

Before the close of the Conference of the Clergy of the diocese of Perth, held recently, the Right Rev. Dr. Clune, on behalf of himself and the priests, presented the Very Rev. Father Verling, V.G., with a gold watch and chain as a token of their gratitude to him for his able administration in the diocese during the interregnum between the resignation of Bishop Gibney and the appointment of Bishop Clune. Father Verling, who is in charge of the Subiaco parish, was placed dignus when the priests of the diocese met in June last year to select names for recommendation to the Holy See for a successor to Bishop Gibney.

The following (says the *Catholic Press*) are some of the presentations made to Bishop Clune on the occasion of his consecration as Bishop of Perth:—Episcopal robes, the gift of the religious of the diocese. Pectoral cross set in emeralds and diamonds, with chain and episcopal ring (£100), from the Redemptorist Fathers in the houses of the Order in Australasia. The crozier, the gift of Dr. Clune's fellow-students in the archdiocese of Melbourne. The episcopal vestments: Rochet, buskins, embroidered shoes, gloves, etc., gifts of the Sisters of Mercy, Victoria square, Perth. Beautiful mitre worn at the Consecration, gift of the Sodality of Our Blessed Lady, Loretto Convent, Adelaide terrace, Perth. Another richly-jewelled mitre from the Carmelite Nuns, Marriekville. Elegantly-worked mitre and rochet, from the Loretto Nuns, Osborne. Beautiful richly-embroidered stole from the Good Samaritan Nuns, Marriekville. A rochet with Limerick lace from Sisters of Mercy, Goulburn. Another beautiful rochet from the Children of Mary, Fremantle. Albs from the Sisters of Mercy, Bunbury, and the Sisters of St. John of God, Subiaco. Gold pectoral chain from Father McCarter, Epping, Victoria. Missal, pontificale, ceremoniale episcoporum in red morocco, and set of Breviaries from the Passionist Fathers, Marriekville. Gold pen and pencil-holder from the Misses Tobin, of Wingadee, St. Kilda, Melbourne. There were also many presentations from the various parishes of the diocese of Perth.

The golden jubilee of the establishment of the Catholic Church in Rockhampton (says the *Catholic Press*) will be celebrated next year, and in preparation for this great event an effort is being made to clear off the existing debt, to put St. Joseph's Cathedral in a proper state of repair, to provide more school accommodation, and to build a residence for the Bishop and priests, who are at present living in a rented house. It is expected that Cardinal Moran, unless he is then in Rome for the canonisation of the Irish Martyrs, and many other prelates and clergy will visit Rockhampton to take part in the celebration of the jubilee. The great work of the late Dr. Cani was the building of St. Joseph's Cathedral, and acquiring the splendid property at Meteor Park for an orphanage. Dr. Higgins established schools and convents, and under him three new Orders were introduced into the Rockhampton diocese. As in the case of his two predecessors, Bishop Duhig found the financial difficulty the greatest obstacle to progress; but although much has been done to pay off debt, and to provide necessary church and school accommodation, a great deal more remains to be accomplished. Rockhampton is the headquarters of a diocese 350,000 square miles in extent. Last year Bishop Duhig travelled 10,000 miles through the diocese, and observed the splendid work carried on everywhere by the priests and nuns. In his visitations Bishop Duhig has always been heartily welcomed, not only by the members of his own flock, but by many non-Catholic friends. At present there are labouring in the diocese 30 priests, 12 Christian Brothers, and 185 nuns belonging to four different religious Orders, and there are 27 Catholic schools, attended by about 5000 pupils, and one orphanage under the care of the Sisters of Mercy.



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L.D.S. Business College,  
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Mr. Armond F. Rundquist, whose unsolicited testimonial appears in your pamphlet, is one of the parties, and he mentions another.

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I wish to say before closing this letter that I am not an agent for Trench's Remedy, or for any other medicine or thing. I write in praise of the specific because of the inestimable blessing it has been to so many of my friends.

You may use my letter in any way you desire.

Very truly yours,

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### WOOL

Mr. M. T. Kennelly, 217 Crawford street, Dunedin, reports as follows:—

Rabbitskins.—Winter does, to 20d per lb; winter bucks, 16d to 18d; incoming autumn, 14d to 17d; racks, 8d to 10d. Horsehair, 16d to 19d; catskins, 4d to 6d each. Advices from London report a decline of 2d on all grades.

Sheepskins.—Halfbred, 6d to 8d per lb; fine crossbred, 5½d to 7d; coarse do., 5d to 6½d; pelts, 3d to 5s.

Hides.—Sound ox, 6d to 8d; do. cow, 5d to 6½d; damaged ox and cow, 3d to 4½d; calfskins and yearlings (sound), 6½d to 9d. Horsehides, 8s to 14s each.

Tallow.—Best in casks, to 26s per cwt; do., 24s; mixed, 18s to 20s; rough fat, 16s to 20s.

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## THE HOME RULE DELEGATES

### THEIR PROGRAMME

His Lordship Bishop Verdon has received a communication from Mr. Martin Kennedy, Wellington, suggesting that arrangements be made in various parts of the diocese for meetings to be addressed by the Irish delegates. His Lordship has advised the priests in the different centres accordingly. It is expected the delegates will reach Otago about the last week in May.

The committee set up in Wellington to make arrangements in connection with the visit to New Zealand of the Irish delegates met last week in St. Patrick's Hall, Dr. Cahill presiding.

Mr. Martin Kennedy, reporting on behalf of the reception committee, stated that the present movement had been inaugurated on the arrival of a cable from Mr. John Redmond, asking that a reception should be arranged for the delegates (Messrs. R. Hazleton, J. T. Donovan, and W. A. Redmond), who were to arrive by the Rotorua on May 1. Since then a letter had come to hand from Mr. Redmond, bearing the date February 25, and therefore written some weeks before the cable was despatched. The letter stated that the delegates would remain for about ten weeks in New Zealand, and would afterwards proceed to Australia.

When this letter came before the committee it decided that instead of only twelve meetings, it would be possible to arrange for 35 or 40. The committee had been in communication with many places in the North Island with a view to getting some six or eight fixtures arranged before the delegates arrived. It was difficult at present to inform the various districts whether the three delegates would visit them in company, or whether only one or two would be able to do so. It should be possible to arrange that, at any rate in the case of a great many of the more important districts, at least two delegates should visit them in company. Actual fixtures arranged so far were:—Wellington, either May 2 or 3; Masterton, May 4; Wanganui, May 5; New Plymouth, May 17. These were dates pretty wide apart. Necessarily, each district must be allowed to select its own date as far as possible, so long as it was done within the limits of the time allotted. The committee had not yet communicated direct with any separate districts outside the North Island, but a general intimation had been sent to Canterbury and to Otago. From both provinces assurances of sympathy and support had been received. In all, Mr. Kennedy continued, about eleven meetings would be held in the Wellington district, and in the districts between New Plymouth and Napier. In Canterbury about five meetings would be held, and on the West Coast about six. In Otago there would be about seven meetings, and in Auckland, including Rotorua, about six. If Nelson and Blenheim between them could bring the total number of meetings up to about 37, the chances were that the delegates would have ample time to fulfil their engagements. Quite possibly the total number of fixtures would be brought up to forty. There was no occasion, said Mr. Kennedy, to make any apology for the visit of the delegates to this country. The Nationalist Party would have to expend a great deal of money in connection with the campaign they intended to conduct, not-

withstanding the promise they had from the Government of the day. They wanted to strengthen the Government's hands by carrying on a campaign right through Great Britain and Ireland.

Sir Joseph Ward, on being interviewed in New York, said that without trespassing in the domain of English politics, he would suggest that it was possible that the continued failure of English statesmen to find a permanent solution of the Irish question barred the way to complete Anglo-Saxon unity. He urged the co-operation of the British communities on the Pacific seaboard against an Asiatic invasion.

## NAZARETH HOUSE, CHRISTCHURCH

(From our own correspondent.)

Last Tuesday, April 11, marked the diamond jubilee of the founding of the Order of Sisters of Nazareth, and their establishment at Hammersmith, London. The event was celebrated at Nazareth House, Christchurch, in a purely religious sense. Coming as it does in Holy Week, Mass was celebrated at 6 o'clock by the Rev. Father Graham, S.M., at which all who could possibly do so, young and old, approached the Holy Table. His Lordship the Bishop, attended by the Rev. Father Graham, celebrated a second Mass, one of thanksgiving in honor of the occasion, and addressed all present in appropriate terms. There was Exposition all day and Benediction of the Blessed Sacrament in the evening. On Palm Sunday the Rev. Father Quinn, S.M., prior to celebrating Mass in the community chapel, blessed and distributed the palms. On Holy Thursday there was Exposition of the Blessed Sacrament all day, and in the evening a sermon on the Holy Eucharist was preached by the Rev. Father Quinn, S.M. In the afternoon of Good Friday there was the devotion of the Stations of the Cross, and a sermon on the Passion by the Rev. Father Graham, S.M.

Nazareth House, Hammersmith, London (of which the Christchurch foundation is a branch), was founded by the late Cardinal Wiseman on April 11, 1851. It has since made wonderful progress in the development of its different branches of charity, and has effected an incredible amount of good, both spiritual and temporal, among that portion of our race—the least attractive, and consequently the most to be pitied—namely, the aged and infirm destitute, and incurable orphan and abandoned children. To both these helpless classes a permanent home is offered; the aged are received irrespective of creed and country, and the orphan and abandoned children are cared for and trained by the Sisters for domestic service or trades. The institution has no funds. For the support of the poor, it depends entirely on the alms of a generous public—for which purpose the Sisters go abroad daily to collect food, alms, left-off apparel, old linen, furniture, in a word, anything and everything which the charitable can afford for the suffering helpless members of their Divine Master. It is chiefly from the produce of this quest that the necessaries and the comforts of life are provided for their poor. There are now 33 houses of the Order in England, Ireland, Scotland, Africa, Australia, and New Zealand, where thousands of poor—men, women, and children—find food, clothing, shelter, and the care and tenderness so much required in their helpless condition, to make them happy. It is a well known fact what great service the Sisters rendered in South Africa during the late war, not only to persons of all classes, but to the sick and wounded soldiers, to whom they gave up their own part of the convent and nursed with such tender care. The Sisters fulfil themselves, with pleasure and affection, every office, even the most menial, which charity can suggest or human infirmity may require, towards their poor charges, caring for each of them with the tenderness of a mother, making their beds, washing their linen, cleaning their rooms, cooking their food. They minister to them in their infancy, when old and decrepit, infirm and sick. Their one aim and object is to brighten the lives of all who need their help and aid. The means of support for these great establishments come from the hands of God's providence. The Sisters go out each day, regardless of the weather—of the heat of summer or the cold of winter—to collect alms, food, clothes, etc. They are well received in private houses and shops and have free access to all the markets. They have no permanent funds. Their poor are the poorest of the poor, but are, however, the respectable, the deserving poor. As to the children, it is enough to say that they are parentless and penniless. One of the most sacred duties imposed on the Sisters by their rule is to pray for their benefactors, feeling confident that God will hear them in behalf of those who have fed the hungry, clothed the naked, and that He will remember His promise—'Whatever you do unto the least of these, you do unto Me.' The community of Nazareth House, Christchurch, which was established in the temporary home on January 5, 1905, now occupies the splendid block of buildings recently erected at the 'Grove,' Sydenham, with 169 inmates, and a staff of twelve Sisters.

A list of winning numbers in the art union in connection with the Dannevirke bazaar appears elsewhere in this issue...



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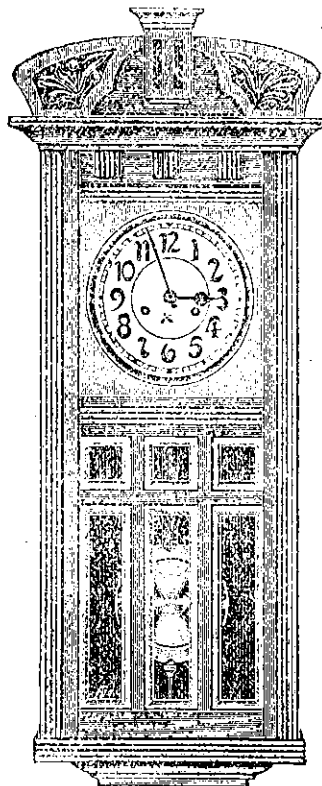
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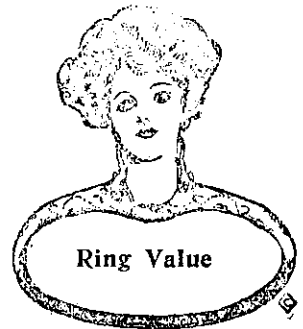
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## FEDERATED CATHOLIC CLUBS OF NEW ZEALAND

## ANNUAL CONFERENCE

(From our Christchurch correspondent.)

The tenth annual conference of the Federated Catholic Clubs of New Zealand opened on Saturday evening at the rooms of the Christchurch Catholic Club.

The president, Mr. A. H. Casey, presided. The following is a list of delegates present:—Auckland, Mr. G. Dee; Wellington, Messrs. B. T. Leydon and William Tiller; Wellington South, Messrs. T. Pender and J. J. Fitzgibbon; Christchurch, Messrs. J. R. Hayward and P. McNamara; Greymouth, Messrs. M. Moriarty and M. Keating; Hokitika, Mr. J. Hanrahan; Westport, Mr. E. A. Anderson; Blenheim, Mr. P. O'Dwyer; Ashburton, Messrs. D. McDonnell and J. Sims; Temuka, Mr. T. Horgan; Waimate, Mr. J. Hickey; Queenstown, Mr. T. O'Connell; Manaia, Messrs. J. Burke and D. Bourke; Thames, Mr. R. Ewing; Otahuhu, Mr. F. O'Connell; Onehunga, Mr. J. S. Tullock. The federation executive was represented by Messrs. A. H. Casey (president), and J. L. Leydon (hon. secretary).

The Rev. Dr. Kennedy, S.M., attended, and on behalf of Bishop Grimes and the clergy extended a hearty welcome to the visiting delegates. He urged them to remain loyal to the cause of Catholic clubs and the federation, and spoke in appreciative terms of the good work done by the federation.

Mr. J. R. Hayward, president of the Christchurch Club, also welcomed the delegates on behalf of the local club members.

The president delivered a short address, in which he urged the delegates to enter into the true spirit of the conference, and to be earnest, zealous, and thorough in their deliberations.

A letter was received from Archbishop Redwood, wishing the conference every success.

The recently-formed Manaia Catholic Club was admitted to the federation.

