

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- June 11, Sunday.—Trinity Sunday.
 " 12, Monday.—St. Leo III., Pope and Confessor.
 " 13, Tuesday.—St. Anthony of Padua, Confessor.
 " 14, Wednesday.—St. Basil, Bishop, Confessor, and Doctor.
 " 15, Thursday.—Feast of Corpus Christi.
 " 16, Friday.—St. Antoninus, Bishop and Confessor.
 " 17, Saturday.—St. Paschal I., Pope and Confessor.

Trinity Sunday.

To-day we are not asked to imitate the virtues of some saint, or to contemplate the merciful dealing of God with man. We are taken up, as it were, into the Holy of Holies, and invited to gaze on the radiant perfection of God as the Blessed see Him—one God in Three Divine Persons. Until the fourteenth century this feast was not generally celebrated in the Church, for the reason that all festivals in the Christian religion are truly festivals of the Holy Trinity, since they are only means to honor the Blessed Trinity, and steps to raise us to It as the true and only term of our worship. As Pope Alexander writes, in the eleventh century: 'The Roman Church has no particular festival of the Trinity, because she honors it every day, and every hour of the day, all her offices containing its praises, and concluding with a tribute of glory to It.'

Feast of Corpus Christi.

As the Adorable Trinity is the essential and primary object of all religion and of all festivals, so the august Eucharist is the perpetual sacrifice and the holiest worship we can render to the Trinity. In other words, every day is a festival of the Trinity which we adore, and of the Eucharist by which we adore It. The special feast of the Blessed Eucharist, which we celebrate to-day, was instituted in the thirteenth century. 'Without doubt,' says Urban IV., in the Bull of institution, 'Holy Thursday is the true festival of the Holy Sacrament, but on that day the Church is so much occupied in bemoaning the death of her Spouse that it was good to take another day, when she might manifest all her joy and supply for what she could not do on Holy Thursday.'

GRAINS OF GOLD

NO MORE.

It was the lonely gloom of night;
 My heart was numb with pain,
 My weary eyes could find no light
 Across the tempest main,
 And thunder crashed its ghastly fright
 Till hope was madly slain.

I called the Master; where was He
 All through that bitter hour?
 O was His silence mocking me
 Within the Pilot tower?
 Why did that Voice of majesty
 Deny its peaceful power?

And I had sought some creature then,
 To grasp its mortal care;
 O fool! I thought with fickle men
 My loneliness to share.
 But, lo! I called on Christ again,
 And peace was everywhere.

He stood, and looked through loving tears
 Beside the morning shore.
 'O little faith, O foolish fears!'
 This mild rebuke He bore;
 'O come, and show through all the years
 So little faith no more!'

—Ave Maria.

What we need is eyes to see. The presence of the benevolent God is evidenced in a thousand ways, but we lack the power or the disposition to appreciate this marvellous fact. Many a man has seen a country graveyard, but it required a Gray to see it in a great poem. Literature is filled with gems that genius has rescued from the rubbish heaps. So a cultivated spiritual sense may see everywhere tokens of the Divine Presence, and the common is transformed into the uncommon by the glory of it.

Think what we lose when we are faithless to some small duty imposed by the law of love. We lose character and life itself. For, after all, life cannot be satisfactorily measured by the excitement of striking occasions, or by the thrill of great sensations, or by the joy of overpowering emotions. The greater part of life for most of us is made up of small, humdrum duties; of routine. And routine can be inspired (so Jesus teaches) by a high sense of duty, and unselfishness can be combined with loyalty to noble ideals of faith and love and transformed into the opportunity of spiritual growth.

The Storyteller

THE HOUSE OF RECONCILIATION

The old Perkins house on the hill was rented at last. It was certainly a misnomer to call it by that name, for the original Perkins was dead more than forty years, and had left no child to continue in unbroken succession, as the historical hand-books elegantly say, his wealthy but plebeian lineage. He was the last of his family, and a mighty poor family it was, of close-fisted, tyrannical, ambitious, money grabbers. The noble line of anti-spenders of the Perkins dynasty flourished, culminated, and ended with the most typical Perkins of them all, Samuel Perkins, Esquire, whose demise, as having happily occurred some forty years ago, I have succinctly chronicled above. Where he got his money, how he got his money, and from whom he got his money, it is not my business uncharitably to inform you. Any ancient settler of the town will tell you all that with more due regard to pleasant details than I could respectably descend to. The one thing I will say is that he did get plenty of it and held on to that same plenty. And for that very tenacity of purpose he lived unloved and died unmourned, and I can conceive of nothing more tragic than that in the life of any one man.

I daresay he had intended to love and to be married finally, but the slack in business was never long enough to allow that, and so when he died without having made a will, it is safe to assert that he turned in his grave many times when all the carefully guarded Perkins coins slipped into the pockets of Samuel's scapegoat cousin, presumed to be dead, but devotedly returning shortly after the obsequies to prove his claim, and then leaving for parts unknown to enjoy his dear cousin's generosity. He never slept a night in the Perkins' house; evidently he feared the return of Samuel to register a protest. But as soon as the proprieties of fashionable mourning would allow, he sold the whole estate to one of his dead cousin's avowed enemies. I am not going to make this history the mere registry of deeds, denoting the various transfers of the property. They were, like the proverbial wedding gifts, numerous and costly. Yet nobody prospered in the place, hence nobody liked it. Very versatile it had been, now as a family dwelling, now as a boarding-house, now as a sanatorium for recovering inebriates, and finally, in the character it affected most, as a big ghost of an empty mansion that looked scornfully down upon the very prosaic three-decked flat-houses of a utilitarian present.

Now I fear I have said a bit too much about Samuel Perkins, more than the proper proportion of a short story will allow, but my reason for so acting, and I feel perfectly justified, is to show you the peculiar freak of fortune, or misfortune, in this that the latest occupant of the house was also known by the name of Perkins. Strange fate, indeed, for the poor old house after the lapse of nearly half a century. But this new Perkins was not a Samuel Perkins. In fact, there was no man in the family, simply a Mrs. Mary Perkins, her ten-year-old daughter Cecelia, and a middle-aged servant woman, whom I may fitly and finally describe as ever making a declaration of war that she would give in her notice if she were obliged to take care of that big barracks of a house unaided.

Why Mrs. Mary Perkins had come to the big house, and she a widow with only one child and one servant, was long the sole consideration of the feminine contingent of the town. All sorts of reasons were advanced, and it was commonly and conclusively agreed that in a very short time a freshly painted sign-board, advertising 'Board and Rooms,' would be swinging and creaking over the entrance to the Perkins mansion. But in reality there was little mystery about her coming to that particular house. When she had come from those parts which were unknown to her new neighbors, she had remained a while in Boston, making investigations for a desirable house in the suburbs, and the real estate dealer upon hearing her name told her of the strange coincidence of having had the Perkins house put into his hands that very day. That aroused her womanly curiosity, and she expressed a wish to see the place, and seeing it she at once fell in love with it, leased it for a year, and moved into it as soon as the furnishers to whom she had given carte blanche had done it up as expensively as it would permit. And so, although I said it was a misnomer to call it the Perkins house during that half a century, it was solely because it retained that name through all the various assaults of strange occupants that it was lucky enough to fall again into the hands of another Perkins. Lucky, I say, because if it had been known by any other name it might not have been rented to Mrs. Mary Perkins, and then I would have no story to tell.

All this is a very simple explanation which would have satisfied the world, but somehow it did not satisfy the world's wife. During the days when the house was being fitted up for its new mistress there was never a human being so minutely dissected as this unknown newcomer.

But at last one day in early September Mrs. Perkins and hers arrived. Rather it was one night, late at night, and Saturday night at that, and in a taxicab which had groaned heavily in mounting the steep hill as if barefacedly inviting the somnolent neighbors to arise and peek



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from behind the shades and thereupon moralise on the kind of woman any woman must be that makes her advent to a house among respectable neighbours at such an hour and in such a vehicle. At any rate such a manner of arriving was a confirmation of the town's hopes, for surely the taxicab was a positive proof that Mrs. Perkins was blessed with a superabundance of wealth.

Meanwhile the Society of the Hill waited impatiently and slept disturbedly. The morning, Sunday morning would tell just what kind of woman this new neighbor was. If she were a good Christian she would go to Church. And much to the surprise of all this woman who came home late in a taxicab was a good Christian and did go to Church. But, alas for Society's hopes! it was to the Catholic Church she went. That in itself was a certain confession of plebeianism, but the most alarming of all her unintelligible actions was the sending of the charming little Cecelia to the parish school.

I have always thought that there must have been a remarkable fascination about Mrs. Mary Perkins, for in spite of this double faux pas, this presumed belligerent attitude to the small but select Unitarian neighborhood, a week had not passed before the said society had called upon her to a woman, and in subsequent secret gatherings all had voted her a most refined, educated, charming hostess, and a valuable acquisition to their exclusive set.

Mrs. Perkins, however, did not display any undue enthusiasm over her admittance into the inner circle of these lineal descendants of the Pilgrims, and real daughters of the American Revolution.

'I do think she is charming and very handsome and a most exquisite dresser,' said Mrs. White-Greene, an authority on Colonial families, to her bosom friend, Mrs. Sydney Hall, equally authoritative in the matter of Colonial furniture, 'but somehow she does so seem in effect to disregard blue blood. It is always an affectation of the nouveaux riches. Now, I chanced to mention, very casually, that our family had come from England in the Mayflower, and, she naively asked if the Mayflower did not win the cup last year. Fancy!'