The annual report and balance sheet were unanimously adopted.

His Grace Archbishop Redwood, S.M., is President-General, and the election of officers resulted as follows:—President, Mr. A. H. Casey; vice-president, Mr. J. McGowan; hon. secretary, Mr. J. L. Leydon; hon. treasurer, Mr. H. McKeown; executive committee—Messrs. B. A. Guise, J. W. Callaghan, and T. Pender.

It was decided to hold the next conference at Wellington.

Reports on the past year's work were received from the affiliated clubs showing that most of the branches were in a flourishing condition.

A report was brought up on the finances of the *Catholic Magazine*, and it was urged on subscribers the necessity of at once discharging their obligations, to enable accounts to be finally adjusted. Fraternal greetings were extended to the Newman Society in conference at Auckland.

The desirability of appointing a Catholic organiser to consolidate all Catholic clubs and societies in each parish with a view to the formation of a Catholic League for New Zealand was unanimously approved. The executive was instructed to bring the matter before the coming conference of Catholic Bishops.

Three entries were received for the essay competition promoted by the executive on the subject, 'The Best Means of Promoting and Ensuring the Continuance of the Welfare of Catholic Clubs in New Zealand.' The papers, written respectively by Messrs. G. Hanson (Thames), C. Mahon (Auckland), and J. R. Tryon (Greymouth), were read at the conference, and it was decided to award a diploma to the best paper.

Many suggestions for the improvement of the Federation and of its constituent clubs were made and noted by the delegates.

The conference unanimously affirmed the desirability of mutual co-operation in extending the membership and participating in the work of the St. Vincent de Paul Society, the Catholic Seamen's Conference, the Hibernian Society and Boys' Clubs. Cordial appreciation was expressed regarding the good work of the *New Zealand Tablet* in upholding the Catholic interests and in offering special facilities for the publication of Catholic club notes.

After several minor matters had been dealt with, the conference was brought to a conclusion with a hearty vote of thanks to the Christchurch Club for its hospitality to the visiting delegates.

The delegates were taken for a drive on Sunday afternoon through the suburbs of the city, and entertained to afternoon tea at the residence of Mr. W. Hayward, Sen., Cashmere Hills. On Monday evening they were entertained at a social reunion at the Catholic Clubrooms, Sir George Clifford, Bart., president of honor of the local Catholic Club, presiding. On the platform were his Lordship Bishop Grimes, Very Rev. Father Price, Mr. A. H.

Casey, and Mr. J. R. Hayward. A large gathering of club members and lady friends and a number of clergy were present.

Sir Geo. Clifford in the course of a brief address, said it was his pleasant duty to tender a hearty welcome to his Lordship Bishop Grimes. They were all proud of his Lordship's work in the diocese and of the recognition that was given to it, not only by themselves but by the whole of the community. The week had been a very arduous one for his Lordship, and he thought he might congratulate him on coming through such a week showing so little wear and tear. The chairman, continuing, said he also wished to tender a hearty welcome to the delegates whom they had met to honor that evening. He could imagine nothing more beneficial than the interchange of thought and opinions at a conference such as the one just closed. They did not recognise the difference in the position of Catholics now and the Catholics of a generation or two ago—how their grandfathers and fathers had to attend Mass surreptitiously and how the offices of the Church were attended with some peril by those who carried them out. He knew where there was an altar-stone such as had been carried not a great many years ago by priests in disguise so that they might administer to the faithful. In the hall of one of his friends there was a framed 'permit'—Catholics in those days were not allowed to go outside their country unless they had a permit—which was worded something as follows: 'This permit is to admit—from Lancashire into Gloucestershire to court a young lady.' Then again, no Catholic could ride a horse worth more than £5 because at any time any person might claim his horse—no matter how good the animal was—by simply saying 'that's my horse,' and paying £5. If he (the speaker) were living in those days they would see how awkward would be his position. These laws, continued Sir George, entailed certain prejudices and these prejudices were only gradually being dissipated. He remembered even in his own time how much prejudice there was, after Catholic Emancipation, against a Catholic sitting in the House of Commons. He believed that associations such as those to which the delegates they had met to do honor that evening belonged were important in maintaining the true Catholic spirit such as they desired to exist, and which had a great leavening influence on the community. It was the clubs that fostered this spirit that they should do their utmost to encourage. They were exceedingly glad to welcome the delegates and they hoped their deliberations might tend to the prosperity of the associations to which they belonged.

Bishop Grimes, after thanking Sir Geo. Clifford for his remarks, said that they owed a great deal of their present-day liberty to the great O'Connell, 'the uncrowned king of Ireland,' who, although his views and opinions were not always in accord with those of many people with whom he came into contact, was esteemed by all for his manliness and his staunch loyalty to the Church. It was very cheering to find men in eminent positions, like Sir George Clifford—who without any touch of dogma—also fearlessly showed their loyalty to the Church. Continuing, the Bishop said it was also most cheering to find a number of young men banded together for mutual improvement. He felt that in their club they had a number of young men who were thoroughly united, and they were exceedingly fortunate in having at their head Mr. Hayward, jun., the president, and their chaplain, Dr. Kennedy. He heartily welcomed the visiting delegates and hoped the club would flourish.

Mr. A. H. Casey, president of Federated Catholic Clubs, also addressed the gathering. He warmly thanked the previous speakers for their words of welcome and encouragement, likewise the officers and members of the Christchurch Catholic Club, who had done so much to make the visitors' stay enjoyable. Mr. Casey went on to urge the co-operation of all Catholic bodies in a Catholic League which would be able to make an aggressive campaign against the tendency of the present time to distort Catholic views and doctrines. In conclusion he thanked all concerned for the hospitality extended to the visiting delegates.

On the invitation of Mr. Hayward, jun., (president of the club) hearty cheers were given for Sir George and Lady Clifford.

During the evening an entertaining programme was provided, comprising pianoforte soli by Mr. A. J. Bunz, songs by Messrs. R. Beveridge, G. Hayward, F. Evans, J. Maloney, Burton, F. Healey, and F. O'Connell, and recitations by Messrs. Fotterill, F. W. Rowe, E. O. Anderson, and Laurensen. Refreshments were handed round, and the evening generally proved most enjoyable.

An international congress of representatives of institutions for the care of the blind has just been held at Cairo. Representatives of the various institutions of the kind in different parts of the world were present. The chair was occupied by the president, Brother Amadeus, Superior-General of the Brothers of Charity. On his way to the congress Brother Amadeus, with companions, had an audience of the Holy Father. His Holiness gave his blessing to the congress, and also in a special manner blessed the Superior-General and the works of the Brothers of Charity, notably the new mission in the Congo.

## AUSTRALIAN GENERAL CATHOLIC DEPOT.

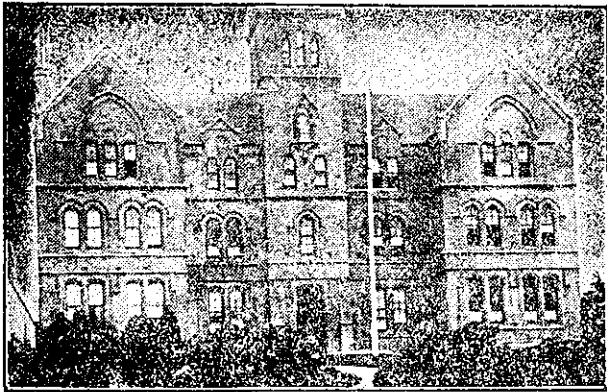
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## DEATH

O'CONNELL.—Of your charity pray for the repose of the Soul of Letitia, the beloved wife of Edward O'Connell, who died at Ngapuna, Central Otago, on Good Friday, April 14; aged 63 years.—R.I.P.

WANTED TO LET, in South Canterbury, New Shop, suitable for Drapery, Millinery, or Tailoring, with Workrooms attached; apply 'Clontarf,' Tablet Office.

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## MAYORAL ELECTION

COUNCILLOR WILSON respectfully solicits your Vote and Interest on Wednesday, April 26, 1911.

Polling from 9 a.m. to 7 p.m.

Councillor Wilson has been continuously serving the Public Municipally since April, 1897. Mayor of Caversham for three years—1902, 1903, and 1904,—and is now serving his fourth year as Chairman of Public Works Committee, besides being a member of the Dunedin Fire Board.

## CITY OF DUNEDIN MAYORAL ELECTION.

WEDNESDAY, APRIL 26, 1911.

## CR. WILLIAM BURNETT

(Senior Councillor on the Dunedin City Council),

Solicits your VOTE AND INTEREST at the forthcoming Mayoral Election.

COUNCILLOR BURNETT has been a member of the Dunedin City Council continuously since 1904, and has filled the offices of Chairman of the General Committee (1907-1909), and Chairman of the Reserves Committee (1906-1911). Besides representing you upon various Public Bodies, he has been a member of the Dunedin Drainage and Sewerage Board since 1903, and has been Chairman of that body since 1905. He was also for many years a member and for some time Chairman of the Maniototo County Council.

## THE LATEST 'TABLET' PUBLICATION

'Secular versus Religious Education: A Discussion.' Edited (and, as to its greatest part, written) by Rev. H. W. Cleary, D.D. 212 pages, stiff paper wrapper. Price 1/-, posted 1s 3d. Cardinal Moran writes of it: 'I have received the brilliant pamphlet, *Secular versus Religious Education*. It is a most useful and instructive contribution to the educational controversy, and cannot fail to do a deal of good.'

Apply MANAGER, TABLET, Dunedin.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, APRIL 20, 1911.

## THE 'POST' CRIES OFF



THE *Evening Post*, finding that things were getting too hot to be comfortable, has declared the controversy closed which has been proceeding in its columns for the past two or three weeks between the Right Rev. Dr. Cleary on the one hand, and the Wellington paper itself on the other. As things were going, it was time for the *Post* to shut down. Unless and until the *Post* pen-driver fairly faced and straightforwardly answered the issues originally raised by Dr. Cleary, the discussion could necessarily get no further. That the *Post* could not, and would not, face the music has long been evident; and having sufficiently emphasised the paper's failure, and at the same time pressed home upon *Post* and public alike the true view-point from which the consideration of this great question must be approached, Dr. Cleary himself had no particular object in—for the present—pursuing the matter further. His main purpose—that of putting the question in its true perspective and of getting the discussion right side up—has been amply achieved; and the considerations he has advanced may easily be elaborated and strengthened from time to time.

\*

The outstanding feature of the recent controversy has been the *Post's* persistent evasion—from start to finish of the argument—of the simple, clear-cut points that were in issue in the discussion. These have been stated and restated, repeated and reiterated, by Dr. Cleary in such a way as to leave the *Post* without the semblance of a pretext for not fairly facing them. Reduced to their simplest terms, the issues raised and pressed by Dr. Cleary may be thus expressed: (1) Do you, or do you not, admit—with Spencer, and educationists generally—that education is 'a preparation for life.' (2) Do you, or do you not, admit that, by consequence, the character of the education given must, necessarily and logically, be based on the view of life adopted. (3) On what view of life—or principle of child-training based on a specific view of life—do you justify the exclusion of religion from the formative process of school work? These queries are not merely pertinent—they are essential and fundamental. To attempt to discuss what forms of religion are to be taught in the schools, and under what conditions, before having settled the previous question, is to reverse the proper logical process. The question of religion versus no-religion (irreligion) in the schools comes first—and must be threshed out and settled before a consistent and coherent system can be built up. Recognising this, Dr. Cleary has stuck, from first to last, to the root-principle involved; and has refused to allow himself to be drawn from the fundamental issue. There were two ways in which the *Post* might honorably have met the situation in which it found itself in face of Dr. Cleary's pointed queries. (a) It might have acknowledged the weakness of its position; and frankly admitted that, on going more deeply into the question, it found itself unable, on any Christian principle or view of life, to justify the exclusion of religion from the schools. Or (b), if it knew of any such principles, it might have set them forth, and put up the best fight it could in their defence. The *Post* has adopted neither of these courses. In our issue of March 23, we printed from two of its leaders the exact words in which the paper summed up its 'reply' to Dr. Cleary's queries. In neither of these was there the faintest hint or trace—not so much as a breath or whisper—of a 'view of life' or of those principles of child-training

which Dr. Cleary had pressed for and on which alone its position could be defended. Subsequent articles have not been one whit more enlightening; and on this crucial matter the *Post* has never got beyond the flat, feeble, irrelevant, and utterly evasive utterances to which we have referred. And now it has declared the controversy closed. The burden of proof rested throughout upon the *Post*, which had stood forth as the champion of the existing system. It had got itself into a difficulty; and the least that might reasonably have been expected from it was that it should fight its way out. Instead, it has escaped by the healthy but unheroic process of running away. On this point—the vital issue of the whole controversy—the honors all rest with Dr. Cleary.

\*

Apart from its failure to face the main issues, and from the fact that its 'argument' on sundry other matters which it irrelevantly introduced consisted of a mere succession of unproved assertions, there are other features of the discussion, as conducted on the *Post's* side, which those who have hitherto looked upon the Wellington paper as an honorable and reputable journal must find gravely disappointing. First, there is its culpable recklessness in the matter of quotations. Alleged quotations were given from Gladstone, Archbishop Temple, and others, which, in the mutilated form in which they appeared in the *Post*, seriously misrepresented the views of the authorities named. The *Post* had made no attempt to verify the citations given; but had taken them at second-hand—and perhaps at tenth-hand—from a crude and one-sided compilation included (as an appendix) in Professor MacKenzie's recent bitter and ultra-secularist pamphlet. The public have a right to expect—or rather to demand—better things from papers which set up to lead and mould public opinion on this great question. Then there is the ever-recurring resort to the most bare-faced and contemptible quibbling. Here is a sample specimen. Dr. Cleary had made the absolutely and literally truthful statement that religion had been 'banished, by Act of Parliament, from the school-training of children.' To which the *Post* replies: 'Religion has not been banished by the State from the school-training of children. The State declines either to teach religion itself or to subsidise the teaching of religion, but it has issued no edict against religion, and it has left every parent free to get such religious teaching for his child as he desires, and every sect free to administer it.' As applied to the working school hours of the State system this assertion is simply not true; and, consequently, as a reply to Dr. Cleary's statement, it is the merest quibble. Finally, the *Post* has added to its other offences against the canons of honorable argument a disreputable—and, we are bound to add, deliberate—misrepresentation of Dr. Cleary's position. Dr. Cleary has conducted many newspaper controversies in his time; but we doubt if ever before, at the hands of a paper of the standing and reputation of the *Evening Post*, he has met with such gross and wilful distortion of his clearly-expressed views as that which has been perpetrated by the Wellington paper. We give what is, perhaps, the most glaring specimen. Referring to the State's admitted incompetency to teach religion the *Post* said: 'What many fierce Protestant critics have dubbed as State atheism is approved by the Roman Catholic Bishop of Auckland.' And again, in the same connection, it said: 'The exclusion of religious teaching from the State schools is denounced by the Bible-in-schools Party as "godless," but this species of "godlessness" is approved by Dr. Cleary on a ground which we are glad to be able to share with him—viz., that the State has no right to teach religion.' Dr. Cleary does not approve of the State as a medium for conveying religious instruction to the children—and the *Post* represents him on that account as approving of 'State atheism' and of 'the "godlessness" of the State school system'! That is the logic of the kindergarten; or rather, it is not logic at all, but the veriest quibble—a quibble which Dr. Cleary has thoroughly exposed in the letter reproduced in our last issue.

\*

Altogether, the Wellington paper comes out of the controversy, not only worsted in argument, but seriously damaged in reputation and prestige. The writer's persistent avoidance of the real issues, the persistent procession of unproved assertions when the burden of proof was upon him, and his persistent and shameless misrepresentation of the clearly-expressed views and arguments of his opponent for the evident purpose of side-tracking the discussion into a mere wrangle on irrelevancies, have all failed of their purpose. Thanks to Dr. Cleary's rigid insistence on the issues, and nothing but the issues, the discussion is now right side up at last; and the *Post's* exhibition of helpless tactics has proved a grand and striking testimony to the unassailable strength of the Catholic position. Dr. Cleary has promised further pronouncements and exposures of the *Post's* misrepresentations; and he may be relied upon to keep his word.

## Notes

### The McCann Case

Although bombarded by correspondence in reference to the views it has expressed on the Belfast marriage case, the *British Weekly* keeps its head cool, and stands manfully to its guns. 'There was in the beginning,' it says, in reply to its critics, 'a tendency to take up a wholly indefensible position—namely, that the civil law of marriage ought in all circumstances to override the Christian law. This can never be. It is the most crouching and grovelling form of Erastianism known to us to say that the Church is not entitled to protest against an unscriptural marriage law, if such a law exists. Such a law may very well come to exist if things in this country are moving as they have been moving for the last twenty years. The Church must then protest in the name of Christ and in the name of religious liberty. There is no religious liberty where such protest is not allowed.'

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And then it goes on to point out that the whole case ought to be judged upon sworn evidence, given and tested in court, and not on hearsay; and inferentially it indicates that it has little confidence in the Orange version of the facts. 'It is not,' it sanely remarks, 'a case that can ever be settled by newspaper controversy. As we understand, Mrs. McCann, while firmly maintaining that her marriage was broken and her home desolated through the interference of a priest, does not know the name of the priest, and has not been able to identify him, although she would know him if she saw him. No fewer than three different correspondents tell us that the name of the priest is well known, and they have given us the name. Writing evidently without collusion, they each name the priest, and their witness agrees. If we understand rightly, the Roman Catholics ask that the priest should be publicly named so that he may commence an action for libel in which all the facts will be brought out. We humbly submit that this is the only satisfactory solution of the difficulty. At any rate, it is in a court of law where evidence can be taken, and where statements can be sifted that the truth is most likely to be arrived at. For ourselves, we most respectfully decline the impassioned request of one correspondent that we should print the name of the priest.'

### A Non-Catholic Protest

A non-Catholic journal of New York, the *Christian Work and Evangelist*, paints a vivid picture of the probable future of America if the increase of divorce continues at the present rate. 'We see nothing but free love,' it remarks, 'if the increase in the ratio of divorces to marriages goes on during the next thirty years as it has during the last thirty. Divorce at present is increasing two and a-half times as fast as our population. In 1906 the increase had risen to that point where it was one divorce for every twelve marriages. We presume the percentage is much higher now. It is much higher than this in some States, where it can be had for the mere asking, as in California. There it is one to every six. One can see the incredible increase in twenty years when one remembers that in 1880 the percentage was only 38 for 100,000 population, whereas in 1900 it was 73. When one subtracts the great Roman Catholic population, one realises at once that these figures are really much higher.'

\*

'There is no sign of this abating, but it rushes on with ever-increasing speed. It becomes easier every year. It is already so easy that many men and women are no longer stopping to consider whether they are fit for each other or not, whether they wish to live together always or not, but rush into marriage as lightly as in Paris two members of the Latin Quartier go and live together for a while. Everybody knows that two-thirds of the required causes—"cruelty," "desertion," "non-support," etc.—are nothing but pretexts often agreed upon by both parties.' To which the *Ave Maria* adds the natural comment: 'Apparently, the only hope for the country is to make "the great Catholic population" still greater, or to take a leaf from its book and prohibit divorce absolutely.'

Rev. Father Battle, of Wardell, was entertained at a conversazione, and presented with a purse of sovereigns prior to his departure for another parish.

A telegram from Perth (W.A.) announces the death at New Norcia aboriginal mission station of Father Martinez, a Benedictine, who came from Spain with Bishop Salgado, founder of the mission, 56 years ago. He was 79 years of age.

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## EDUCATION SYSTEM

## CATHOLICS' POSITION.

The following letter from the Right Rev. Dr. Cleary, Bishop of Auckland, appeared in the *Wellington Evening Post* of April 17:—

SIR,—(1) In your issue of April 5 you assert (1) that 'religion has not been banished by the State from the school-training of children' in New Zealand. To have even a conditional argumentative value, your assertion must suppose that the ruling majorities found religion quite outside the school system, and simply refrained from inviting it to 'come in.' But you well know that they found religion in possession, as an intimate part of the school system, by legal right and old and accepted prescription. The ruling majority dispossessed religion, drove it out of the schools. They ejected it by public act—and this is the meaning of the term 'banish,' both in its personal and literal sense and in the figurative sense in which it is here correctly employed. They left the school system 'absolutely secular' (Bowen), 'entirely secular' (Act of 1877)—in dictionary phrase, they entirely 'stripped' or 'threw off' from it religion and religious teaching and influences. (2) The State (according to you) merely 'declines either to teach religion itself or to subsidise the teaching of religion.' As a matter of notorious fact, it goes vastly farther than this. It makes it an offence against the law for any person whosoever to 'teach religion' to Christ's 'little ones' during school hours—even to tell them that there is a Personal God Who sees and loves and rewards and punishes. The Act of 1877 is, in a very real way, an 'edict against religion'—in the school. It is for you, as the Christian champion of our secular system, to justify these things, if you can, on moral and educational principles which believing Christians can accept. The burden of proof is upon you. And unsupported assertion and denial are not proof.

II. At last you have something to say in defence of the secular system, from the view-point of a 'philosophy of life.' This 'philosophy' is a repeated quotation which (again without any reference) you attribute to Dr. Parker. But (1) the extract is not at all a statement of a philosophy of life—that is, of a view of the origin, duties and destiny of life. (2) I find the Parker extract in a much more extended form, in a misleading and bitter attempted 'defence' of our secular system, by a Wellington professor. Leaving aside, for the present, the question of the textual and contextual correctness of the extract, I may summarise its contents as follows: (a) Dr. Parker (as quoted) declares that 'no education can be complete' without a 'thorough religious training.' This is good Catholic doctrine. (b) Dr. Parker declares that 'it is not the business of the State' to furnish that religious training. This is likewise sound Catholic doctrine. (c) 'The State,' adds Dr. Parker, 'might very well stop when it has paid for a thorough knowledge of reading, writing, and arithmetic. Thus I would not exclude religion; I simply would not include it. And his 'reason for not including religion in rate-supported schools' is 'simply' his objection, on Nonconformist principles, 'to support it (religion) by rates and taxes, and thus by possible penalties.' (I may state that 'rate-supported schools' were built by religious and other bodies or private individuals, and received grants from public funds). Nonconformist principles apart, we have Dr. Parker here advocating what Catholics have been so long demanding in Australia and New Zealand—namely: grants-in-aid to denominational schools, but for secular knowledge only; non-interference by the State in religious instruction; non-inclusion of religious teaching among the subjects to be 'supported' by 'rates and taxes'; and absolute refusal to countenance the positive 'exclusion' of religion from education. Heaven bless your 'philosophy of life.' (3) I have before me the words of such great leaders of British Nonconformity as Matthew Henry, John Pester, Robert Hall, and Hugh Owen—all of whom stand stoutly for the essential union of religion with education. But (4) even if you had a barnful of divines huzzinga for the exclusion of religion from the schools, this would in no way 'refute' or mitigate the 'un-Christian implications' of the secular system, or relieve you of the duty of justifying it, on Christian and educational principles—if you can.

(III.) The first Godless schools were those founded, in the French Revolution, on the principles laid down by anti-Christian philosophers, such as Diderot, Voltaire, Rousseau, etc. (1) Now it is for you to show, if you can, in what substantial way (if at all) the professedly 'neutral' New Zealand secular system differs legally from the still professedly 'neutral' secular system of France. (2) To be 'neutral' in regard to religion is to refrain from taking sides thereon. Now, for Christians, religion is (a) a body of truths regarding God and our relations to Him; (b) flowing from these, a collection of duties, which have God as their primary object; and (c) a virtue of justice towards God. Will you explain just how any sane adult, or any educational system, can possibly be 'neutral' in regard to religion; or how, in this connection, there can be any possible alternative between religion and irreligion? (3) I am all along dealing with what is involved in the godless system—and not yet fully realised by its well-meaning Christian supporters. It is no justification or 'refutation' to assert that the ruling majority in New Zealand excluded religion from the schools, merely because some

people 'upon British soil' or elsewhere differed as to the kind and amount of religion to be imparted in the schools. (a) You again assume, without proof, that this is the only 'solution' of the difficulty. Why cannot New Zealand as well as Germany and so many other countries unite religion and education, without State-teaching of religion? And do you propose to suppress all land tenure because the bitter war of opinions as between the leasehold tenure and the freehold tenure? (b) And why do you assume, again without an atom of proof, that any political majority has, on Christian principles, a moral right to legislate religion out of its prescriptive and immemorial place in education.

You always get back to this: The burden of proof 'is upon you.' But the outstanding feature of this discussion, from the very first, has been your complete inability even to attempt, on Christian and educational lines, a justification of the exclusion of religion from the schools. My object in entering upon this discussion has thus been amply achieved. I thank you greatly for your space.—Yours, etc.,

\* HENRY W. CLEARY, D.D.,

Bishop of Auckland.

April 8.

P.S.—Your procession of unsupported assertions of April 7, just to hand, concerns two personal side-issues, and contains at least nine errors in matters of fact—one of them the amazing statement that I term our secular system 'godless' BECAUSE it does not endow private religious schools! I have reached, if not passed, the limit allowed by you, but some of these matters will be included in a public pronouncement which I propose to make at an opportune time.

\* H.W.C.

April 10, 1911.

## DIOCESE OF DUNEDIN

His Lordship Bishop Verdon, who is going on a visit to Rotorua, left for the north by the *Monowai* on Tuesday.

The Rev. J. Tobin, who was ordained last December at Holy Cross College, Mosgiel, has been appointed assistant priest at Gore.

On Easter Sunday ninety pupils of the Sisters of Mercy, South Dunedin, made their First Communion in the Basilica. The majority of the children were barely seven. After Mass and thanksgiving the happy little ones were entertained at breakfast in St. Patrick's Schoolroom, and received mementoes of the day's impressive ceremony.

At the competitions held recently in Christchurch, Miss Daisy Hall, a student of St. Philomena's College, South Dunedin, took the first prize for the soprano solo. The remarks of Herr J. Wieleaert, the judge, as reported in the *Lyttelton Times and Press* are as follow:—'The song chosen for this case was far from being an easy one. The competitors gave a generally excellent rendition of the song, and three sang the difficult music artistically. Miss Daisy Hall, a very young performer, undoubtedly showed to the best advantage, and with more tuition, she will develop into a really fine soprano.'

In addition to the early Masses in St. Joseph's Cathedral on Easter Sunday there was Pontifical High Mass at 11 o'clock, his Lordship the Bishop being celebrant, Rev. Father Cahill (Huntly) assistant priest, Rev. Father P. J. O'Neill deacon, Rev. Father Scanlan (Holy Cross College) subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. The sermon on the day's festival was preached by the Rev. Father Coffey. The music was rendered in a finished manner by the choir, under the conductorship of Mr. Vallis, Mr. Stokes presiding at the organ. At the early Masses unusually large numbers approached the Holy Table. In the evening the preacher was Rev. Father P. J. O'Neill. After Vespers the members of the choir were entertained by his Lordship the Bishop in St. Joseph's Hall. His Lordship and Rev. Father Coffey eulogised the work of the choir, and Mr. Vallis briefly replied. The high altar on Easter Sunday and the Altar of Repose on Holy Thursday were decorated with much taste by Misses White and Murphy.

There were large congregations at all the Masses and devotions in St. Joseph's Cathedral during Holy Week. His Lordship the Bishop was celebrant of Pontifical High Mass on Holy Thursday. Right Rev. Mgr. Mackay, V.G. (Gamaru) being assistant priest, Very Rev. Father O'Donnell (Gore) and Rev. Father P. J. O'Neill deacons at the throne. Rev. Father Delany (South Dunedin) deacon of the Mass. Rev. Father Woods (Gamaru) subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. The music was rendered by the Dominican Nuns' choir. His Lordship the Bishop was celebrant of the Mass of the Presanctified on Good Friday. Very Rev. Father O'Donnell being assistant priest, Rev. Father Delany deacon of the Mass. Rev. Father Woods subdeacon, and Rev. Father Coffey master of ceremonies. The Passion was sung by the Rev. Fathers Liston and Morkane (Holy Cross College) and Rev. Father Collins (Lawrence). The Rev. Father Buckley (Holy Cross College) was celebrant of the Mass on Holy Saturday. Rev. Father P. J. O'Neill being deacon and Rev. Father Corcoran subdeacon. The music of the Mass was sung by the Dominican Nuns' choir. The sermon on the Blessed Eucharist on Holy Thursday evening was preached by the Rev. Father Morkane, that on the

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Passion on Good Friday morning by Rev. Father Collins, that in the evening on the Seven Dolours of the Blessed Virgin Mary by Rev. Father Buckley. His Lordship the Bishop presided at Tenebrae on the evenings of Wednesday, Thursday, and Friday, and in addition to the Cathedral clergy, the following were present in the sanctuary during the Holy Week ceremonies:—Right Rev. Mgr. Mackay, V.G., and Rev. Father Woods (Oamaru), Very Rev. Father O'Donnell (Gore), Rev. Father Lynch (Wrex's Bush), Rev. Fathers Delany and D. O'Neill (South Dunedin), Rev. Fathers Liston, Buckley, Morkane, and Scanlan (Holy Cross College), Rev. Father Collins (Lawrence). The students of Holy Cross College assisted at the ceremonies during the week. The Christian Brothers' choir sang the 'Benedictus' and 'Miserere' each evening at Tenebrae.