'Do you know,' said Mrs. Hall, 'I sometimes think she is laughing at us, and yet, she has the manners of a princess. Fancy her declining an invitation to the tea given by the Daughters of the Revolution, because, she said, she did not approve of Revolutions! You would think we were a petty South American Republic.'

Nevertheless, Mrs. Perkins returned the calls of all her neighbors, and was affability itself, even while she let it be known, gently, but firmly and positively, that she had no desire to be an active member of the society. All her life seemed to be devoted to the little Cecelia, and she never let her out of her sight save during the hours in which she was at the parish school under the eyes of the Sisters.

Just as the mother had become at once the favorite of the society that would have made her its queen; had she permitted, so the little daughter by her beauty, her sweet disposition, and her mature piety, had become soon the most popular child of the parish. That popularity had been firmly established by the wonderful party during the Christmas holidays which had been given to the classmates of Cecelia at Perkins house, a party which is even now referred to by the participants as the grandest ever.

But Cecelia, like her mother, also possessed the faculty of taking things for granted. It was merely a matter of course that she should have beautiful clothes, ride in a carriage and give such parties as other children only read of in fairy stories. There was no special reason to be proud of such ordinary things, and soon it was a saying among the nuns that Cecelia Perkins would not be surprised at the General Judgment. But that statement, even if it did originate in the convent, was a rank injustice to the said Cecelia.

She could become excited, and she verily did become excited, and that, too, over her approaching First Communion. Such an event appealed to her as the most wonderful thing possible in the life of any girl. Mrs. Perkins shared the excitement, just as she had entered heart and soul into all the plans of Cecelia, and many a book was ransacked by her in search of the beautiful stories relating to First Communion, stories later on retailed to the admiring girls who had long before declared Cecelia's mother perfectly wonderful. More appealing, however, than the stories of Cecelia was her matter-of-fact announcement to the assembled multitude that she was to have on the day after their First Communion another party which would put in the shade that memorable one of the Christmas holidays.

But the best laid plans, according to the Scotch poet, sometimes fall through. And to the lasting consternation of those expectant little epicures, that party never came off. It was not Cecelia's fault, for in the very hour in which her companions were beginning their three-days' retreat she was stricken down with a sudden illness.

'Is it appendicitis?' said the alarmed mother, even as she prayed that it might not be so, to Doctor Walsh, who had been instantly summoned.

'I fear so,' he said, 'and, candidly, a bad case.'

'And you think—?'

'I think an operation imperative,' he answered. 'I will summon a specialist at once.'

'Get the best possible,' she said, eagerly. 'Spare nothing. She must be saved. I will telephone for the priest now.'

And that is how Doctor Grant, the most famous surgeon of the country was summoned from his Boston home, to be driven in his auto at a reckless speed on that blowy March night, accompanied by a nurse to the old Perkins house where the little Cecelia was lying in great agony. The priest had prepared her, but had been unable to give her Viaticum.

It was Mrs. Perkins herself who went to the door as the machine rolled up to the house. It was a blessed sound to her who had been counting the minutes from the time Doctor Walsh had telephoned to the City.

'You are the surgeon, of course,' she said quickly, 'You—Doctor Grant!'

'You—Lady Graham!' said the doctor.

'Don't use that name here,' she said, in a subdued voice, glancing at the nurse who was still standing in the doorway. 'I am Mrs. Perkins now. I will explain later. I have good reasons. But go—go to my little girl. Doctor Walsh is with her. Thank God it is you who have come.'

It was some hours later when Doctor Grant and Doctor Walsh came from the sick-room, leaving the little Cecelia still under the effects of the ether, in the care of Miss Shea, the nurse.

'It is over?' said the mother, eagerly grasping the hand of the specialist.

'Yes,' said Doctor Grant, 'and I feel she is going to recover.'

'Thank God!' she exclaimed. 'It was God that sent you. May I go in to see her?'

'For a moment, just to look at her. I know you will understand that you cannot remain.'

'I do,' she said gratefully, 'I will join you in the drawing-room. Doctor Walsh will kindly show you the way.'

Doctor Grant was pacing up and down the floor when the mother entered the room after the brief space allowed her to gaze at the face of her unconscious child. But the short time had given the doctor ample opportunity to think seriously and to come to a decision.

'I am sure she will be better,' she said. 'It is all due to you, Doctor Grant. I could not live without her.'

'Yet others have had to,' he said quickly.

'You mean?' she said, blushing.

'Your husband—Arthur. Forgive me, Lady Graham, if I seem severe at this time, and especially to one who was ever so kind and gracious to me during those happy days in England. But to us who admired Arthur—well, we felt for him, that you had left him, and taken away his child, hiding yourself.'

'You will not understand, doctor,' she said. 'You cannot. You are a Protestant, and naturally you will side with him. But my conscience tells me I am right. We were happy—you know how happy—till she, my little girl, began to grow up. He had promised, had sworn to me that she, that what children God sent us would be educated as Catholics. Otherwise I would not have married him. He broke his promise, insisted that she accompany him to Protestant service, and placed her under a Protestant governess. I rebelled. He ignored my plea. And then in desperation, when I saw my pleading was useless, rather than see my child deprived of her faith, and be brought up to hate my religion, I left, and came to this foreign country to hide her.'

'It was a wild notion,' said the doctor.

'To those who have faith,' she said, 'to whom religion is everything, nothing is wild that tends to preserve it.'

'And you have not considered his heart?' asked the doctor; 'his roaming the world to find you—and his daughter. Dear Lady Graham, don't think me heartless at this moment, but should she die, and he not see her—yet she is his child as well as yours.'

'But she will not die. You say the operation was successful.'

'Yes; but no one knows. I was pained for you both when he told me—'

'He told you,' she said. 'You have seen him?'

'I have. He dined with me to-night. He is now in Boston. He has been quietly seeking you all these months. You said it was God that sent me to-night, and now I believe it.'

'But you will not tell him,' she exclaimed, alarm showing in her voice. 'We have been safe here. I beg you, doctor, beg you on my knees to keep all this secret. He would take her away and break my heart. God alone knows how I have suffered in doing my duty. You will not tell him.'

'Be reasonable, Lady Graham,' said the doctor, pleadingly. 'Arthur worships you. He has suffered. Let me bring him to you.'

'No—no—he cannot love me. But I adored him, and I believed in him.'

'You will let me bring him,' persisted the doctor. 'Your child has not forgotten him?'

'She has begged to see him,' confessed the woman. She has talked incessantly of him, asking when we were to go home. Every word cut me to the heart.'

'Then you still love him.'

'Love him? My heart is ever bound to him.'

'That is all I wished to know,' he said. 'Let me act for you now. You will thank me later on. I will have him here before midnight.'

He was gone before she could offer further remonstrance, and as one whose heart was crushed she dragged

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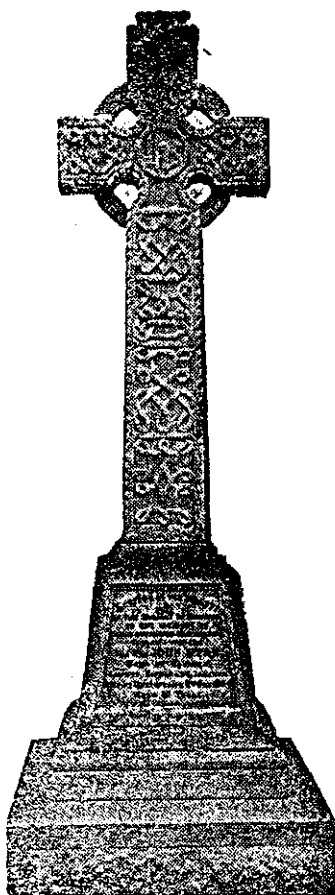
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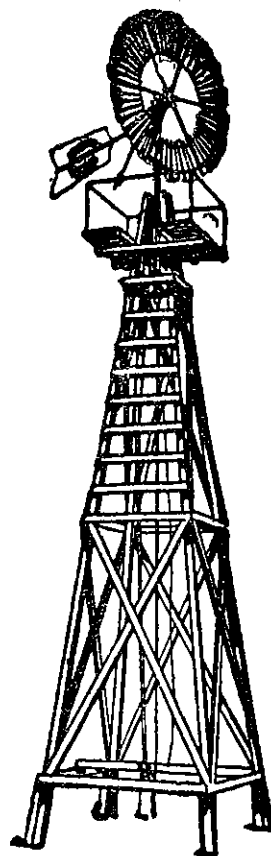
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herself up the stairs and knelt at the door of Cecelia's room, listening anxiously for the first sounds of returning consciousness, and praying feverishly as the beads slipped through her fingers.

Toward midnight the stillness was broken again by the chug of the doctor's automobile, and as if driven by a wild fear she fled to her own room and locked the door after her.

A few moments later she heard him come to her door and knock excitedly, but all power of voice and movement had left her, and she finally heard him go away after several futile attempts to gain admission. Then she faint.

The dawn was breaking when she regained consciousness, and summoning all her strength she went to the door of the sick-room, Miss Shea opened to her timid knock, and quietly warned her against any excitement. As she entered the room her eyes fell upon her husband, sitting behind a screen in the corner, where the child's eyes might not see him. Her first impulse was to rush to him, but the hand of the nurse restrained her, and he held up his hand and pointed to the bed, as if to warn her against acquainting the child of her presence.

'Mamma,' said the child.

'Yes, Cecelia, dear,' said the mother, with a sob in her voice, as she went over to the bed and kissed the child.

'I'm so glad you came, Mamma dear. I had such a terrible dream.'

'You must not think of the dream now,' said the mother.

'But I must tell you, Mamma dear. I had the loveliest dream that Papa came home and that he kissed me, and he asked me if I was happy, and I told him all about my First Communion and the Lord Jesus, and how happy I was, and then he scowled and took me away just as I was going up to the altar, and he said I would never go to Communion in a Catholic Church, and just as I was going away the Lord Jesus said, 'Unless you eat of the flesh of the Son of Man and drink of His blood you shall not have life in you.' And then, Mamma, I asked God to let me die. Is it wrong to pray to die, Mamma dear?'

'Hush, Cecelia,' said the woman. 'You are in the hands of God. Now go to sleep. Doctor will not let me stay longer.'

And she left the room.

A few moments, and the child was asleep again, and the Hon. Arthur Graham stole quietly from the darkened room.

This time she opened the door to his knock, and after a second's glance into his eyes, during which she read there nothing but love and longing, she fell into his outstretched arms.

'I am not going to blame you, dear,' he said, after a moment. 'I did not understand. When you left me I was wild with rage, and when detective after detective failed I was on the verge of suicide. Then I came to Boston, and met an old friend, Doctor Grant. You would not see me when I came to your door. Perhaps it was best. But all night I sat by her, unknown to her, yearning to kiss her, yet not permitted to let her see me. I heard her childish ravings during those long night hours. It was all of God and her First Communion, and somehow, even before she related to you her dream, I discovered that I have been a brute, and a liar. Forgive me, dear, and let us pray together to save our child.'

'Thank God,' she said, holding him closer to her. 'It was worth all the martyrdom to hear you say that.'

The month of April wore on, and then one day there was an exodus from the Perkins house. Rumor had been persistent in various ways in regard to the handsome man who had arrived there on the very night little Cecelia was stricken, but no one was made the wiser.

'I always felt there was something strange about that woman,' said Mrs. White-Greene, chancing to meet Doctor Walsh, and taking advantage of the opportunity to investigate matters. 'Now she's gone as mysteriously as she came, and she was one who affected to despise our Daughters of the Revolution.'

'You mean Lady Graham?' said Doctor Walsh, quietly.

'Lady Graham? I mean Mrs. Perkins.'

'They are one and the same,' answered the doctor.

'Lady Graham desired to live in retirement for a while, and so came here. That distinguished man was her husband, the Hon. Arthur Graham. The Grahams go back to the time of William the Conqueror, and,' he added with a bit of malice, 'that is a few years before the Daughters of the Revolution were organised.'

The Perkins house is again in the market. But I am afraid it will never again be called by that prosaic name. For, as I boarded a common street car the other day, I heard Mrs. White-Green say to Mrs. Sydney Hall, 'I do so hope some desirable party will purchase our friend, Lady Graham's house.'

And I am quite sure that all the occupants of that plebeian car looked very much impressed.—*The Magnificat.*

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English As Spoken

A correspondent (says the *Bombay Examiner*) calls attention to the following sentence: 'Every crow for half-a-mile around congregated round that stuffed corpse,' and asked 'How did they manage that?' he queries. 'Can a single crow congregate? How, for instance, do you congregate?'

Answer.—I congregate by focussing myself with others on a common local objective. Each single crow does the same. Similarly every stone in a heap has been gathered into the heap, and, as the proverb goes, 'Every mickle makes a muckle'—which proverb, being interpreted, is: 'Every little makes a much.' Our correspondent is suffering from the incubus of the grammar and the dictionary, and does not realise that language is a living thing possessing all the elasticity of limbs and muscles, and not a dead machine worked by levers and cranks. 'Every crow for half-a-mile round congregated round that stuffed corpse' is perfectly idiomatic English; and if it does not fit in with the elementary rules of grammar, it should be remembered that rules of grammar were made after language and not before it, and that these are simple endeavors to draw out of a more or less uniform usage of words certain laws, to which, however, the living language is not a slave. In this connection 'every crow' is exactly equivalent in thought-value to 'all the crows.' But without appealing to this equivalency it is perfectly correct as it stands. Although congregating is a conjoint process, it is achieved by single individuals acting in unison. Hence it is just as right to say 'every crow congregated' as to say 'all the crows congregated.' If our correspondent knows the rudiments of Latin he will remember the rule which allows the collective noun to be used as a singular or as a plural; and here he will find an analogous rule that a distributive pronominal adjective can be used collectively. Whether he will discover this principle in his text-books of grammar I cannot say, and do not feel disposed to inquire. The native acquires his language by tradition, and does not consult either dictionaries or grammars—except, of course, in case of a dispute, as missiles to brain his adversary with.

Our correspondent is a good old friend of ours. He will probably retaliate by finding out at least six more grammatical mistakes in what we have just written, and will re-enforce his criticism by quoting standard authorities into the bargain. He said to us recently: 'I always look forward to *The Examiner*, and as soon as it arrives it is the first thing I open.' This sounded flattering. Then he asked: 'And what do you think I make for first?' 'The Editorial Notes,' I ventured to suggest. 'No, not at all. It is the jokes at the bottom of the pages. I always read them through every week.' (Total collapse of the Editor.)

French Foreign Missions

Penang and the surrounding territory (writes the Rev. J. T. Roche, D.D., a priest now on tour in the East) are cared for by the society known as 'Les Missions Etrangeres.' This society of secular priests, destined to work in pagan lands, is to-day in charge of thirty-four dioceses and vicariates, here in the East. Seventeen hundred missionaries, aided by eight hundred native priests, look after two million convert Catholics. Last year the report shows that almost one hundred and forty thousand pagan children were baptised *in articulo mortis*, and sixty-five thousand new converts were added to the fold. The missionaries take no vow, and are free to return to their own diocese whenever they please. It is rare, however, that one avails himself of this privilege, and hundreds have fallen victims to fever and disease, with no thought of abandoning the flocks committed to their care. If Catholic France had done nothing but give this splendid body of missionaries to the service of the Church, it would have earned the gratitude of the faithful for all time to come. It is the thought of acts like this which gives us ground for hope that Almighty God will look down with mercy on the Eldest Daughter of the Church and deliver her from the enemies who now encompass her on every side. A hundred times during the course of my travels through the East I have said in my heart, 'God bless France, that sends to these benighted regions the cultured, gentle, kindly priest, who has always a cordial word and a pleasant welcome for the stranger, who knows more about native customs, habits, manners and beliefs than any other European, no matter what his position, who is respected by all classes because of his devotion to duty and who has accomplished miracles, taking into account the means at his disposal.'

Said a man with a delicate chest:

"My cold's bad again, well, I'm blest,
But I'll swallow for sure Wood's Great Peppermint Cure,
And trust in good luck for the rest."
To the chemist's he went with a flop,
What he saw there just made his heart stop;
He married the girl with the pretty kiss-curl,
And now he is keeping the shop.

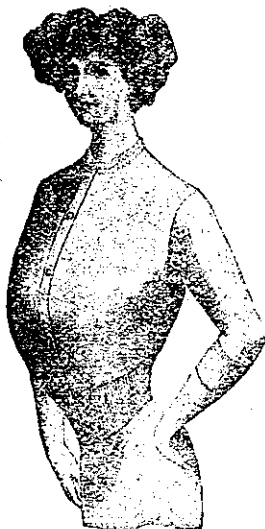
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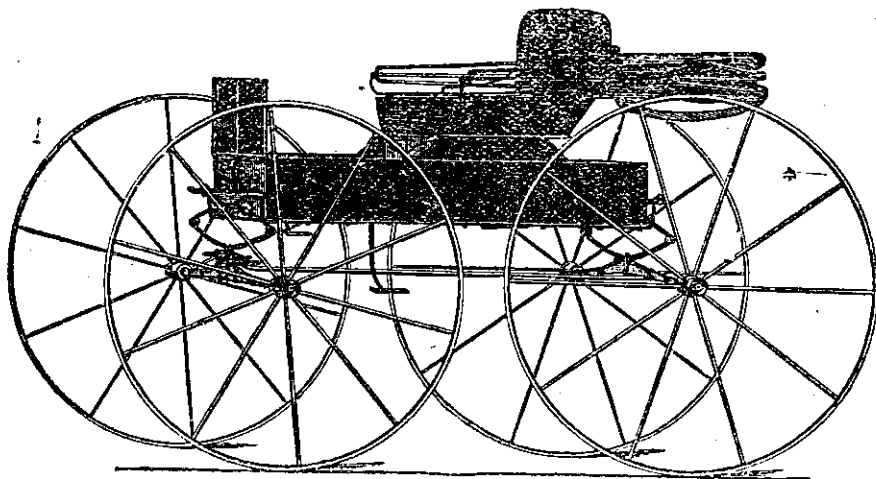
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PRESENTATION TO FATHER O'REILLY, PORT CHALMERS

St. Joseph's Hall was filled to overflowing on Wednesday evening of last week when the Catholics of Dunedin and North-East Valley assembled for the purpose of presenting the Rev. Father O'Reilly, who was recently appointed to the charge of Port Chalmers, with an address and purse of sovereigns, as a token of their warm appreciation of his work as a priest during the five and a half years he has been connected with the Cathedral parish. The chair was occupied by Mr. J. A. Scott, who was supported by the other members of the Presentation Committee. Among the clergy present were the Rev. Father Coffey, Adm., and Rev. Fathers Corcoran, P. O'Neill, and D. O'Neill. Apologies were received from the Rev. Father Delany, South Dunedin, and from Messrs J. B. Callan, jun., and L. Pavletich.