#### THE A.M.D.G. GUILD.

##### ASSOCIATION PERPETUAL ADORATION.

The Guild held an exhibition and sale of vestments and altar requisites in St. Dominic's Priory on the afternoon of Holy Thursday. His Lordship Bishop Verdon, in opening the exhibition, which was the first of the kind in New Zealand, congratulated the members on the very fine display. The Guild, he said, had been in existence only about two years, and during that time had made very great progress. It had his full approval, and he trusted it would be generally encouraged and generously supported by the clergy and laity of the diocese, and hoped many of the latter would join and assist in the good work. Among the exhibits were some beautiful specimens of lace and embroidery, notably that of the Good Shepherd nuns, Mt. Magdala, Sisters of Mercy, Kinsale, Ireland, religious of the Perpetual Adoration, Ballham, England, amongst whose exhibits was a Roman ciborium cover presented by his Holiness Pius X. Some very fine Maltese and Spanish work was sent from the Sacred Heart Convent, Auckland, and a beautiful specimen of gold embroidery from Miss Hayward, Christchurch. The A.M.D.G. Guild presented a handsome tabernacle veil to St. Joseph's Cathedral and a tabernacle veil to a country church, and several small linen requisites, stoles, pyx-bags, and girdles to the clergy of Dunedin and country districts. The exhibits made and shown by the Guild consisted of albs, surplices, altar cloths, all linen requisites, girdles, ciborium covers, preaching stoles, tabernacle curtains, birettas, stocks, and altar lace. The proceeds of the sale with orders received amounted to £70. The Guild give their labor gratuitously, and only charge cost of materials. They desire to return their sincere thanks to the Sisters of the Good Shepherd, Mt. Magdala, and Sisters of Mercy, South Dunedin, for their gifts to the exhibition, and also to the Dominican Nuns for their many acts of kindness.

## FAREWELL TO FATHER FURLONG, DEVONPORT

(From our Auckland correspondent.)

When it became known a few weeks ago that the popular parish priest of Devonport, the Rev. Father Furlong, was about to leave on a holiday trip to Ireland, the parishioners decided to show their respect and esteem by entertaining him at a farewell conversazione, and presenting him with a purse of sovereigns. Accordingly, a committee was formed with Mr. W. Moylan as chairman, and Mr. T. P. Giffedder as secretary. Mr. W. J. Napier presided at the conversazione, and Mr. J. J. O'Brien made the presentation.

St. Leo's Hall was crowded on the evening of Monday, April 10, not only by the parishioners, but also by representatives of other denominations. Besides the committee, the following occupied seats on the platform:—His Lordship Bishop Cleary, Rev. Fathers Furlong, Golden, Tormey, Holbrook, Finn, Murphy, and Ormond.

The chairman (Mr. Napier), in welcoming his Lordship the Bishop to the parish, referred to the distinguished prelates who had ruled the diocese of Auckland in the past.

His Lordship on rising received an enthusiastic reception. He paid a high tribute to the sterling qualities of Father Furlong, and expressed his pleasure on seeing such bonds of attachment existing between the shepherd and his flock. His Lordship read a letter authorising the Rev. Father Furlong to visit the noted seminaries and ecclesiastical colleges at Home, and procure additional priests for the growing diocese of Auckland. As a matter of personal esteem and regard he handed Father Furlong a substantial cheque to aid in making his trip to Ireland enjoyable.

Mr. E. W. Alison paid a high tribute of respect to Father Furlong and assured him that one and all entertained for him the greatest goodwill.

Mr. Giffedder read the address, which was beautifully illuminated, and of which the following is the text:—  
'Dear Father Furlong,—On the eve of your departure on a well-earned visit to Ireland, the congregation of All Souls' Church, at Devonport, in which you have successfully labored for the past six years, desire to express to you their sincere regard and esteem and their high appreciation of the services rendered by you to religion during your sojourn amongst them. The large increase in the number of worshippers since you have been in charge of

this parish bears eloquent testimony to your good work. Your devotion to duty in a widely scattered district, your uniform urbanity and tact, and your earnest efforts to secure religious instructions for the children, have secured for you a lasting place in the affections of the people of the district. We heartily wish you God-speed and a safe return to the North Shore, which we hope will be your permanent home.—On behalf of the congregation, W. J. Napier (chairman), T. P. Giffedder (secretary).'

Mr. J. J. O'Brien presented Father Furlong, on behalf of the congregation, with a well-filled purse of sovereigns, and in the course of his remarks concerning Father Furlong's devotion and ability, mentioned that Wexford was worthily represented on the platform that night.

On rising to acknowledge the address the Rev. Father Furlong was accorded a most enthusiastic reception. He thanked his Lordship the Bishop for extending to him the privilege of visiting his dearest friends and his native land, and also for the tangible proofs of his Lordship's goodwill towards him. He thanked the visiting priests for their honored presence, and the large assemblage for the magnificent demonstration accorded him. To leave for home under such conditions of goodwill on all sides was a happy recollection that could never be forgotten. He emphasised the Bishop's remarks as to the attachment of priests and people, and during his six years' sojourn at Devonport he had met with nothing but kindness and co-operation at the hands of his parishioners. This state of affairs he earnestly bespoke for his *locum tenens*, the Rev. Father Golden, one of the few remaining pioneers of New Zealand. In conclusion, he heartily thanked one and all for the beautiful address and the handsome gift.

The Rev. Father Golden was formally welcomed by the chairman and received with applause. Father Golden referred to the sixties, when the now beautiful city of Auckland was a country village and Devonport a wilderness. He felt happy to come amongst such kind and warm-hearted people as those of Devonport appeared to be, judging from the fine farewell accorded Father Furlong.

During the evening musical items were given, and the proceedings terminated with three cheers for his Lordship the Bishop and Father Furlong, and the singing of 'Auld lang syne.'

During the past week similar functions took place at Northcote and Takapuna, an address and purse of sovereigns being presented at each place. About thirty members of the Children of Mary Society paid a surprise visit to Father Furlong, and Miss Fogarty (president) on their behalf presented an enlarged photograph of the members and a deck chair; the acolytes gave a silver-mounted umbrella, the convent school children binoculars, and St. Joseph's Orphanage a special gift. The Rev. Father Furlong left Auckland for Vancouver on April 12, a large number of friends giving him a hearty send-off.

## WEDDING BELLS

GALLAGHER—O'CONNOR.

A pretty wedding took place in St. Joseph's Cathedral on Easter Monday, the contracting parties being Mr. Harold Gallagher, son of the late Mr. Gallagher, of Invercargill, and Miss Agatha O'Connor, second daughter of Mr. James O'Connor, of Dunedin. The ceremony was performed by the Rev. Father Coffey, Adm. The bride, who was given away by her father, wore a white princess robe, inlaid with silk insertion and trimmed with silk lace, and the usual wreath and veil. Miss D. O'Connor (sister) was bridesmaid, and Mr. D. McLeod was best man. After the ceremony the wedding party adjourned to the Waratah Tea Rooms, where the wedding breakfast was laid. Rev. Father Coffey presided, and in a happy speech proposed the toast of the newly-married couple. Mr. and Mrs. Gallagher left by the afternoon express for Invercargill on their honeymoon trip, taking with them the best wishes of their many friends for their future happiness. Mr. and Mrs. Gallagher were the recipients of many valuable and useful presents. In the evening Mr. and Mrs. O'Connor entertained a number of friends at their residence, York Place.

## OBITUARY

MRS. LETITIA O'CONNELL, NGAPUNA.

It is with feelings of sincere regret we have to chronicle the death of Mrs. Letitia O'Connell, wife of Mr. Edward O'Connell, Ngapuna, who passed away on Good Friday at the age of 63 years. The deceased was a native of Boyle, County Roscommon, and arrived in New Zealand in 1868. She was married the following year in Dunedin by the late Father Moreau. She was regularly attended during a long illness by the Rev. Fathers James and John Lynch, and passed away fortified by the rites of the Church, of which she was a devoted member. In addition to her sorrowing husband there are left to mourn their loss five sons and one daughter—viz., Mr. James O'Connell (chairman of the Waihemo County Council), and Messrs. John, Richard, and Michael O'Connell (Ngapuna), Mr. Daniel O'Connell (Holy Cross College), and Miss Mary O'Connell. The funeral was the largest seen in the district for a long time. Rev. Father Buckley (Holy Cross College) officiated both at the church and the graveside.—R.I.P.

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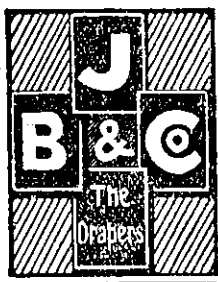
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## Irish News

### ANTRIM—The Necessity of a Change

Lord M'Donnell, formerly Under Secretary for Ireland, addressing a meeting at Belfast University, on suggestions for the future welfare of Ireland, said that for the last thirty years no man who had the opportunity of looking behind the scenes of Irish Government, and had a capacity to read their meaning, could have any doubt of the urgency for a change in Irish Government.

### CAVAN—The Bishop of Kilmore

The Most Rev. Patrick Finegan, D.D., the recently consecrated Bishop of Kilmore, has been presented by the Catholic laity of his diocese with a motor car and purse of sovereigns, and was afterwards entertained at luncheon in the Town Hall. The committee in charge of the arrangements brought off a perfectly successful function. There are forty-two parishes in the diocese, and from each of these two delegates attended, who, with the local priests and a number of gentlemen from the town of Cavan, made up a most representative gathering which greeted his Lordship.

### CORK—The Christian Brothers

At Cork on February 28 was begun the celebration of an interesting centenary, which was inaugurated by a reception by the Lord Mayor at the Town Hall. Cork citizens (says the *Freeman's Journal*) have rarely assembled to commemorate an event of greater local interest than the introduction of the Christian Brothers into their midst. Founded in Waterford in 1803 by Edmund Ignatius Rice, the great Irish apostle of Catholic education for the masses of the people, this distinguished Order came into existence at an epoch when Ireland still suffered from the effects of the iniquitous Penal Laws which were enacted to keep the people in intellectual as well as civil and religious bondage. Rice merits to be ranked alongside O'Connell as the Liberator of his fellow-countrymen. A prosperous merchant in the Urbs Intacta, seeing the condition of ignorance and neglect to which the Irish people of the humbler classes were reduced, he nobly resolved to devote himself and his means to the alleviation of their lot, and to the work of popular education, encouraged thereto by Dr. Lanigan, Bishop of Ossory, and Dr. Hussey, Bishop of Waterford, the friend of Samuel Johnson and Edmund Burke, and the first President of Maynooth. Under such auspices the work, begun with a few assistants in 1802 in a rented house, which gave place the year following to the parent house on Mount Sion, prospered until in process of time the whole of the country was overspread with schools, centres of light from which knowledge, religious and secular, illumined the minds of the people. If O'Connell won deathless fame by emancipating Irish and English Catholics, to Edmund Rice belongs the imperishable glory of having endowed the people with the knowledge which taught them how best to use the liberty so dearly won.

### DERRY—Presentation to the Bishop

An interesting function took place recently at the Bishop's House, Derry, when the Most Rev. Dr. McHugh was the recipient of a gift from his old class-fellows of Maynooth College. Owing to the protracted illness of his Lordship and other unavoidable circumstances, the presentation had been somewhat delayed. The gift took the form of a handsome crozier—a replica of the famous Clonmacnoise crozier.

### DUBLIN—An Important Appointment

I am credibly informed on sound authority (writes a correspondent of the *Freeman's Journal*) that Mr. Maurice Joy, a well-known Dublin litterateur and journalist, until recently a prominent official of the Irish Agricultural Organisation Society, under Sir Horace Plunkett, has just been appointed to an Assistant-Commissionership of Agriculture at Natal at a salary of £900 a year. Mr. Joy is favorably known in Dublin as one of the 'Intellectuals' of the new Irish literary movement, and his friends will rejoice to hear of his good fortune. It will now possibly be conceded that a journalist has brains and intelligence enough to gain him high official honors without undue influence or political wire-pulling.

### The Sale of Bad Literature

His Grace the Archbishop of Dublin, in his Lenten Pastoral, says:—"The clergy should not relax their efforts to awaken the consciences of unworthy Catholics, vendors of immoral and irreligious publications, to the sense of the awful responsibility which they incur by lending themselves to the diabolical work of undermining the morals of the people through the dissemination amongst them of debasing the corrupting literature. Unhappily, in not a few places in the city and diocese, as elsewhere, there are persons calling themselves Catholics, who are engaged in this infamous traffic, heedless of every warning, heedless

even of the warning words of Our Lord: "What doth it profit a man to gain the whole world if he suffer the loss of his soul?" Such unworthy members of the Church," says his Grace, "so long as they persevere in their evil courses, are plainly unfit to be admitted to the Sacraments."

### The Crusade Against Intemperance

In the Lenten Pastorals of the Irish Hierarchy the temperance question occupies a very prominent position. His Eminence Cardinal Logue says much ground has already been gained in the glorious crusade against intemperance, and Irish Catholics should be thankful to God for this blessing, but he points out that it is necessary to make sure of the ground gained, to consolidate victory, and to guard against eventual defeat. If there is to be any real progress in this vital, uphill struggle, all must pull together, using every means, natural and supernatural, to achieve success. The Most Rev. Dr. Walsh, Archbishop of Dublin, says self-denial being the duty of all Christians, the faithful, especially in this time of penance, should avoid drunkenness, a degrading vice, the cause not only of many and most grievous temporal calamities, disgrace and beggary, sickness and sudden deaths, but also of the ruin and everlasting damnation of souls. The Most Rev. Dr. Healy, Archbishop of Tuam, says the Temperance Crusade preached throughout the West two years ago is still producing great blessings all over the country; but as there is always a tendency to relapse into old habits of evil, the Bishops of the province have resolved to renew the crusade during the coming autumn. Nothing else is so calculated to bring spiritual and temporal happiness to the people as the practice of the great Christian virtue of temperance, accompanied, as it always is, by the spirit of industry and thrift. The Right Rev. Dr. O'Dea, Bishop of Galway, says drunkenness is much less common than it used to be, and, what is more hopeful, it has come to be regarded as a disgrace. Truer views prevail regarding the value of drink for health, work, and even pleasure; temperance is better taught in the schools; and public opinion is growing as to the need of a reform of the licensing laws and of their administration. The Right Rev. Dr. McKenna, Bishop of Clogher, advises abstinence from all intoxicating drink during Lent. He sees in the signs of the times a change in the drinking habits of the people. The Bishop exhorts the clergy to inculcate the principles of St. Patrick's Anti-Treating League. Many other Bishops write in a similar strain, remarking that while much has been achieved, much still remains to be done.