Mr. J. A. Scott, before reading the address, said that, speaking for the laity, he would say that they appreciated Father O'Reilly as a priest and as a man. He told the story of the Irishman who had asked a strolling fiddler to play the 'Boyne Water,' till 'he saw how long he could stand it.' Father O'Reilly, the speaker knew, would find it hard to listen to even a few words of praise spoken in his regard; but there was such a genuine and general appreciation of his work and worth that it was only right that it should be allowed to find some expression. Father O'Reilly had carried out his allotted work in the parish with a thoroughness, a fidelity to duty, and an all-round ability that was deserving of the highest praise. He (the speaker) had been fortunate enough to enjoy the friendship of many priests, but he had never come into contact with anyone who had a higher idea of the priest's calling, or a higher personal standard of priestly duty, than Father O'Reilly. Into every department of his work he threw himself with whole-hearted earnestness. This was very noticeable in his sermons, which were effective because they were reasonably short, because the preacher always took care that he had something to say, and because they were delivered with a dramatic ability that compelled attention. In the ordinary work of the priest—visiting the sick, tending the dying, giving counsel, encouragement, and assistance to those who needed it—Father O'Reilly had lived up to the best traditions of the Irish priesthood, and higher praise than that he could not have. The speaker referred in eulogistic terms to Father O'Reilly's personal qualities—his geniality, his absolute straightforwardness, his loyalty as a friend, his open-heartedness,—and concluded by assuring him that his work amongst them had been deeply appreciated, and that he had, and would continue to have, a warm hold on their affections.

Mr. Scott then read the following address: 'Rev. and Dear Father,—During the five and a-half years you have labored amongst us we have learned to highly value and esteem your genial and kindly disposition, and your many sterling qualities of head and heart. Your work as a priest amongst us has been marked by pulpit ability of an exceptionally high order, and—what is much more important—by an affectionate zeal in ministering to the sick and dying, by a never-failing charity to the poor and unfortunate, and by an unselfish and whole-hearted devotion to all the duties of your high calling which we can only speak of in terms of the highest praise. In losing you from the Cathedral parish we are losing at once a much-loved priest and a valued friend. Whilst deeply regretting your departure, we are pleased at your well-deserved advancement to the parish of Port Chalmers, and we trust and confidently anticipate that your labors there will be as successful, as fruitful, and as warmly appreciated, as they have been in the sphere you have just left. We ask you to accept the accompanying purse of sovereigns as a small token of the affectionate esteem in which you are, and ever will be, held by your Dunedin friends.—We beg to remain, Rev. and dear Father, on behalf of the Catholics of Dunedin and North-East Valley, J. A. Scott (chairman), J. B. Callan, jun., Jas. O'Neill, L. Pavletich, J. McGrath, T. B. Conway, R. Rossbotham.'

After presenting the address, Mr. Scott handed Father O'Reilly a purse containing 105 sovereigns.

The Rev. Father Coffey, in an appropriate and feeling speech, expressed his affectionate regard for Father O'Reilly, and his profound regret at losing him as a colleague at the Cathedral. Deservedly as his pulpit ability had been appreciated, his real worth was even more truly evidenced in his solicitude for the sick and the poor. He congratulated Father O'Reilly on the handsome testimonial he had received, which spoke volumes both for the way in which his work had been appreciated, and for the generous loyalty of the Catholic people to their priest. They hoped still to hear his familiar voice in the Cathedral from time to time.

The Rev. Father O'Reilly, who was received with long-continued applause, asked his friends to accept his sincerest thanks for the honor they had done him—an honor as unmerited as it had been unexpected. He was not so foolish or so vain as to suppose that he had in any way deserved their kind encomiums. From the day he came to Dunedin until the hour he left it he had experienced at their hands nothing but the most consistent goodwill and affection. Three years ago medical men had almost given him

up for dead; and the Catholic people then, with characteristic goodness, had put it within his power to seek fresh health and strength in other climes; and their presentation that night was but another evidence of the unbounded kindness that had followed him from the first. With reference to his work as a priest, he was only too conscious of his many shortcomings. Realising that he had no claim on the generosity that had been extended to him, he could only see in it another evidence of that unbreakable chain which ever binds Catholic priest and people in closest friendship. After cordially thanking Father Coffey for the great kindness and consideration always shown towards him, Father O'Reilly concluded by saying that in leaving the city he would carry away with him the happiest of happy memories of Dunedin and its warm-hearted people, and their measureless kindness and generosity towards him.

The Rev. Father Coffey, on behalf of the priests, and Mr. Scott, on behalf of the laity, extended a hearty welcome to the Rev. Father P. O'Neill, successor to Father O'Reilly at the Cathedral.

During the evening songs were contributed by Mrs. Power, Mrs. Fraher, Messrs. Poppelwell and McGrath, two much-appreciated recitations by Miss Madge Lemon, and a violin duet by Misses Burke and Millar. Mr. A. Vallis and Miss Millar rendered valuable assistance as accompanists.

INCONSISTENCY OF FRENCH RADICALS

The inconsistency of some of the anti-clericals in France is illustrated by a couple of incidents related by the Paris correspondent of the *Corriere d'Italia*. 'The Sisters of Charity who until six years ago looked after the sick in the civil hospital of Avignon, and who were brutally expelled from it, returned silently at the beginning of the present year. A decree of Briand called them back. But do not think that the act of the ministry was spontaneous. The Sisters have gone back for the simple reason that the radical deputy and all the communal councillors, radicals to a man, asked the head of the department to bring about a return to the *status quo*. Laicisation applied to the hospital of the old City of the Popes had produced a series of financial and moral phenomena which had to be cut short—and the radicals of Avignon are practical above everything. The other episode is the following. A fortnight ago a Religious who is at the head of a congregation of missionaries (one of the extremely rare ones who have succeeded in saving something from the Jacobin storm), received a visit from a Radical-Socialist deputy, representing one of the French colonies. Without any long preamble he explained what he wanted—viz: the organisation of a Catholic mission in his electoral fief. 'Things have been going to the dogs with us, he explained, 'ever since the white priests, as a result of the law of separation, were obliged to return to France.' The Religious replied that he would be delighted to comply with the request, but that before coming to him the deputy should have obtained a guarantee from the Minister of the Colonies that no obstacle would be put in the way of the missionaries. The deputy promised, but that very evening Briand's Ministry fell on the charge of having showed itself too weak towards the religious Congregations—and among the deputies who voted against it was the gentleman who wanted the missionaries. This did not prevent him, however, from putting his claim before the new Ministry, with the result that the Minister of the Colonies has given the necessary order, and the missionaries are now on their way.'

Old Irish Families

In a letter to the New York *Tribune*, Herbert O'Hara Molineaux, says of the old families in the history of the United States: As Ireland emerges from her night of trouble and prepares to take her natural place among the Nations of the earth, the attention of the genealogists of Europe has become concentrated on the remarkable record of her old families. It would be thought that with the ruin and obliteration of so much at different epochs in the history of Ireland the lineal links between one generation and another could not survive. In point of fact, the tracing of Irish lineages along assured records is clearer in Ireland than in any country in the world.

There are many reasons for this, among them being that Ireland's position was at the boundary of the Western world, and therefore favorable to long settlement. It has thus come about that the genealogies of Ireland present several unique features. Thus families are to be found that have lived on the same spot for nearly two thousand years, with no more change to the patronymic than that necessitated by its translation into a Latin, Norman, or English equivalent. The Magillapatraic (son of Patrick) became Fitz (fils) Patrick, De Burgo became Burke, MacMurrrough became Murphy, MacShane became Johnson, O'Ghrevy became Griffin, and O'Lheigh became Lee.

It will be news to many persons that Gen. Lee, of Confederate fame, like hosts of families in the South, belonged to a famous Irish sept. The Fitzpatricks were

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kings of Ossory. One other point: In no other country is there a record of an aristocracy, in its major part, being reduced almost to the position of a peasantry in a few generations. That extraordinary fact gives us the measure alike of the devotion of the Irish to their own ideals and of the deadly efficiency of the Penal Laws. Through it all a mass of genealogical treasure has come down to us, not the least prized of which are the records and heraldic devices of seventy of the leading families of Ireland. Thus it comes about that many a young Irishman, controlling traffic in some American city or swinging steel beams between earth and sky on some towering sky-scraper, is heir, by ancient lineage to a coat of arms that would turn a 'Four Hundred' dame green with envy.

A Convert's Impressions

The conversion of the Rev. J. H. Steele, formerly Protestant rector at Crom, County Fermanagh, and late chaplain to the Earl of Erne, was announced some time ago, and excited much interest and not a little comment. Mr. Steele is at present studying in Rome for the Catholic priesthood. The following is an extract from a letter of his dated March 13. He says: 'I have good progress to report. I received Minor Orders, all four, yesterday in our chapel here at the hands of our President, the Archbishop of Armida, and had the great joy of commencing my studies to-day for the first of the sacred orders, the sub-diaconate, which I hope to receive at Pentecost; so that before we break up here for the summer months I shall be vested in the Maniple and taking my part at High Mass. The privilege is altogether beyond my deserts, and is one more among the many signs of his loving kindness granted me by our gracious God.' The rev. gentleman concludes his letter as follows: 'As to my feelings since I was received into the Church on the eve of All Saints, I need only say that my happiness is complete, and seems to increase every day. It is a wonder to me now that I did not recognise how untenable on Catholic principles my position was previously to that, the greatest event in my life, long before I did; but thank God that He has enabled

me to see straight at last, and given me strength to trample upon all obstacles in my way, and now He is granting me my heart's desire and fulfilling all my aspirations so rapidly and completely as to fill me with wonder and praise. I have been placed already on the steps of the altar, and if it please Him to terminate my life I could, I think, submit to His will with joy and resignation.

Thames

(From our own correspondent.)

The reception committee met last evening and arranged further details in connection with the visit of the Irish envoys. It is probable that Mr. W. A. Redmond, M.P., will speak here. It was decided to arrange for a civic welcome. Subscriptions are coming in from various parts of the district.

The ladies hockey season opens next Saturday, when the Ngatimaru (Catholic ladies) Hockey Club meets St. George's Club. Since the inception of the former club the members have consistently practised and manifested a keen interest in the game.

The anniversary of the opening of the Hikutaia Church was celebrated last Sunday. The choir of St. Francis' Church and a few friends journeyed to the township and sang the music of the Mass. Rev. Father Tigar, O.P., preached an appropriate sermon, and made an eloquent appeal for funds to liquidate the debt on the sacred edifice. Mrs. J. Corbett entertained the visitors.

Mr. A. Henderson, jeweller and optician, Masterton, has a splendid assortment of stone pendants, also ladies' and gentlemen's gold presentation watches, and engagement rings in all designs and styles....

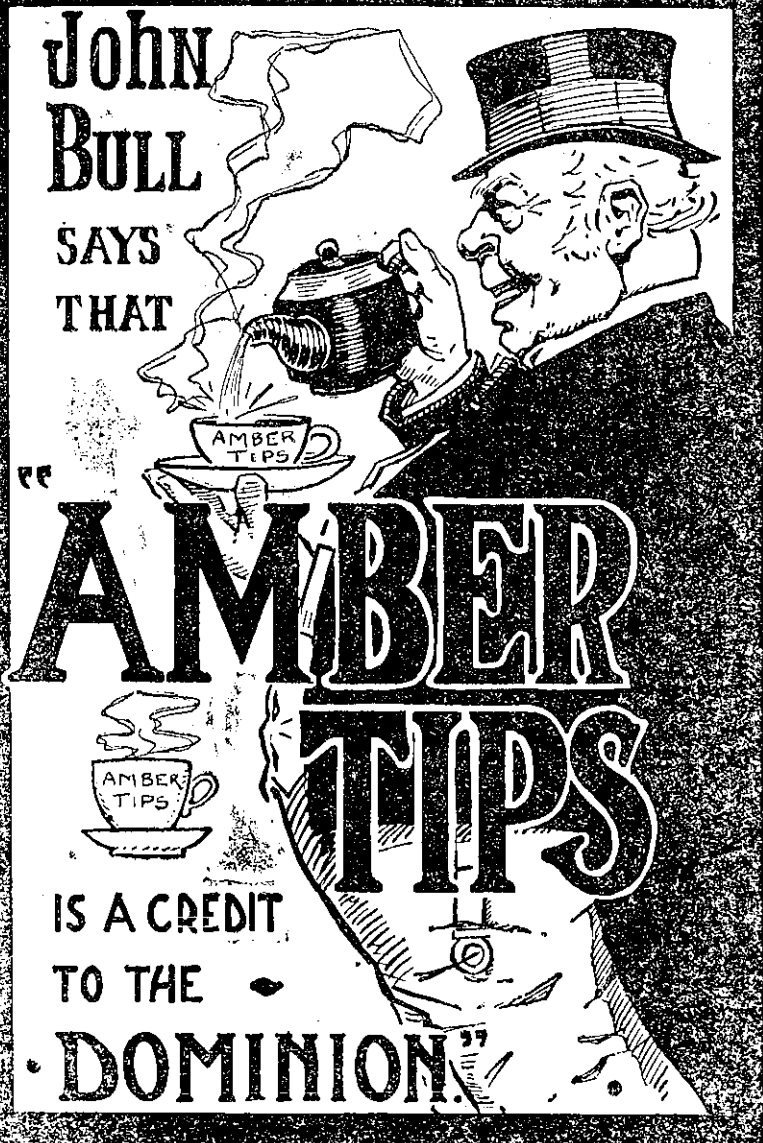
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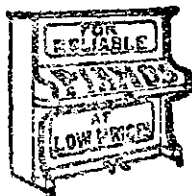
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Current Topics

The Greatest Linguist

Cardinal Mezzofanti is known to all the world as the man who could speak and understand more languages than any other linguist, before or since. Prof. Umberto Benigni, in his interesting article 'Mezzofanti,' in the *Catholic Encyclopedia*, gives the following particulars regarding this remarkable man. He was a carpenter's son, of Bologna, thus proving that linguistics are not exclusively a royal or aristocratic accomplishment. He had a prodigious memory; he picked up Spanish, German, Mexican, and several South American Indian languages from some ex-Jesuits. He next studied Oriental languages, and was appointed to the Chair of Hebrew at Bologna University at the age of twenty-three. In the Napoleonic wars the hospitals were crowded with foreigners, and Mezzofanti while ministering to them picked up several new languages. The extraordinary thing about him was that he was never out of Italy, yet he could speak perfectly thirty-eight languages, including such remote tongues as Arabic, Persian, Chinese, Hindustani, Guzerati, Basque, and Californian; he spoke thirty other languages less perfectly, and fifty dialects of the above. He also could detect the particular county from which an Englishman came by his accent. Little wonder that he was commonly known as the 'confessor of foreigners.'

The Delegates at Christchurch

As we anticipated, the somewhat venomous opposition to the envoys' mission which sputtered out for several days in the correspondence columns of the *Christchurch Press* only had the effect of giving a fillip to the local movement; and the Christchurch meeting, by common consent, is voted to have been a magnificent and unprecedented success. The committee were fortunate in having the services, as secretary, of that splendid Irishman and veteran worker and organiser, Mr. E. O'Connor; and we cordially congratulate him and his co-workers on what we may fittingly term their triumph. The delegates, on their part, appear to have excelled themselves, and to have won golden opinions on every hand. His Lordship Bishop Grimes—who himself made a very happy and persuasive speech—referring to Mr. Hazleton's address, said that 'he thought the audience had heard one of the most eloquent and logical addresses ever heard in Christchurch, and he desired to congratulate Mr. Hazleton on the speech he had made.' And his Worship the Mayor, at the conclusion of the address, said 'he felt impelled to say, though as chairman he should hardly do so, that he would have been very sorry indeed if any political bias of his had prevented his hearing one of the most lucid and logical speeches he had ever heard from any public man.' A tribute such as this—coming from so keen a critic and so capable a judge as Mr. T. E. Taylor—is praise indeed.

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The *Lyttelton Times*, in a cordially sympathetic leader on the morning after the meeting, also bore ready testimony to the delegates' success. 'No one,' it said, 'who listened to the eloquent speeches delivered by the Irish delegates to the great audience in the Theatre Royal last night can doubt the frankness or the loyalty of the men the Irish people have sent to this country to plead their cause. The only serious objection that has ever been urged in New Zealand against Home Rule is that the concession of internal self-government to Ireland would lead inevitably to the disruption of the Empire and the establishment of a foreign power at the very doors of Great Britain. This is the objection that was urged forty years ago; it is the objection that is being urged now, and Mr. Hazleton and his colleagues, without holding it up to ridicule, as well they might have done, set themselves to expose the flimsy foundation on which it rests. The reports of their speeches, though but poorly reflecting the burning earnestness of their words, show how well they succeeded.' Altogether, Christchurch has done itself proud over its Home Rule meeting; and all concerned will be able to look back on the envoys' visit with unalloyed satisfaction.

Honoring the Blessed Virgin

A short time ago we commented on a somewhat unusual incident which took place at a Presbyterian Church service in New South Wales, in the course of which the preacher—who happened to be no other than the Moderator of the Presbyterian Church of Australia—protested against the singing of one of Piccolomini's well-known compositions, in which the Blessed Virgin is referred to as 'Queen of Angels.' 'We esteem Mary as a good woman and mother,' he said, 'but we have not yet raised her to nobility among the angels, nor given her queenship over them, and I hope

we never shall.' This low view of the Blessed Virgin—'a good woman and mother,' but not a whit better or higher than any other good woman and mother—is the true average Presbyterian view; the truth being that our Presbyterian friends do not realise, and never have fully realised, the fact of the Incarnation, and all that it implies. Until they do that, the honor shown by Catholics to the Blessed Virgin—the glories of Mary for the sake of her Son,' as Newman happily phrased it—will always be to them 'a stumbling-stone and a rock of scandal.'