### KERRY—A Great Crisis

In forwarding a cheque to the parliamentary fund for £20, Mr. Lindsay Talbot Crosbie, Ardferd Abbey, County Kerry, writes to the press:—"I have received the annual appeal from the National Trustees of the parliamentary fund, to which no doubt our local organisation will help to make a generous response. We have arrived at a great crisis in our national affairs; and it is eminently an occasion for a long pull, a strong pull, and a pull all together. As the expression of my satisfaction at again seeing Mr. John Redmond and Mr. William O'Brien standing shoulder to shoulder in the House of Commons in support of the national cause, I gladly double my annual subscription."

### LIMERICK—A Venerable Catholic Passes Away

On February 16, at Bottomstown, Limerick, there passed away in his 82nd year Mr. Patrick Francis O'Malley. Like his life (says a Home paper) his death was extremely edifying, with the members of his family remaining in Ireland gathered at his bedside. The deceased gave to the service of Holy Church three sons and three daughters, namely Father James, of the archdiocese of Cashel, though since his ordination on the mission in Dunedin, New Zealand; Father Aloysius, of the Holy Name Province of the Franciscans; Brother Eusebius, of the Franciscans, Brooklyn; Sister Gabriel of the Good Shepherd, in Cardiff, Wales, and Sisters Hilda and Laurentine, of the Sisters of St. Joseph, Brooklyn. Just half of his household called to God's service in this materialistic age. While under his jurisdiction, no member of his family ever missed the public recitation of the Rosary nightly, and the other practices of Holy Church were equally respected. He loved the poor, who knew his generous spirit and whose prayers sounded so sweet as the alms were doled. The national movement had no truer supporter from the dawn of manhood to his last breath, whether it was the movement of '67, the Land League, or, in his declining years, the United Irish League. His motto was 'Faith and Fatherland.' Though full his years, he will be missed for many a day in the parish he so edified by the family so excellently and nobly trained. His obsequies were carried out in the new church of Murroe, where a Solemn Requiem Mass was offered, after which the remains were conveyed to the family burying ground in Clonkeen, amid the prayers of the vast throngs attending from all parts of Tipperary and Limerick.

### LOUTH—A Nationalist Convention

A Nationalist Convention in Dundalk on February 27 selected Mr. Augustine Roche, formerly member for Cork City, as Nationalist candidate for the North Louth vacancy.

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**WICKLOW—Death of a Priest**

The news of the death of the Very Rev. Wm. Dunphy, Barndarrig, County Wicklow, occasioned sincere sorrow among a wide circle of friends. He and his brother, the Very Rev. James Dunphy, Arklow, took a prominent part in the national movement. Father W. Dunphy was born in Durrow, Queen's County, in 1832. He studied in the Kilkenny and Carlow Colleges, and was ordained by Cardinal Cullen in 1861.

**GENERAL****Unionists and Local Representation**

Taken to task by Mr. Gwynn, M.P., for an unfair attack upon Irish Nationalists, the Protestant Bishop of Durham soon retired from the field (says the *Catholic Times*). Other Protestant correspondents, however, hastened to complain that since the passing of the Local Government Act Irish Protestants have not had a fair representation on the local councils. Mr. Gwynn replied to them at considerable length in the current issue of the *Spectator*, and everybody who reads his letter must admit that it bears no evidence of prejudice. It was, he points out, hoped by the Nationalists on the passing of the Act that in many places political shibboleths would not be used by men seeking to take up the work of local administration. But this hope was not realised. The Unionists either refused altogether to come forward or presented themselves distinctly in the character of partisans. The result was that, as a rule, party lines have been followed. When they have been departed from the Nationalists have more frequently taken the step on behalf of the Unionists than the Unionists in favor of the Catholics. In Dublin Unionists were elected to the Mayoralty until Mr. Parnell's time, when a Unionist Lord Mayor refused the use of the Mansion House for a Nationalist demonstration. But in Belfast no Catholic or Nationalist has ever been appointed to the position of Mayor. Protestants should take note of the beam in their own eye and then they would not complain.

**The Cultivation of Tobacco**

The following memorandum from the Irish Tobacco Growers' Association to the Development Commissioners has been passed at a meeting of the Association:—The attention of this Association having been called to the decision of the Development Commissioners 'to obtain temporarily scientific assistance for the investigation of the possibilities of tobacco cultivation,' we beg to point out—1. That the experiments carried out under the Department of Agriculture and Technical Instruction, and the reports of the Irish Tobacco Manufacturers thereon conclusively prove the suitability of the soil and climate of Ireland to produce several classes of tobacco of superior quality. 2. No expert in foreign tobaccos could be relied on to give an unbiased opinion on the possibilities of Irish tobaccos, and this Association knows of no single expert in foreign tobaccos who would be considered a reliable judge of the three main classes of tobaccos, namely pipe, cigar, and cigarette, all of which have been successfully raised in Ireland. 3. The popularity of Irish tobacco is proved by the rapidly increasing sales of the Irish Tobacco Company, which was established for the special purpose of manufacturing Irish tobacco. At the request of this Association the Irish Tobacco Company is prepared to furnish such information in proof of this as the Development Commissioners may desire. 4. That as the time for sowing tobacco will have passed before the end of March we trust that the Development Commissioners will give the matter their early attention. In conclusion, we wish to again point out that, having regard to the importance of the tobacco industry as a means of employment, the British colonies and foreign countries foster tobacco cultivation by the most rigid system of protection. Although Irish tobacco, even in its infancy, can stand a reasonable amount of taxation, it cannot be expected to bear the full weight of a tax which is almost 1000 per cent. of its cost until it has had time to recover from the effects of its suppression for a period of eighty years and has been organised on modern lines. The Revenue authorities collect about £210 duty on every acre of tobacco grown in Ireland. So far as our knowledge goes, in no other part of the British Empire is any duty charged on home-grown tobaccos, although imported tobaccos in some cases pay an even higher duty than here. A grant of £25 per acre from the Development fund would have the effect of encouraging manufacturers and others to promote the cultivation of tobacco throughout Ireland, thereby enormously increasing the revenue of the country, and providing thousands of agricultural laborers with steady employment.

A million germs woke up one day  
Intent on journeying miles away;  
Cough, cold, and fever, asthma, too,  
These germs were named by those who know;  
And people grew so much alarmed  
They realised they might be harmed;  
But all at once the germs fell dead,  
They'd met Woods' Peppermint Cure 'tis said.

**People We Hear About**

The Earl of Kenmare, succeeded to the title in 1905, on the death of his father, the fourth Earl, and was known up to that time as Viscount Castlerosse. Lady Kenmare was formerly the Hon. Elizabeth Baring, and is the elder of the two sisters of Lord Revelstoke, having been married nearly twenty-one years ago. They have a family of five, two daughters and three sons.

The continued trouble in Mexico must be a source of grave anxiety to General Diaz, the President, who has now reached an age, after a career of genuine and stormy romance, when most men would be desirous of spending their remaining years in domestic peace, far from the turmoil of public affairs. President Diaz was originally a common soldier; but men died quickly in Mexico during the revolutionary wars, and the cleverness, tact, and courageousness of Diaz enabled him to become in turn captain, colonel, general, commander-in-chief, and, lastly, President.

A recent week's biography list contains, besides the name of another Catholic nonagenarian, that of Major John Taaffe, who was born in 1818. A kinsman of the Irish Taaffes who became domiciled in Austria after the Battle of the Boyne, and who yielded to the country of their adoption a Prime Minister in the person of the late Count Taaffe, the Major himself joined the Austrian Cuirassiers as a young man, and saw service in the campaign against the French in the fifties. Subsequently he held a commission in the Louth Militia, on retirement from which he settled in London. He was a Knight of the Order of Malta, and for many years a familiar figure among worshippers at the Carmelite Church, Kensington.

An American naval vessel (says the *Sacred Heart Review*) has been named for John Robert Monaghan, the young ensign who on April 1, 1886, was killed in Samoa while attempting to save his superior officer, Lieutenant Langsdale, from an attacking party of natives. Spokane, Wash., has already shown its appreciation of Ensign Monaghan by erecting a statue in commemoration of his exploit. But the brave deed has now received national recognition. The ceremony of naming the ship was performed by Ellen Monaghan, a sister of the heroic youth. 'Wherever the Monaghan cruises,' says a Spokane paper, 'the ship will tell that the nation cherishes the memory of those who serve her, and the name and fame of Monaghan will inspire generations unborn.' Monaghan, as his name suggests, was a Catholic, and a graduate of a Catholic college.

Mr. Patrick Henry McCarthy, the Mayor of San Francisco, was born in Newcastle West, Limerick, Ireland, on March 17, 1863. When he was seventeen he was working as a carpenter's apprentice, but there were not many opportunities in Limerick for him. So he went to Chicago in 1880 as a journeyman carpenter. Wages were not good then, but McCarthy went to work, not at carpentering, however, but at organising the carpenters. The United Brotherhood of Carpenters and Joiners of America was the result. He stayed in Chicago six years, and then went to San Francisco. He found a union of carpenters there with a membership of 300. That night the union had a membership of 301, and now it has 2300 members; and there are many other organisations of carpenters and joiners there. In 1894 he organised the Building Trades Council, a federation of all the unions in all building trades. Later on he organised the State Building Trades Council, and has been president since that time.

In the alphabetical section, H. to M., the following British Catholics (remarks a Home exchange), are to be commemorated in the new Supplement to the *Dictionary of National Biography*, devoted to notabilities dead during the last ten years:—Henry Harland, novelist; Sir Henry Hawkins, Baron Brampton, judge; Lieut.-Colonel George F. R. Henderson, military writer; Sir William Hales Hington, Canadian surgeon; Mrs. Cashel Hoey, novelist; Charles Kent, author; Mrs. Henrietta Labouchere, actress; Eugene Lafont, S.J., science teacher in India; Sir Hector Louis Langevin, K.C.M.G., Canadian politician; Frederick George Lee, theological writer; The Macdermot, Attorney-General for Ireland; John MacEvilly, Archbishop of Tuam; Thomas More Madden, medical writer; Edward Dillon Mapother, physiologist; Sir Thomas Aquin Martin, Agent-General for Afghanistan; Sir James Charles Mathew, Lord Justice of Appeal; Philip William (Phil) May, caricaturist; Austin Meldon, surgeon; Mgr. Gerald Molloy, Rector of the Catholic University of Ireland; James Lynam Molloy, song writer; Joseph Fitzgerald Molloy, author; Lord Morris and Killanin, Lord Chief Justice of Ireland; and James Murphy, Irish judge. Of this batch, it is interesting to note that six names belong to converts.

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## THE SECRET OF CATHOLIC EDUCATIONAL INFLUENCE

At a recent educational conference a president of a secular university remarked to a Catholic rector: 'You people get a hold on your students that we can never compass, try how we may; and your hold of them is as strong outside the classroom as in it. You get into their hearts and minds and stay there when they go out into the world. How do you manage it?'

The rector despaired of finding an answer that would be intelligible to his questioner, but replied: 'By being a Catholic institution. Our hold on our students is the Faith we hold in common, or rather its hold upon us—a vivid, conscious, definite Faith that is mutually and equally binding. Regarding the effect it generates, I would say the secret is reverence. Catholic teaching and practice had been instilling this reverence in our students from their cradles, and when they come to us it is a lever ready to our hands.'

'Well,' said the secular educationalist, 'we have no such lever, and if we had we should not know how to use it.'

The answer had not greatly enlightened him (writes Rev. M. Kenny, S.J., in *America*), but it marks well the spirit that differentiates the religious from the secular system. The Catholic child in a truly Catholic household grows up in an atmosphere of Faith. Its mysteries are to him as real as his surroundings. He knows and feels as by physical contact the presence of God, of His Holy Spirit, of Christ the Saviour, of His Virgin Mother; and the household of God—the saints and angel spirits whom he is taught to invoke—is as near to him as his own.

To him the Church is God's house, not an earthly edifice, for he knows that as he kneels God comes down upon the altar, and to the upraised Host he bows in adoration as he would before the Throne of Heaven. And the priest, whose mystic words have wrought the wondrous mystery, he regards not as a man. He is the anointed of the Lord, empowered to call on the Divinity, and lo! day by day his God is present to his summons. With the office of washing away the primal stains; with power to

bless and teach and save, to free the souls of men from sin and fill them with grace from sacramental fountains, God has dowered him. To him the Catholic doffs his hat, not as an act of conventional courtesy, but of religious reverence, and the appellation, 'Father,' springs spontaneous to the lips. He may possess or lack personal distinction, but wherever the Catholic finds a priest ordained and sanctioned by the Church, he reveres him as God's minister. He reveres his Church because it is God's; he respects his government and laws because their authority is from God; he respects his neighbor, his own soul and his own flesh because they are from God. By its relation to God his respect for everything in heaven or on earth is measured.

This spirit of reverence, unconsciously informing heart and mind and strengthened by transmission through generations, accounts for many things in Catholic lands, which to strangers reared in other traditions are an enigma. Mr. Birrell declared recently in the British House of Commons that the inmates of a miserable hut in Connaught know how to welcome a stranger and dispense hospitality with a civility and grace unsurpassed by any class in the King's dominions. He apparently deemed this phenomenon peculiar to Ireland, but had he read a work issued a few weeks previously by another distinguished Englishman, he could have appraised its origin more accurately. In his *Life Lessons from Joan of Arc*, Father Vaughan attributes the case of the peasant maid, 'as though to the manor born,' in the King's entourage, to this Catholic spirit of reverence which 'lends a strangely wondrous grace even to the peasantry,' and has produced 'the refinement and charm of manner that belong to the land-tillers in Normandy, in Ireland, and in other places where the people have not been robbed or starved out of religion.'

The Catholic peasant's courtesy is an outgrowth from a religious root, the living flower of the tree of Faith and Charity; and its bloom is perennial, for it knows no winter unless sin should nip its blossoms.