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That individual Protestants, however, do occasionally rise to something of the Catholic sense of the majesty and dignity of the Mother of Our Lord, is shown by the following sympathetic reference made by a Protestant missionary at a 'Mother's Day' meeting held in Wellington the other day. The speaker was Mr. Oliver Burgess, Protestant missionary from China, and we take our citation from the *N.Z. Times* report. 'The difference between the mothers of the West and South and mothers of the East,' was the title of Mr. Burgess's address. It was a very striking thing, and it had been said that we owed a great deal of the sin, sorrow, suffering, and death that are in the world to Eve, but it was also true that we owed our salvation to Mary. What Eve had brought on the race Mary had also practically removed in giving birth to the Saviour of the world. Then there was the idea that woman was a very inferior article to man, but right down the line of time they found that God had continually shown to them some of the most wonderful heroines of the world in the mothers of history and Scripture. They blamed their Catholic friends for worshipping Mary, but he doubted if the Protestants gave her the place they should. Could they imagine what she suffered when her Son was hanging on the Cross? This was a fulfilment of Scripture where it said: 'And a sword shall pierce thine own soul.' This is good Catholic doctrine and sound common sense; though when Catholics speak of 'owing our salvation to Mary,' there is at once a howl of 'Mariolatry.'

Cardinal Moran and Empire Day

The *Skibbereen Eagle* had its eye on the Czar of Russia; and at similarly long and futile range the *Inangahua Times* has its eye on Cardinal Moran. His Eminence has incurred the displeasure of this distant and diminutive publication by reason of his attitude towards Empire Day—which attitude the *Inangahua* news-sheet somehow persuades itself is calculated to foster 'those antipathies that disgraced our fathers.' Empire Day is a movement which was inaugurated in the first instance by the Earl of Meath; and which is directed from his town residence in London. In England, at least, it has taken on a distinctly political color. The English Prime Minister has refused to give his official sanction to the celebration; the London County Council, so long as it remained Liberal, refused to have it observed in its schools; and the whole movement is now discredited by the leaders of the Liberal party. The Right Hon. G. W. E. Russell, who is a member of his Majesty's Privy Council, thus describes it: 'Year by year that good citizen Lord Meath tries to kindle our enthusiasm for Empire Day. I forget when it exactly falls, but I know that the school children wave banners, and I think that they are rewarded with buns. Cart-horses are decked with rosettes of red, white, and blue. Turgid harangues are delivered by patriotic orators, and frequent reference is made to an Empire on which the sun never sets. Jingoism in a surplice, and not seldom in lawn sleeves, gives its benison to the observance; and there is a great effusion of that particular type of ecclesiastical pomposity which on a former occasion we have not scrupled to describe as Gas and Gaiters.' From all this it is apparent that Empire Day is an institution which every citizen is free to observe, or not, without laying himself—in the case of non-observance—under any imputation of promoting disloyalty or disunion. As a matter of fact, it is not generally observed in New Zealand. Cardinal Moran, exercising the right freely accorded to every other citizen, refrained from celebrating Empire Day; but instituted in its place an 'Australia Day,' in the observance of which the children would learn to love their own land, His Eminence acting on the principle that patriotic affection, thus nourished at home, would radiate outwards. 'As real patriots,' he said, 'we must attend to things in our midst, and help to develop Australia, for by developing Australia we are really preparing a new phase of splendour for the Empire, which will surpass even its former greatness.' The Australia Day celebrations were an unqualified success; and there is every indication that the movement initiated by his Eminence will become a general and permanent institution.

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As to the suggestion of disloyalty or disunion in connection with the Cardinal's attitude, it is fully and unanswerably refuted by the fact that, during the week in which the Australia Day celebrations were held, the fol-

lowing address, from the Catholic Archbishops and Bishops of the Commonwealth, was forwarded for presentation to the King on Coronation Day: 'Your Majesty,—Permit me on the part of the Archbishops and Bishops of the Australian Commonwealth, whose names are hereto attached, to offer your Majesty on your Coronation Day the loving homage and devoted loyalty of ourselves, the clergy, and the spiritual flocks entrusted to our care. The 22nd of June, 1911, will be celebrated as a day of rejoicing throughout the whole world-wide domain of your vast Empire, but nowhere will it witness greater enthusiasm or greater joy than among your faithful subjects of the Australian Commonwealth. We congratulate you in that with the sceptre of dominion you have inherited from your royal father, King Edward the Seventh, the mantle and prestige of the "Peacemaker." The negotiations so successfully begun with the United States of America will, we are confident, initiate a new era and secure further triumphs of peace. We trust that it may be your privilege to bring to many nations the blessings which characterise that crowning grace of Christian civilisation. It will be our fervent prayer that many years of prosperity and peace, with every other blessing that Heaven can bestow, may mark a glorious reign of King George the Fifth and of Queen Mary, your gracious consort.—Your faithful and devoted subjects, * PATRICK F. CARDINAL MORAN, Archbishop of Sydney. May 24, 1911.' (Here follow the names of all the Bishops.) It would require Mr. Sam Weller's 'pair o' patent double million magnifyin' gas microscopes of hextra power' to detect disloyalty in this pronouncement; and the *Inangahua Times* need not worry its little brain, or annoy its broad-minded readers, with any further diatribes about Cardinal Moran and disunion.

Settlement By Consent

Some three or four years ago, a suggestion was made in the correspondence columns of this paper to the effect that it might help to galvanise fresh life into the education question and to promote a practical settlement of the problem if accredited representatives of the leading religious denominations (including the Catholic body) were to meet in Round Table Conference. The writer of the letter referred to endeavoured to establish the following propositions: (1) That Catholics obviously have more in common with the upholders—in whatever degree—of the religious principle in education than with the secularists, and that, in the interests of both of the former parties, a junction of forces, if it were found practicable, would be good generalship. (2) That while Catholics could not compromise one iota on the Catholic fundamental principle—viz., Catholic schools for Catholic children with Catholic teachers under Catholic control—the Catholic representatives at such a Conference would be free to discuss terms and conditions of mutual support. Thus, if Anglicans and Presbyterians wanted the introduction of the New South Wales system, and would be willing to support Catholic claims if Catholic support were given to their proposal, there would be no sacrifice of principle—justice being done to Catholics—in the Catholic representatives discussing and agreeing to such an arrangement. (3) That so long as the Government and the politicians can play off Catholics against the New South Wales advocates, and the 'Bible-only' people against both, they are furnished with a most convenient excuse for doing nothing at all in the matter of religious education. (4) That such a conference could hardly do any harm—and that it would at least give us an opportunity of getting the ear of the public, and of bringing before them a clear and reasoned statement of our position and our claims. The suggestion was debated with considerable vigor, pro and contra; and if the discussion did nothing else, it helped to revive interest in the subject at a time when the whole question seemed moribund.

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We refer to the matter now merely to mention that a suggestion similar to that which was ventilated in the *Tablet* correspondence columns has been hinted at in very high quarters in England, in connection with this same education problem. It appears that Mr. Asquith has promised the Nonconformists to introduce—sooner or later—a new Education Bill; and the friends of denominational education are naturally not too pleased at the prospect. We now quote the *Liverpool Catholic Times*: 'But Lord Hugh Cecil, a thorough-going Churchman and an ardent defender of the Church schools, put a question (in the House of Commons) which shows that he feels keenly the peril, under present circumstances, of the introduction of a new Education Bill. He asked the Prime Minister whether he would take steps to promote an interchange of opinion with a view to settling the matter by consent before any Bill is introduced. To which Mr. Asquith replied: "I should be very glad if that were possible." The answer may be read to mean that the Prime Minister would be glad if it were possible to take steps to promote an interchange of opinion, or that he would be glad if the

controversy could be settled by consent. We think most people would be glad if both things were possible.' On the face of it, there is nothing in Lord Hugh Cecil's way of putting the question to suggest that Catholics would not be invited to participate in this 'interchange of opinion'; and, assuming the possibility of such a contingency, the *Catholic Times* briefly discusses the wisdom or otherwise of Catholic participation. The situation in England is so different from that obtaining here that the viewpoint of our contemporary is hardly applicable to the circumstances of this country. If we in New Zealand had the same measure of justice as is accorded to our coreligionists in England, and if Anglicans here, as there, stood strongly for denominationalism, we too should probably see little necessity for, and little advantage in, a conference. But though not (for us) conclusive, the views of the *Catholic Times* are certainly interesting; and we herewith present them to our readers: 'We say the Churchmen and the Free Churchmen, for we do not think that Catholics, even were they invited, would have anything to gain by entering a Conference. The Churchmen can compromise. The Free Churchmen can compromise. They occupy religious ground which has so many features in common that a mutual arrangement is conceivable, and has come very near being a fact. But no arrangement that we can think of will be found in any compromise between the Church and the Free Churches which will be satisfactory to them both and to us. Catholics have nothing to compromise, except at the cost of conscience. And compromise there we shall never admit or commit. We have so clearly and so fully stated our position, and that position is so generally understood, that we do not seem to be required to enter into a Conference for the discussion of our principles. But might our presence in a Conference lead to a useful exposition of our principles? It is a difficult question to decide. There is much to be said for and against. Might not our consent to take a part in such a Conference be held to be evidence that we were willing to talk of terms? Luckily, we shall be guided by the collective wisdom of our hierarchical leaders, should participation in such a Conference ever be proposed to us.'

SPANISH LIBERALISM

WHO IS RESPONSIBLE FOR ILLITERACY?