The Catholic student, in less or greater measure according to his character and rearing, brings this grace-nurtured reverence to school and finds there a teacher whose vocation is the cult of reverence. At the start there is between the two a bond which the friction of life and divergences of taste and temper cannot sever. The

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student may not have been reared in the ideal Catholic household; he may have failed to respond to the influences of Catholic environment, and his sense of reverence may be of the slightest, but so long as he has Faith there are means and hope for its development: there is a foundation on which to build, and in the sacraments there is ample material for the builder. The student goes forth from the school of reverence; whatever unpleasant emotions he may bear with him are soon ground out in the mills of time, but the reverence remains, strengthening with the years. Grievances are forgotten, surface wounds, if any, are healed and leave no mark, and he returns to seek out the teacher who had devoted to him his life and whom he now recognises as his truest friend, the friend of his soul. The jars and jolts are a subject of laughter, the teacher an object of reverence.

There are, of course, exceptions to this rule. Not all Catholics avail themselves of their opportunities and not all Catholic students attain the ideal before or during college life. There have been non-Catholic teachers, too, who have inspired respect and affection, and Catholic teachers who have not; but it is only those who have consecrated their lives to the cause of Catholic education who can win from their pupils a holy, it might be called a sacramental reverence. It is a phenomenon that Catholics easily understand, and there are not a few non-Catholics, even outside those who send their children to Catholic schools, who recognise, though they may not comprehend it. It solves the university president's difficulty and

also explains the progress, multiplication, and development, in the face of otherwise insurmountable obstacles, of Catholic educational institutions.

An incidental passage in Canon Sheehan's novel, *Luke Delmege*, is pertinent in this connection. Entering a school, whose pupils were noted for their courtesy and conduct, Father Delmege overheard the teacher thus address them:—

'Reverence is the secret of all religion and happiness. Without reverence, there is no faith, nor hope, nor love. Reverence is the motive of each of the Commandments of Sinai—reverence of God, reverence of our neighbor, reverence of ourselves. Humility is founded on it; piety is conserved by it; purity finds in it its shield and buckler. Reverence for God, and all that is associated with Him. His ministers, His temple, His services—that is religion. Reverence for our neighbor, his goods, his person, his chattels—that is honesty. Reverence for ourselves—clean bodies and pure souls—that is chastity. Satan is Satan because he is irreverent. There never yet was an infidel but he was irreverent and a mocker. The jester, and the mime, the loud laughter and the scorner, have no part in the Kingdom.'

The teacher was asked, 'How many pupils on the rolls?'

'He replied, 'Fifty-six.' How many in attendance?' The reply was the same, 'Fifty-six.' It is the teaching and practice of reverence that wins and holds the pupils of all ages to School, to Church, and to God.'

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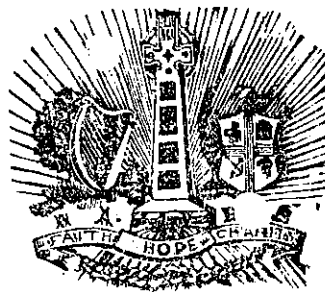
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# The Catholic World

## ENGLAND

### CONSECRATION OF A BISHOP.

In the presence of two hundred and fifty of the clergy and a congregation drawn from all parts of London, the Right Rev. Mgr. Joseph Butt, D.D., was at Westminster Cathedral on Friday, February 24, solemnly raised to the dignity of Bishop, the consecrating prelates being his Grace the Archbishop of Westminster, the Right Rev. Dr. Amigo (Bishop of Southwark), and the Right Rev. Dr. Fenton (Bishop of Amylea).

### DEATH OF A PRIEST.

Sincere regret (says the *Irish News*) will be felt by a wide circle of friends and acquaintances, both clerical and lay, at the death of Rev. Canon Patrick Mulcahy, Rector of Halifax, Yorkshire, who passed away at the age of 62 years. The deceased was a member of an old and highly-respected Irish family in the South of Ireland, being born at Kilkeeny, Co. Waterford, in the year 1849. Even from his earliest years he displayed exceptionally brilliant gifts, and had a most distinguished educational course, being ordained in the College, Waterford, at the early age of twenty-five. After his ordination he was appointed to the curacy of a parish in the same diocese in which he had since ministered. He was stationed in various parishes in the diocese, and his whole priestly career was remarkable for his zealous devotion to the sacred duties of his holy office. Ministering in the midst of many thousands of Irish people, his efforts for both their spiritual and temporal welfare were unceasing, and the results of his labor and self-sacrifice are to be found in lasting monuments to his memory—churches and schools and other institutions in the erection of which he was instrumental. In every matter affecting the interests of his people he took a laudable part. He was, above all, a sterling Irishman, and all that affected the welfare of his native country had his cordial sympathy and warm support. He took a keen interest in Irish organisations in his district, and it is worthy of note that he was one of the pioneers of the Gaelic League, and an able authority on Gaelic literature. He was a brother of the late Very Rev. D. B. Mulcahy, P.P., Kilduff, Co. Down, and of Rev. Michael Mulcahy, who was also stationed in Yorkshire, and died there about two years ago.

### THE DUKE OF NORFOLK.

In the *Acta Apostolice Sedis* appears a letter from the Holy Father to his Grace the Duke of Norfolk in recognition of the generosity shown by that nobleman in the erection of a church at Norwich. His Holiness assures the Duke that his money could not be laid out at better interest, and recalls the munificence which has ever been characteristic of his Grace and his house. Finally, the Pope blesses the generous donor and his relatives, and expresses the hope that the majesty of the Lord may fill the house which he has built, and that His ears may be attentive to the prayers of those who pray therein.

## FRANCE

### THE PREMIER'S RESIGNATION.

M. Briand's resignation is exactly what might have been expected (says the *Catholic Weekly*). You cannot harbor a serpent and hope to escape its fangs, nor can you play with fire with impunity. The Socialist faction whom the ex-Premier once sought to propitiate have profited only too well by the lesson given them by the Government authorities. It was not without a certain dramatic irony that M. Briand was accused by a deputy of 'too much toleration for the religious congregations' in a discussion which precipitated the Premier's resignation. The edge of the weapon he himself unsheathed has been turned against himself, and M. Briand cannot complain if, after sewing the wind, he has to reap the whirlwind. It is a harvest of his own seeking. If the present régime advances in France, there will soon be no room for any authority of any kind, and constitutional liberties, as well as religious freedom for Catholics, will have become a dead letter.

## PORTUGAL

### ANTI-CHRISTIAN DICTATORS.

The Portuguese Dictators have been much disturbed by the joint Pastoral of the Portuguese Hierarchy. The Bishops state that they detect an absence of religious sentiment and an antagonism to religious belief and to the doctrines of the Catholic Church in such measures as the expulsion of the religious Congregations, the Divorce Law, the abolition of the religious oath, the suppression of saints' days and of religious teaching in the national schools, and the projected separation of Church and State. At the same time the Bishops advise the faithful to respect

present institutions unreservedly. This is the purport of the news as it appears in the *Times*, but other papers of the same date thus described the episcopal action: 'The Portuguese Bishops (states a Reuter telegram from Lisbon) have issued Pastoral letters advising the faithful to respect present institutions unreservedly, to obey the authorities, and to respect constituted power, "even if they should be unfavorable to us, and should show themselves hostile." Not a word about the Bishops' definite protest against the anti-Christian conduct of the Dictators. Did the *Times* correspondent's telegram get through by special favor or did he take some means to evade the authorities, and thus to avoid misrepresenting the Bishops? The course to be pursued by the Government with regard to the Hierarchy's bold step in denouncing the policy of the dictators, without their permission—which, of course, would have been granted if it had been sought!—was considered by the Council of Ministers, and it was decided to suppress the Pastoral. We (*Catholic Times*) venture to predict that the Dictators will not venture to punish the Bishops. The elections are near, and they have quite enough of trouble on hand. In the joint Pastoral there is a sentence which must set every Catholic thinking. The Bishops affirm that the anti-Christian persecution is not in harmony with the will of the nation, for, according to the last official census, of 5,423,132 inhabitants of Portugal and the Portuguese island, 5,416,204 stated that they professed the Catholic faith. That is to say, there are nearly five and a half million Catholics in Portugal, and they allow 6928 anti-Catholics to banish the Jesuits, to abolish the other religious Orders within the limits of the country, to do away with the taking of the oath in a religious form in the courts of justice, to forbid the observance of saints' days, to prohibit religious teaching in the schools, to deprive the Coimbra University of its Catholic Faculty, to introduce a divorce system not much different from a licence for free love, and to proclaim their intention of separating Church and State. Less than seven thousand against five million four hundred thousand! The millions who allow their religion and their priests to be thus treated by a little body of unbelievers manifestly need some courage and training in the art of defence.

## ROME

### THE HOLY FATHER AND THE ORPHANS.

His Holiness (writes the Rome correspondent of the *Philadelphia Catholic Standard and Times*) continues to take the liveliest interest in the little orphans rescued by him from Messina and Reggio, Calabria, who are being cared for in various parts of Italy at his request. The little ones, as many will be glad to know, are reared and educated on the interest of part of the money subscribed by the Catholics of the world after the earthquake of 1908 and entrusted to the Pope. It was, then, with no small pleasure the Holy Father received a visit early in February from a small crowd of little orphan girls who came with the Sisters to whom the Pope entrusted them from Naples. Chatting with the orphans and asking them questions, the head of the Church thus obtained more genuine pleasure than he would if he were treating with kings. At the close of an audience that lasted much longer than is usually allowed, Pius X. returned to his private apartments accompanied by one or two gentlemen engaged in assisting the orphans. During the walk through the ante-chambers his Holiness, recounting little incidents of the day, remarked: 'This morning I received by post a petition from an Italian family for a certain favor, accompanied by a photograph of the father, mother, and seventeen children. It is a family deserving of help, and I will grant the favor with much pleasure.'

## UNITED STATES

### A FORTUNE GIVEN IN CHARITY.

The *Springfield Republican* speaks as follows of the great prelate whose death created such sorrow not alone in the diocese over which he ruled, but throughout the whole country:—The late Archbishop Ryan of Philadelphia was greatly beloved, and one of the reasons for it appears in his will showing that his personal estate amounted to only 4031 dollars. This, inclusive of his library and furniture, is bequeathed 'to my successor in office in trust for his use and to be transmitted for like use to his successor.' The *Philadelphia Press* is authority for the statement that since his consecration the Archbishop had been the recipient of more than 1,500,000 dollars, given to him personally by his admirers, both Catholic and non-Catholic. During his jubilee in 1903 he received 238,000 dollars. This fortune had been bestowed in charity during his life. Hundreds of thousands of dollars went for the support of Catholic homes for orphans and other institutions of the Church, and 'the venerable prelate was the constant resource of people in distress, and whether they were Catholics or non-Catholics their treatment was the same.' The list of his private charities was only known to himself.

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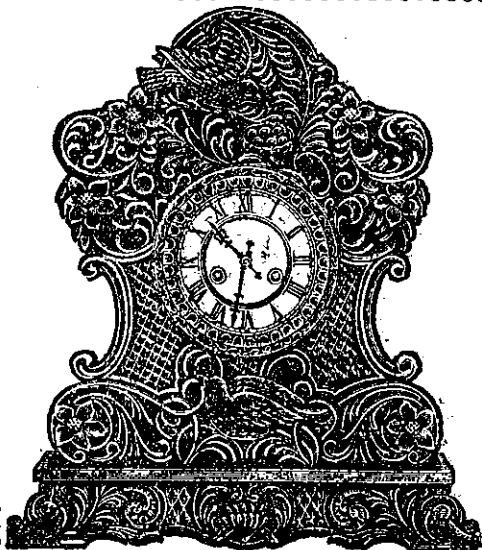
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## Science Siftings

BY 'VOLT'

### Defective and Misplaced Teeth.

Dentists make the startling disclosure that they can alter and enlarge the jaws of any child by simple means, and that they have found that the teeth themselves and their arrangement are the pattern from which the jaw takes its shape. Three people out of four seem to lack in the proper development of the lower portion of the face by reason of defective and misplaced teeth and weak and ill-developed jaws.

### Utilising Old Rubber.

The great increase in the price of rubber gives additional interest to the process of regeneration of waste rubber. The regeneration of vulcanized India rubber consists in removing the sulphur, which was added in the process of vulcanization. The scrap rubber is assorted according to quality, and is treated either with sulphuric acid or with potash, for the purpose of destroying fibres of cloth, etc., and of removing the greater part of the sulphur. The material is then ground and washed. This regenerated India rubber is used only as an addition, in small proportions, to new rubber.

### The Age of a Fish.

The age of a fish can be determined by examining the bony parts of its bearing apparatus. These increase in size during the entire life of the fish, each year adding two layers, a light colored one formed in summer, and a dark one formed in autumn and winter. The alternate layers are sharply contrasted and very distinct, so that there is no difficulty in counting them. The number of pairs of layers is equal to the number of years the fish has lived. By this means it will be comparatively easy to determine the rapidity of the growth of fishes, and the effect of fisheries on the population of the sea.

### The Panama Canal.

The mere mass of the concrete floors and side walls of the locks at Gatun, in the Panama Canal Zone, ought to be sufficient to give them great stability, but with a view to adding a further safeguard against rupture in the event, say, of earthquake shock, the Government engineers intend to reinforce the concrete by imbedding in it seven thousand tons of old rails. These consist partly of a light rail used during the era of French construction, and partly of more modern American rails, which have been so badly bent that they can no longer be used for trackage purposes.

### A Pennyworth of Gas.

The price of gas differs in different localities, but taking the Manchester price of 2s 3d per 1000 as an average this will serve the purpose of our calculation. At that price 37 cubic feet, valued at about one penny, and weighing about 1½lb, is a powerful factor. Its burning will generate about 1½lb of water and about 19 cubic feet of carbonic acid. This pennyworth of gas will heat 30 gallons of water from 50 degrees to 110 degrees for a bath, or it will in good kettles boil eight gallons of water and make tea for 64 persons. It will work a one-horse power gas engine for an hour, or lift a weight of 88 tons 10ft high, doing the work of six men for one hour. It will melt 10lb of iron, and make a casting in twenty minutes, which would ordinarily require two hours and 30lb of coke. It will braze a metal joint in two minutes which would require twenty minutes in a forge. If burned in a six-inch flue for ventilation purposes it will induce 80,000 cubic feet of pure air. It will give you a brilliant light of 50-candle power for nine hours, and in a good radiating stove will comfortably warm a room 16ft square for an hour. It can easily cook a dinner for eight persons.