The religious question is again growing acute in Spain (writes the Rev. Charles J. Mullaly, S.J., in *America*).

At the same time the versatile anti-Catholic press agents continue to inform the foreign newspaper world that the Radical Liberal programme, and especially the borrowed French Association Law, is a move to weaken Catholic Church influence, which in Spain, they say, is opposed both to primary education and to solid secondary educational work. These writers give to the foreign press the high figure of 63.78 per cent. of the 1900 census of illiteracy in Spain, and, without explanation of figures or facts, cast the blame upon the Church.

The second volume of the official census of Spain informs us that this 63.78 per cent. includes as illiterates even babies in their mothers' arms. In other words, Spanish official illiteracy begins at birth. Hence, the injustice of offering this 63.78 per cent. as a basis for comparison with countries where official illiteracy begins only at ten or eleven years of age. That the figures of the 1900 census of illiteracy were high, no Catholic Spaniard denies. However, they may reasonably object that the facts in regard to this illiteracy are deliberately misrepresented; that a school census of approximately 2,000,000 children in municipal schools and 350,000 in the private schools of the country during the late Conservative administration should be entirely ignored or falsely attributed to Liberal, anti-Catholic zeal for education. All Catholic Spaniards admit that in some provinces the figures for illiteracy were appallingly high; in others, such as the fervently Catholic Basque country, with its difficult native language, they may well point to the low per cent. of illiteracy, especially since these low figures represent in general a mastery of two widely distinct languages, Basque and Castilian. That Catholic Church influence is responsible for the low figures in these latter provinces is undeniable; that it is not responsible for the high figures in other provinces is a truth easily confirmed by anyone who will read the ecclesiastical history of Spain during the past century.

It is a story of battles with unjust Liberal and Radical legislators, of confiscation of the Church's property, expulsions of her teaching orders and congregations, and of open violence and oppression. To save what was left from the wreck of years of unjust persecution, Pius IX. drew up, with the ministers of Queen Isabel, the Concordat of 1851. For the spiritual welfare and peace of the nation the Church relinquished her claims to confiscated ecclesias-

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tical property sold by the Government. The personal wealth of many of the Liberal party, which is again attempting to persecute the Church, has its beginning in this confiscated property. Though the Concordat promised peace, the years following were again years of sad trial for the Church, and 1855 brought new and strenuous anti-Catholic legislation. From then on to 1868 we find the Church passing through the first stages of the period which was to have its climax in the terrible days of the atheistical Republican uprising, with its murders of priests and destruction or confiscation of churches and Catholic schools. From 1868 to 1875 Spain was in turn ruled by every conceivable form of government, all hostile to the Church. It was during this period of civil wars that educational work in Spain was practically destroyed. The Spanish historian, La Fuente, tells us that 'liberty of education was converted into the anarchy of ignorance.' It was fully 1880 before affairs were back in their normal state. What the Church's influence did during the twenty years following the days of trial the above quoted census of 1900 tells us; what the Liberal group, which is now planning persecution for the Church, failed to do is also vividly told in the same census.

The figures which we give may be verified in the volumes of the official Spanish census of 1900. The detailed census of 1910 has not yet been published. In our test we limit ourselves to those provinces which afford an incontrovertible basis for comparison. That the hundreds of convent and private ecclesiastical schools in the provinces of Madrid and Barcelona, and the labors of parish priests and zealous sodalities in these provinces were greatly responsible for the reduction of illiteracy to 22.25 per cent. and 39.68 per cent., respectively, for all over six years, is undeniable. The three provinces Alava, Guipúzcoa and Vizcaya compose the Basque country, which with Navarra forms the most fervently Catholic part of Spain. It is of interest to note that Canalejas was the representative of Alicante in the Cortes; 61.22 per cent. is found in this electorate.

Percentages of Illiterates Over Six Years of Age.

Provinces in which Catholic Church influence is strongest:

Alava	19.79	per cent
Guipúzcoa	31.75	"
Viscaya	32.25	"
Navarra	30.10	"
Burgos	26.36	"
Santander	26.04	"
Segovia	28.18	"
Soria	32.42	"
Salamanca	36.43	"
Palencia	25.95	"

Average ... 28.93 per cent.

Provinces in which Liberal influence is strongest:

Jaén	65.79	per cent.
Murcia	62.91	"
Málaga	63.56	"
Granada	65.62	"
Alicante	61.22	"
Almería	64.27	"
Badajoz	60.77	"
Córdoba	60.29	"
Sevilla	50.43	"
Cádiz	51.90	"

Average ... 60.68 per cent.

Who is responsible for illiteracy in Spain? Certainly, not the Church.

We will now take another interesting view of the case. In the capitals of these same provinces where educational opportunities should abound, we may examine with profit what the Church and the Liberals may each claim for their respective influence. We present data from the same 1900 census of the percentage of illiterates between ten and twenty years of age or, in other words, of those born since 1880, when the Church was again able to use her religious teachers and thus exercise to a greater extent her influence in the capitals of these fervent provinces. The percentage of illiterates over twenty years of age, which we place in the second column, will show more clearly what effort was made to educate the young:

Capitals of Above Catholic Provinces.

Illiterates.	10 to 20 Years.	Over 20 Years.
Vitoria	8.73 per cent.	16.58 per cent.
San Sebastian	7.36	27.43
Bilbao	12.57	23.22
Pamplona	11.29	23.87
Burgos	14.16	22.18
Santander	15.02	26.54
Segovia	17.49	24.59
Soria	15.86	25.83
Salamanca	16.16	32.94
Palencia	21.15	29.32

Average ... 13.98 per cent. 25.25 per cent.

Capitals of Above Liberal Provinces.

Illiterates.	10 to 20 Years.	Over 20 Years.
Jaén	71.10 per cent.	57.69 per cent.
Murcia	70.63	65.53
Málaga	56.82	56.53
Granada	54.67	53.85
Alicante	52.12	53.41
Almería	64.14	61.79
Badajoz	50.49	53.51
Córdoba	52.49	49.07
Sevilla	36.03	40.57
Cádiz	28.05	35.76

Average ... 53.64 per cent. 52.77 per cent.

* There are numerous convent schools in these two cities.

It is unnecessary to ask which influence, Catholic or Liberal, sent more children to school, and this long before the 'clerical' Conservatives had drawn up their compulsory school law. The full significance of our second deadly parallel is realised when we learn that in the Liberal stronghold, Jaén, this 71.10 per cent. represents 4,039 illiterate boys and girls between ten and twenty years of age, and this in a city of 26,434! In Pamplona, in staunchly Catholic Navarra, there were but 738 illiterates between ten and twenty years of age among a population of 28,886. The photographs sent to the American press of 'Pro-Canalejas Meetings,' with thousands crying: 'We want modern education,' if not borrowed snap-shots of former great Catholic meetings against Moret and lay schools, offer an amusing argument against the Radical Liberals of Spain. As meetings in defence of the Canalejas programme have assumed importance only in those provinces where Liberal ideas have been predominant for more than fifty years, and where the figures for illiteracy are appallingly high, it would seem that these followers of the Radical Liberals had just cause to cry for modern education, especially when they see what has been done in those provinces where the Church has not been hindered. That Madrid ministries are not responsible for the vigorous educational work done in these Catholic provinces is best shown by the fact that in the Catholic manifestation of October 2 we find in Navarra alone some 275 town councils assembled in Pamplona to protest against the Canalejas anti-Catholic programme, and its planned interference with the educational work of their province (see *America*, October 20).

To those familiar with secondary educational work in Spain the attempt of anti-Catholic correspondents to present the Radical Liberal group as the only defenders of solid educational methods comes as an amusing surprise. For ten years Spanish educators have been protesting against the Romanones plan of studies. By this plan of the actual Liberal President of the House of Deputies, and Canalejas' rival in anti-clericalism, solid secondary educational work has become an impossibility. The law of April 12, 1901, deprived the rising generation of all hope of a broad liberal training in Spanish secondary schools.

The teaching of Greek became an impossibility; Latin had been declared by the shallow editorial writers of *El Liberal* and *El Imparcial*, of Madrid, as 'a study for priests,' and was consequently relegated to an obscure place. Latin is now studied for two years. The solid philosophical courses for which the Spanish colleges were always famous are now impossible for schools following the Government's plan of studies. Government examinations in Government institutes now give a boy of fifteen or sixteen years a bachelor's degree for a six years' course as follows: 1st year (usual age of pupil, ten years): Spanish Grammar, General Geography, with special attention to Europe; General Study of Arithmetic and Geometry, Penmanship. 2nd year: Complete Arithmetic, Latin, Geography of Spain, Gymnastics. 3rd year: Geometry, Latin, History of Spain, French, Gymnastics. 4th year: Algebra and Trigonometry, Precepts of Literature, Universal History, French, Drawing. 5th year: Physics, History of Literature, Logic and Psychology, Physiology and Hygiene. 6th year: Chemistry, Ethics, Rudiments of Law, Natural History, Agriculture. It is against this enslavement of their schools that Catholic educators and writers are protesting. They demand higher standards for a bachelor's degree. They claim, and not without reason, that the Romanones educational law has destroyed all initiative in the colleges and institutes of the country; that it has saddled upon the schools a defective and badly-arranged compulsory plan of studies entirely out of harmony with the experience of the past and of requirement of a broad, liberal culture, so necessary for those who are to continue their studies in the Spanish or European Universities. Such is the secondary educational situation in Spain. With these facts before them the readers of *America* may judge for themselves who are the defenders of solid secondary educational work in the country. Certainly, it is not the men who drew up the law of April 12, 1901.