### Novel Bridge.

The city of Toulouse, which already contains so many interesting monuments, has recently been enriched with a new and very remarkable bridge, called the Bridge of the Amidonniers (starchmakers), which spans the Garonne River, a little below the St. Pierre Bridge. The new bridge is the first large work of its peculiar type, which has been constructed in France by Sejourne after the model devised by him for the bridge at Luxemburg. This type of bridge is characterised by the association of two parallel masonry arches connected by a floor of reinforced concrete. The Toulouse Bridge, the entire length of which is 730 feet, contains five such pairs of elliptical arches. The largest pair, in the middle of the bridge, has a span of 150 feet. Each arch of the pair is about 19 feet wide, and the two arches are separated by an interval of 33 feet. (The corresponding interval in the Luxemburg Bridge is only 20 feet.) By allowing the transverse girders of the concrete floor to project beyond the arches, the builder has obtained room for two overhanging walks and parapets, each about 10 feet in width. Thus, although the combined width of the two masonry arches is only about 20 feet, the total available width of the bridge is about 70 feet! This method of construction results in great lightness of appearance and an economy of material and money which cannot be obtained by any other system now in use.

## Domestic

By MAUREEN

### To Remove Water Stains from Black Crape.

When water falls on a black crape veil or collar, it leaves a conspicuous white mark. To obliterate this, spread the crape on a table (putting a large book or paper underneath it to keep it steady), and then place beneath the stain a piece of old black silk. With a camel's hair brush, dipped in common ink, go over the stain; then wipe off the ink with a small piece of old black silk. It will dry immediately, and the white mark will be seen no more.

### To Renew Oilcloth.

When oilcloth has been down for a few months and is losing the shiny surface it can be renewed easily and made to last twice as long if treated in the following way: Melt a little ordinary glue in a pint of water, letting it stand on the top of the oven till dissolved. Wash the oilcloth thoroughly and let it dry. Then at night, when the traffic of the day is over, go over the whole carefully with a flannel dipped in the glue water. Choose a fine day for it, and by morning the glue will be hard and will have put a fine gloss as good as new on your floor.

### Worth Knowing.

If stamps have become glued together, do not soak them in water. Instead, lay a thin paper over them, and run a hot iron over it. They will come apart easily, and the mucilage will be all right there instead of being soaked off.

To clean white knife handles, dissolve a little salt in lemon juice and rub with a piece of soft rag. Rinse in clean warm water, dry thoroughly, and polish with a soft leather.

To prevent the wick from an oil stove creeping up and smoking, tie a string on the screw that regulates the wick and hang a weight from it. You will then be able to have the stove without danger.

### Salt as a Disinfectant.

As a kitchen disinfectant salt is invaluable. A lump of salt should be kept in the kitchen sink, where it will dissolve slowly and keep the drain pipe pure and wholesome. A strong solution of boiling hot salt water is a good thing to flush drains with. When frying, the stove is often splashed all over with grease; to prevent this sprinkle a little salt in the frying pan before putting in the fat. If anything boils over on the stove and begins to smoke throw a handful of salt on it; this removes any objectionable smell. A simple way to remove ink from a kitchen table is to damp the place with cold water and rub in salt. To remove stains and mustiness from decanters take equal parts of salt and vinegar; after allowing to stand some time shake vigorously and rinse well under the water tap.

### How to Put Baby to Bed

It is not desirable to lay a baby on its back when sleep is wished for. Either one side or other is best; and, if possible, it is well to accustom it first to one side and then to the other, as this obviates falling into the habit of being able to sleep only on one side. But a child who is wide awake and of a happy disposition, so that it lies cooing to itself and watching the mysteries of its own ten fingers, is all the better for being laid on its back, as the spine is thereby kept straight and unstrained, and growth goes on apace, just as it does when a growing boy or girl is compelled, from accident, to spend a few weeks in a recumbent position, and finds, when allowed to get up, that none of his or her clothes are long enough.

### Household Hints.

One of the commonest causes of broken incandescent gas mantles is that of being too precipitate in applying a match to the gas. The match should never be struck before turning on the gas, so that the latter may have time to envelop the mantle before it is lighted.

Unless candles of a very good quality are invested in they are apt to 'gut', the melting wax not only being wasted, but giving an unsightly appearance to the candle. To obviate this the plan is recommended of covering the wax from the rim to where it is pushed into the socket of the candlestick with a thick application of soapsuds. This should be left on for a few moments, and any superfluous bubbles of soap removed by smoothing the candle with the finger-tips, when it should be stood on one side to dry until it is required.

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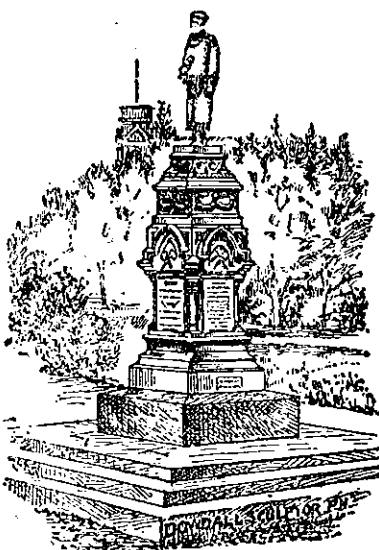
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## SCAPULAR MEDALS

### CATECHETICAL EXPLANATION OF THE DECREE "CUM SACRA."

During the month of December (writes the Rev. James Hughes in the *Catholic Times*) some articles were published in various Catholic papers referring to the new Scapular Medal, for the blessing of which faculties had been given by the Holy Father to a small number of clergy. The whole question of the Scapular Medal has again been considered at length by the Holy See, and in a document dated December 16, 1910, but only officially published on January 16, 1911, the faculty of blessing the Scapular Medal has been widely extended and fully explained. The following is the English translation of the new Decree 'Cum sacra,' which has already appeared in these columns, and to which I have ventured to add a catechetical explanation of its most important points:

Which scapulars can be replaced by a blessed medal?—Any of the real scapulars approved by the Holy See: for instance, any of the five most ordinary scapulars worn by the faithful—the Brown Scapular of Our Lady of Mount Carmel, the Blue Scapular of Our Lady Immaculate, the Black Scapular of the Seven Dolours, the Red Scapular of the Passion, the White Scapular of the Blessed Trinity, or other similarly approved ones.

Is the Scapular of the Third Order of St. Francis included?—No; scapulars which are proper to the Third Orders cannot be replaced by medals.

Are any Indulgences lost by those who wear the Medal instead of the Scapular?—No; those who wear the medal instead of a cloth scapular 'shall be enabled to share in and gain all the spiritual favours and indulgences attached to each scapular.'

What about the Sabbatine Privilege for the Scapular of Our Lady of Mount Carmel?—This also is included by name amongst the spiritual favours attached to a scapular which can now be gained by wearing the medal.

Of what size, shape, and material must the Medal be?—It must be made of metal, but no particular size or shape is ordered.

What images must it bear?—It must bear on the right side or front an image of Our Blessed Lord showing His Sacred Heart, and on the back an image of Our Blessed Lady.

Is it sufficient to have an image of the Sacred Heart alone, apart from the body of our Lord?—No; it is distinctly stated that it must be an image of Our Blessed Lord showing His Sacred Heart: 'effigiem SSmi. D. N. J. C. suum sacratissimum Cor ostendentis.' Any medals, therefore, which bear an image of the Sacred Heart alone without the Body of Our Lord are useless for gaining the indulgences.

Which image of Our Blessed Lady should it bear?—Any image of Our Blessed Lady will suffice, as Our Lady of Mount Carmel or Our Lady Immaculate, Our Lady of Sorrows, Our Lady of Perpetual Succour, Our Lady of Good Counsel, etc., etc. The Decree says simply 'an image of Our Lady.'

Must those who are enrolled in five scapulars wear five blessed medals?—No; a single medal may be worn instead of one or of several scapulars, but a distinct blessing must be given to the medal for each scapular which it replaces. If it replaces five scapulars the medal must be blessed five distinct times.

What prayers must be read by the priest who blesses the medal?—He has no prayers to read. He has simply to make over the medal one Sign of the Cross for each scapular which the wearer wishes it to replace.

How may priests obtain faculties to bless these medals?—Every priest who has now or obtains later either direct from Rome or through his Bishop the faculty of enrolling in any scapular receives also by virtue of this new Decree the power to bless the medal which replaces that scapular. Thus, if a priest has a faculty to enrol in the scapular of Our Lady of Mount Carmel a medal blessed by him can replace that scapular alone. If, like the head-priest of each church in Liverpool diocese, he has received through his Bishop the faculty of 'enrolling in confraternities approved by the Holy See and of blessing the beads and scapulars proper to them,' he may bless a medal to replace any or all the scapulars, giving it a distinct blessing for each individual scapular.

May people be enrolled now with a medal instead of a scapular?—No; the Decree makes no change in what it several times calls the 'regular imposition of the scapular.' For this the ordinary prayers of enrolling given in the Ritual must be used for each scapular and a cloth scapular must be imposed as there laid down. Then immediately after the giving of the cloth scapular a medal may be blessed to replace it.

May a number of medals be blessed at one time and then distributed?—According to the ordinary practice of the Church there seems no reason why this should not be done, for the Decree does not forbid it. But it would seem that they should be distributed only to those who were

already enrolled in the scapular before this general blessing of medals took place, and would be useless to any who are enrolled later than the time of that blessing. The Decree says: 'These separate blessings may be given by a single Sign of the Cross either in the act of enrolment immediately after the scapular has been regularly imposed or later at the convenience of those enrolled.'

How should the medal be worn?—To gain the Indulgences the medal must not be kept in a drawer or desk, but must be carried 'on the person, either round the neck or otherwise, provided it be in a becoming manner.' Thus one may fasten it by a string, chain, or ribbon round the neck, either inside or outside the clothes. If one has the pious custom of always carrying one's Rosary-beads in the pocket one might fasten the medal to the Rosary-beads, or even to one's watch-chain. As an open profession of faith one might wear it as a brooch or scarf-pin. But if a schoolboy carries it in his pocket in the midst of his top and string and marbles, he can hardly be said to carry it 'in a becoming manner.'

Does the Pope wish everyone to begin wearing these medals, and throwing aside the scapulars?—No; on the contrary, he 'earnestly desires that the faithful may continue to wear them (the cloth scapulars) in the same form as hitherto.' But many are constantly breaking the strings and losing the scapulars. Others find it very awkward to wear the cloth scapular at their work, as, for instance, those who have to work stripped to the waist before the fierce blaze of an iron furnace or in the stoke-hole of an Atlantic liner. The medal will last much longer, and can be carried where the cloth scapular is awkward to wear. But even for these one might recommend them to wear the cloth scapular on Sundays and carry the medal during the week.

Can a person wear the medal instead of a cloth scapular without any special necessity for so doing?—Yes, certainly. The Holy Father makes no exception, but says this 'is lawful for all the faithful.'

What is the use of the Pope granting this new privilege?—The Pope considers that to make the wearing of scapulars easier and simpler will lead to a great increase in the number of those who ask to be enrolled in the scapulars, for experience has shown that the wearing or carrying of such pious objects helps greatly to increase the devotion of the faithful and to remind them of their Faith and strengthen them in the determination to lead a holy life.

### S. CONGREGATION OF THE HOLY OFFICE.

#### On the Substitution of Medals for Scapulars.

#### DECREE.

Since it is certain that the holy scapulars are greatly efficacious in fostering devotion among the faithful and stimulating them to good resolutions, Our Most Holy Lord Pius X., by Divine Providence Pope, although earnestly desiring that the faithful may continue to wear them in the same form as hitherto, still, in order that the pious custom of being enrolled in them may constantly increase, seconding the many petitions sent to him on the subject, and after taking the opinions of the Most Eminent Fathers Cardinals, Inquisitors, General, was graciously pleased in an audience granted to the Assessor of this Supreme Sacred Congregation of the Holy Office on December 16 of the current year, to decree as follows:

For the future all the faithful already inscribed or who shall be inscribed in one or more of the real scapulars approved by the Holy See (excepting those which are proper to the Third Orders) by what is known as regular enrolment, may instead of these cloth scapulars, one or several, wear on their persons, either round the neck or otherwise provided it be in a becoming manner, a single medal of metal, through which, by the observance of the laws laid down for each scapular, they shall be enabled to share in and gain all the spiritual favours (not excepting what is known as the Sabbatine Privilege of Our Lady of Mount Carmel) and all the indulgences attached to each.

The right side of this medal must contain the image of our Most Holy Redeemer Christ, showing His Sacred Heart, and the obverse that of the Most Blessed Virgin Mary.

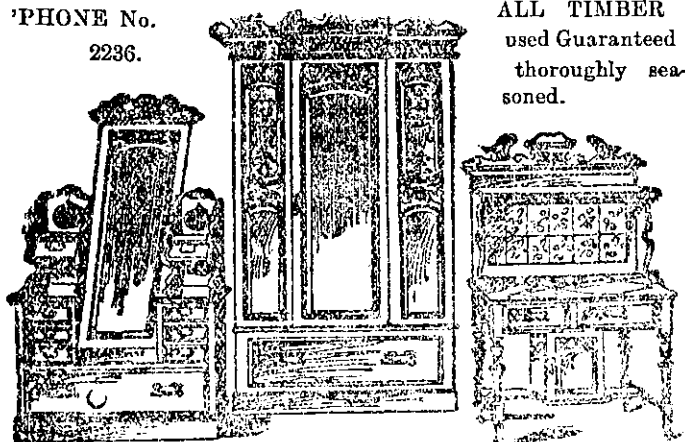
It must be blessed with a separate blessing for each of the scapulars in which the person has been regularly enrolled and for which the wearer wishes it to suffice.

Finally, these separate blessings may be given by a single Sign of the Cross either in the act of enrolment immediately after the scapular has been regularly imposed, or later at the convenience of those enrolled (whether the order of enrolments be observed or not and no matter how long after they have taken place) by any priest, even other than the one who made the enrolment, who possesses the faculty ordinary or delegated of blessing the different scapulars—the limits, clauses, and conditions, however, of the original faculty still holding their force. All things to the contrary, even those calling for most special mention, notwithstanding.

Given at Rome at the seat of the Holy Office, December 16, 1910.

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## STAND UP STRAIGHT

There's the finest little motto  
For the boy who wants to win,  
For the boy who's fighting bravely  
In the war 'gainst wrong and sin;  
'Tis a motto for the bravest,  
And will conquer sure as fate;  
It will give your arm new vigor,  
Try the motto, 'Stand up straight.'

Hold your head up; look the fellows  
In the eye with honest glance;  
Thoughts and words and deeds straightforward  
Better are than shield and lance.  
In the years that stretch before you,  
There for you all good things wait,  
In mind and heart and practice,  
Yours the motto, 'Stand up straight.'

## LITTLE 'DUTCHY'

He was not a Dutchman at all, for he had never seen the country of the Netherlands. And anybody who knows anything about it will tell you that a true Dutchman must be born in Holland, and that to be born in Germany no more makes one a Dutchman than to be born in Ireland makes one a Frenchman.

However, his name was Hermann—a little fair-skinned, white-haired boy with a wide mouth, blue eyes, high forehead and features that betrayed a German ancestor, dressed, moreover, in a style that gave him the appearance of being a little old man rather than a young boy; with a flat green cap, a short blue jacket, a long black vest, and wide, shapeless trousers. And they called him 'The Little Dutchman.'

Being at once the youngest and the smallest in the office, diffident and yielding, a stranger to that independent self-assertion which is generally born in an American boy, it is not strange that he was the office drudge and an object of amusement and derision.

It mattered very little that he was willing and obliging—was he not a Dutchman?

So thought the boys whom an accident of birth had denied a native accent, as they laughed immoderately at his broken English.

Now, it happened one day that Hermann, busily engaged in filing away letters near the door of the manager's room, overheard this conversation:

'Mr. Rule,' said the manager.

'Sir?' answered the clerk.

'Here is a telegram that must go at once. See that it is copied and taken to the office without delay.'

'Yes, sir.'

'Be sure that it goes promptly; it is very important.'

'It shall be sent immediately, sir.'

But far be it from the dignity of a chief clerk to perform the service of this kind when there are inferiors to be commanded.

Glancing around, his eye fell upon an inspiring youth who was bending his whole energies of mighty talents to the execution of a comic picture upon a piece of blotting-paper.

'Here, Chester,' exclaimed the chief, in a peremptory tone, 'copy this telegram and send it right away. Don't wait a minute.'

Thus abruptly disturbed in his absorbing occupation, the aspiring youth took the piece of paper with a fiery impulse to throw it back to the chief clerk's face, but, thinking better of it, he sullenly arose and proceeded to take an impression from it in a copy-book with an iron press.

While slowly and unwillingly performing his duty, another and a younger boy, returning from an errand, came near.

'Here, Tom,' said the aspiring youth in his turn, 'take this telegram to the office.'

'Why don't you take it yourself?' returned Tom.

'Because I'm busy. Hurry up, now; there's no time to lose.'

Not less did the younger boy resent the elder's swaggering assumption of authority than had the elder that of the chief clerk. Wherefore he deliberately took off his hat, sat down before his desk, and coolly said:

'Who was your servant last year?'

The chief clerk had already returned to his desk at the other end of the office, and paid no attention to this interesting conversation. But the aspiring youth, still rankling with the thought of the superior manner in which the chief clerk had addressed him, and still further enraged to see that his own authority was not respected, slapped the telegram down on the desk before the other boy and exclaimed:

'You'll take that to the office or I'll know the reason why.'

'You were told to take it and you'd better do it,' retorted the younger boy.

'Well, I've got something else to do' (the tail of the monkey in the comic picture was not finished) 'and I tell you to do it.'

At this moment the clock struck twelve. Work stopped as if by magic. Office boys and clerks disappeared as if drawn by a magnet—the magnet of dinner.

Even the chief clerk vanished, and the disputants, without coming to any definite conclusion, passed out together, wrangling as they went, and left the important message on the desk.

And there Hermann, a few moments afterwards, found it.

He was too ignorant—'green' the boys would have said—to carry the message to the manager, who was still in his private office, and doubtless supposed that the telegram had been sent long ago; he was too conscientious to ignore it. Had he not heard the manager order it to be sent immediately, as it was important? And as it was left (as he presumed by accident, for he had not heard the recent debate), was it not his duty to take the message to the office.

He did not stop to think about it, but ran with it to the office of the telegraph company, after which he went back to his frugal meal; and when the meal was finished and the noon hour was over he was sent out upon another errand.

Meanwhile the other boys, whose guilty consciences had made them miserable, were quietly and anxiously hunting for the missing telegram, an uneasiness that was not rendered lighter by the voice of the manager asking:

'Mr. Rule, did you send that telegram?'

'Oh, yes,' replied Mr. Rule with alacrity. 'Chester copied it at once.'

'Chester,' continued the manager, 'did you take that telegram to the office?'

Chester approached with a shame-faced air.

'I—I copied it.'

'I asked whether you took it to the office?'

'No—No, sir.'

'Why not?'

'I—I told Tom to do it.'

The manager's anger was rapidly rising.

'Tom!'

'Sir?' Slowly.

'Did you send that message?'

'No—sir,' more slowly still.

'What did you do with it?'

'I left it on the desk,' very slowly indeed.

Never before had the office seen the manager in such a temper. Even the chief clerk received such a dressing down as he had never had before, and as for the boys, they were completely overwhelmed.

While he was in the midst of this indignant censure the little messenger returned.

He stood for a moment irresolute, frightened by this exhibition of the manager's anger. But, catching the meaning of it, he came forward and told the manager what he had done.

'Do you mean to say that you found the message and took it to the office yourself?' inquired the astonished manager.

'Yes, sir.'

'And why did you do it?'

'I did think it was right. I heard you tell Mr. Rule to gorry un' send it right away, un' I did it.'

'Without anybody telling you?'

'Yes, sir.'

'My boy,' said the grateful manager, 'you have saved us perhaps a thousand dollars. A boy who will do his duty whether anyone tells him or not will be a worthy man some day, if he lives. I will see that you are properly rewarded for your faithfulness. As for these,' pointing to the two crestfallen lads, 'if they are ever again guilty of such stupidity, obstinacy, and neglect, it will be the last time here; they will be discharged.'

Thus brought to the manager's notice, Hermann rapidly advanced from one position to another. He soon began to improve both in attire and in language.

More and more responsibility was placed upon him. His thorough honesty, industry, and willingness, and interest in the business commended him to his employers' favor and made him valuable to them. Until at last Hermann, the 'Little Dutchman,' outclassed all the other clerks and became manager himself.—*New World.*

## FORGET IT

There are thousands of things in life which were better forgotten than remembered. There is nothing to be gained by cherishing a spirit of hatred—it is worse than un-Christian, it is foolishness. There is nothing in remembrances for the purpose of retaliation except harm to the one so doing. It has been well said that revenge doubles a grievance—it spreads ill will. The mean man has no power to hurt you by despicable conduct, and there is no better way of curing him than to let him see and feel that in his demeanor he is injuring himself more than any one else.

## SOUSA'S PRESENCE OF MIND

On one occasion John Philip Sousa by his promptness was the direct means of stopping a panic which might have had the most disastrous results. While his band was playing before 12,000 people in St. Louis the electric lights in the hall went out suddenly. People began to move uneasily in their seats, and some even began to make a rush for the doors. Coolly tapping with his baton, Sousa gave a signal, and immediately his band began playing 'Oh, dear, what can the matter be?' A tiny ripple of laughter that went round the audience showed that confidence had been partially restored. When the band began to play, 'Wait till the clouds roll by,' the laughter deepened into roars of merriment that ended only when the lights were turned on again.

## A VERY USEFUL TREE

A remarkable tree of South Africa—a region notable for its natural history wonders—is that called the cow-tree. It receives that name because, at certain seasons, it yields an abundant supply of milk. It grows in hilly districts, usually where very little moisture is to be had for several months of the year. This makes it more singular that a plentiful flow of milky fluid will come from the trunk, on boring into it deeply, though the branches look dried. If the milk is put aside for a time a thick cake forms upon it, under which is a clear liquid. Some of it kept in a bottle well corked up was once preserved for several months. The cork, on being extracted, came out with a loud report, followed by a bluish smoke; the milk was a little acid, but not disagreeable to taste. The tree bears fruits of moderate size, each containing one or two nuts, which are said to have the flavour of strawberries and cream. From the bark of the tree, soaked in water, a bread has been made, which proved nearly as nourishing as wheaten bread.

## DESERVED NO SYMPATHY

At a village cricket match in Yorkshire the captain of the home side, in playing a fast ball from the 'demon' bowler of the visiting eleven, received a sharp crack on the knuckles. As the batsman danced round the crease in obvious pain, a small boy in the crowd was heard to exclaim, 'Serve 'im right!' 'You shouldn't talk like that, my lad,' observed an old gentleman, reprovingly. 'The man's hurt, you know!' 'Yes, aw know,' retorted the youngster, 'an' it'll tache 'im what a rap o'er th' knuckles is loike!' The batsman was the village schoolmaster.

## THE LEINSTER MONKEY

On the Leinster coat-of-arms are three monkeys, standing with plain collar and chained; motto, 'Crom-a-boo' ('To Victory'). This is the only coat-of-arms that has ever borne a monkey in the design. It was adopted by John Fitzthomas Fitzgerald in 1316 for romantic reasons.

While this Earl of Leinster was an infant he was in the castle of Woodstock, which is now owned by the Duke of Marlborough. The castle caught fire. In the confusion the child was forgotten, and when the family and servants remembered him and started a search they found the nursery in ruins.

But on one of the towers was a gigantic ape, a pet of the family, carefully holding the young earl in its arms. The animal with extraordinary intelligence had crawled through the smoke, rescued the baby, and carried it to the top of the tower.

When the earl had grown to manhood he discarded the family coat-of-arms and adopted the monkeys for his crest, and they have been retained to this day. Wherever you find the tomb of a Fitzgerald you will see the monkeys at the feet of the effigy or under the inscription.

## FAMILY FUN

Telling a Domino Number.—Ask a member of the company to select a domino from the set, and with a little calculation you can tell him what is the number chosen. Tell him to multiply one of the numbers by 5, add 7 to the quotient, to double this number, add to it the other number of the domino, and tell you the result. You then mentally subtract 14 from this number and the result will be the figures on the domino chosen. Suppose the domino chosen was a 6-3. The player multiplies the 6 by 5 which gives 30, adds 7, which gives 37, doubles this, which will give 74, adds the other number on the domino, 3, and the result is 77. You subtract 14 from 77 and the remainder is 63, and you immediately say that the domino chosen was the 6-3. But suppose he choose the 3 instead of the 6 for his calculations. Three multiplied by 5 is 15, 7 added makes 22, twice 22 is 44, and 6 added to 44 makes 50. Subtract 14 from 50 and the remainder will be 36, and the domino is therefore known to be 3-6 or 6-3, as you choose to name it.

## On the Land

The method of killing trees with arsenic has frequently been employed in the Sydney Botanical Gardens, and the results have usually been very satisfactory. The system is to make white arsenic into a thin paste or strong solution with caustic soda in the proportion of two parts of soda to one of arsenic. Bore downwards into the trunk of the tree three or four holes with an inch auger about three to four feet from the ground. Fill these holes to two-thirds of their depth with the liquid and hammer in a wooden plug. In a comparatively short time you will find that the tree will die and give forth no suckers.

There was a fairly representative yarding of all descriptions of stock at Addington last week. The yarding of store sheep was a large one, consisting mainly of equal proportion of lambs and ewes. Fair two-tooth ewes made 12s to 13s 3d, inferior 9s to 10s 9d. In store lambs an exceptionally good line made 10s 7d, the next highest price being 8s 9d. The yarding of fat lambs was the best that has been penned this season. Exporters took the bulk of the yarding at prices ranging from 9s 5d to 16s 3d, the majority being bought at 13s 6d to 14s. The range of prices for fat sheep were:—Prime wethers 15s 6d to 18s 2d, others 11s 9d to 15s; prime ewes 12s 6d to 17s 9d. Fat Cattle: Best steers £7 12s 6d to £13 5s, best heifers, £5 to £10 5s. There was a good yarding of fat pigs, which sold at from 45s to 55s for baconers and choppers, being equal to 4d per lb.

The Cambridge School of Agriculture has issued a statement of some alleged improvements made in the production of strong wheat, using the word from a baker's point of view. Canadian and Russian wheats are generally stronger in this sense, and the flour from them produces a better shaped loaf than English wheat of the common sorts. Consequently they make a better price in the market. Unfortunately, the yielding ability of these foreign wheats when tried is far from satisfactory. The Home-grown Wheat Committee intimate that the crossing of Red Fife wheat with Essex Rough Chaff has produced a hybrid named Burgoyne Fife, which is an improvement on any known home sort, and is satisfactory in yield. There is some dubiety as to what makes one wheat strong and another weak, but the generally accepted idea is that it depends on the amount of mineral constituents, especially phosphates in the flour. Some wheats have these almost all in the bran, and they are lost in modern milling.

The Ayrshire has been a distinct breed for over 150 years (says the *Dairy Farmer*). While at the present time they may not be as popular as some breeds, they are fast coming to the front, both in the dairy and show ring. As to their conformation, they can hardly be improved upon, their evenness of form being particularly noticeable. The chief characteristics of the Ayrshire in appearance is fine face, with clean cut features, brightness of eye, up-turned horn, thin neck, fine shoulder, good heart and lung capacity, straight back, strong loin, large abdomen showing food capacity (or a silo of their own), long, broad hips, large finely balanced udder, large well-placed teats, well developed mammary gland and soft, loose skin of medium thickness, covered with a thick coating of fine hair, equal red and white, brown and white, or verging to nearly all white. In temperament it is docile, but alert. The Ayrshire is a very hardy and vigorous animal. This natural vigor combined with their activity and other superior qualities particularly fits them for all climates and conditions. Perhaps the Ayrshire has been called the 'farmer's cow' owing to the fact that her milk is well suited for dairy, cheese or city market. As the Ayrshire breed becomes better known so it will become more appreciated.

Of all the countries of Europe Denmark has made the greatest progress in pastoral and agricultural matters in recent years. This is attributed mainly to the spread of technical education and to co-operation. The Danish farmer is an expert. He is also a student. He has studied the breed of horses until he knows what can be raised to the best advantage, and what the German most wants. The same is true of cattle, pigs, and chickens. He knows to a nicety just how a cow should be fed to produce the best butter. He knows how to breed the best pigs. He makes his butter and produces his eggs of a uniform quality. He packs them so that they will please. And he is aided in countless ways by the State. The State is always at his service. The other great factor is co-operation. The Danish farmer gets all that he produces—absolutely all. The State owns the railways and protects the farmer from exploitation. And he himself performs all of the processes of production, distribution, and exchange. The co-operative movement began with dairying. Up to about 1880 each farmer made his own butter. It was very costly, and there was no uniformity in the product. About this time a new device was invented for butter-making. A number of farmers got together and purchased one of the machines. Its success was immediate. Other villages followed. To-day there are 1087 co-operative dairies, with a membership of 150,000 farmers. There are also 200 other private dairies. Nearly 95 per cent. of the farmers are members of the co-operative dairies, which ship nearly £200,000 worth of butter a week to England.



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