The Spanish educational review, *La Educación Hispano-Americana*, for February, in reviewing the Report of the Commission of Education, Vol. I., 1909, and Vol. II., 1910, expresses surprise at the meagre information supplied by Mr. Elmer Ellsworth Brown's official United States Government statistics in regard to education in Spain. After stating that in at least this case Spaniards are not to blame for the scanty information offered, the Review says:

"Sweet as Mountain Heather."—Scotchmen are connoisseurs in Tea. Cock o' the North is prime favorite.

"Fresh as the Shamrock."—The Sons of Erin are great consumers of Ceylon Hondai Lanka Tea; 1s 6d to 2s 2d.

'To speak frankly, as the School Census of Spain was published in 1904, by the Geographical and Statistical Institute (El Instituto Geográfico y Estadístico, Madrid) North Americans might in 1909 be more exactly informed in regard to our affairs.' We recommend this excellent review to those wishing to keep in touch with educational work in Spain. It is published by Gili, Barcelona.

PROGRESS OF THE CHURCH

A REVIEW BY CARDINAL MORAN

His Eminence Cardinal Moran, at the blessing and opening of a new church-school at Coogee on Sunday, May 21, took occasion (says the *Freeman's Journal*) to reply to critics who had mistakenly debated that the Catholic Church was decadent. Glancing back over the pages of Catholic history in many lands, the Cardinal said that he had been rather amused a few weeks ago by attacks made on the Catholic Church by those who were ignorant of the historical truths of the Church which they attacked. One of those debates, which had taken place at Newcastle, showed that some of their friends had in a special way dwelt on the alleged decadence of the Catholic Church. He could not but smile at these attacks. Looking around Randwick, there was no sign of decadence. He remembered twenty-five years ago, the only church in Randwick was a humble one, visited by a priest about once a month. Then it was difficult to get him to visit the place, so scanty were the parishioners. Now it took six priests, with the Very Rev. Father Treand at their head, to look after their spiritual requirements. They had a local church, an admirable convent, on one of the finest sites that could be found in any suburb. It was a grand centre of virtue and science, in which the children were prepared for their future careers of life. In other districts there was no sign of decadence. In every suburb he had visited he saw signs of progress, and it was the same all through Australia. Everywhere the cry was for more schools, more churches, more convents, and it was difficult to supply the demand. Although they could get plenty of nuns, it was difficult at times to get sufficient Brothers to devote themselves and their lives to the education of children.

The Church in Germany and Russia.

Never from the time of Constantine did the Catholic Church seem to shine brighter or purer than it did at present. According to the official census for 1910, there were 22,000,000 Catholics in the German Empire. Even Bismarck, who had at his command all the military forces which had carried the standard of triumph over the countries of Europe, declared, after a five or six years' warfare against the Catholic Church, that in the interests of the Empire they had to give up the contest. In Germany they were erecting a grand national monument to Bismarck, of which one of the leading journals in the Home country remarked that it was their boast that the name of Bismarck would long survive the most enduring monument erected to perpetuate his memory. It showed the hold that Bismarck's name had taken on the people; yet, with all the power of Germany behind him, and marshalled against the Church, the German Chancellor had deliberately declared that they must give up the contest, because the Church, in its precepts and teaching, was the true ally of the Imperial power. Thousands of priests had been expelled from their homes during that warfare, but all were subsequently recalled, and the German authorities resolved to make amends for the injuries done to the Church in those times. Russia was also remarkable for its warfare against the Church. The Cossacks used to surround the Catholic people, and drive them into the Greek Church or else into one of the adjoining streams. However, the humiliation of Russia by another power brought consideration for others, and the Imperial ukase declared that peace should be restored to the Catholic Church. As a result of that decree there were now fifteen million devoted Catholics in Russia.

Catholicism in Great Britain.

What should be said of Great Britain, which held its place as the foremost Empire of the world at the present day, especially as mistress of the seas? They would all particularly rejoice at the Coronation of their most gracious Sovereign, because, for the first time within 200 years, not a word of insult would be offered to the Catholic Church during the Coronation ceremonies. One hundred years ago there were only 3000 children attending the religious schools in England and Scotland, without one penny aid from the Government. At the present time 300,000 children attended the religious schools, which received Government aid. That example might be followed by their statesmen in New South Wales.

In America and Other Lands.

Reverting to the progress of the Catholic Church in other lands, the Cardinal said that a hundred years ago in the United States the first Archbishop was appointed, together with four Bishops. At the present time they had 98 Bishops in the same territory. Surely that was not a decay.

In Canada they witnessed recently the magnificent Eucharistic Congress, surpassing all others in its religious

zeal and splendor. So, too, in the Southern Republics of America, where in former years, owing to confusion and the different parties all aiming at power, it seemed as if ruin waited on nineteen Republics. At the present time these republics were consolidated, and enjoyed the greatest prosperity, developing their resources in peace. In these republics there were 70 millions of Catholics.

France was dominated by a Freemasonry Government, which had set aside all religion, and rejoiced in its impiety and immorality. Yet they had only to look back a hundred years, when France had even been in a ten times worse position, and he ventured to say that the spirit of religion was ten times more vigorous at the present time than it was a hundred years ago.

The Miracle of Ireland.

Then they had the example of Ireland. The other day he had read in a discussion the remarks made by an Englishman, and a member of Parliament, who said: 'Ireland is a miracle!' That was a short phrase, still it was very emphatic, and one that could not be excelled. In the first place, Ireland was a miracle by the fact of the apostolate of St. Patrick, who in his short life gathered the whole of the country into the fold of the Catholic Church. A second feature of the miracle was the fact that Ireland was a sanctuary of enlightenment and divine truth, and its people became so enthusiastic in the paths of virtue that Ireland became known as the Isle of Saints. Another feature was the wonderful missionary spirit which led the sons of Ireland to the various countries of Europe overrun by barbarians, and there to spread the blessings of enlightenment and religion, and to give to those nations true Christian civilisation. Then came the miracle of Job. They had read of that great patriarch, who in the midst of his prosperity had been reduced to the greatest sufferings and humiliations, and yet submitted to God's will. So, too, in Ireland, after three centuries of English invasion and persecution, Ireland retained its faith and devotion to God. That was its fourth feature. A fifth feature of the miracle was the heroism and devotion of the martyrs of Ireland, which could not be surpassed. And the sixth feature was perhaps more remarkable. It was Ireland coming forth from the tomb. During the past hundred years, Ireland had laid aside its sorrows to rejoice in the path of piety and faith, to spread out in every country the blessings of religion. Anyone who looked forward to the decay of the Irish race would look in vain. It was an old saying that St. Patrick had prayed that the Irish race would retain its faith to the last day of Judgment, and he would tell their good friends of Newcastle that when they saw the traditions of the Irish race beginning to decay, they might look out for a warm spot, as the end of the world was coming.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 2.

Next Sunday about 60 children of the Thorndon parish will make their First Communion.

A concert in aid of the schools is being arranged by the Ven. Archdeacon Devoy, S.M., to take place at St. Thomas' Hall on June 14.

Very Rev. Father Lane proposes to erect a convent at the Lower Hutt, for which purpose a collection is now being made.

The dramatic branch of the Catholic Club is now busily engaged in rehearsing 'Deadshot,' which is to be staged in the new Town Hall at the Lower Hutt at an early date.

Through the energies of the Rev. Father Creagh, C.S.S.R., at the recent mission at St. Anne's, the St. Aloysius branch of the H.A.C.B. Society has increased its membership to a considerable extent.

The fourth annual social of the members of St. Anne's Choir is to be held on July 5 in St. Peter's Schoolroom. The committee consists of Misses Murray, E. Segrief, Henderson, Branigan, Vane, and Messrs. Read, G. T. Foote, Bradley, and O. N. Foote.

Finding the demand for Catholic literature keen in Wellington South, St. Anne's Conference of the St. Vincent de Paul Society propose to erect book-cases at St. Francis' Church, Island Bay, and St. Patrick's, Kilbirnie, for the convenience of the parishioners in those districts.

The date of the banquet to be tendered to the Irish envoys by the Wellington Hibernians has not yet been fixed, owing to the uncertainty of some of the dates of their meetings. It has been definitely decided, however, that the function will take place after they have toured the South Island.

The ladies' branch of the H.A.C.B. Society is actively engaged in pushing on the sale of tickets for the annual social, which takes place at St. Peter's Schoolroom on June 21. Judging by the enthusiasm displayed a successful result is anticipated.

Much sympathy is felt here for Mr. P. J. Nerheny, of Auckland, the popular Past District President of the H.A.C.B. Society, on the sad bereavement he has sustained by the death of Mr. Nerheny. The officers of the Wel-

lington and suburban branches met and passed a motion of condolence, and arranged for a suitable wreath being sent in time for the funeral.

On last Friday night a number of members and friends of St. Mary's branch of the Hibernian Society visited the Ohio Home for the purpose of holding a concert. Various items were given by the following:—Misses Cormack, Clisby, McLoughlin, A. McKenzie, Redmond, Simon, Messrs. C. McErlain, Wainwright, Cormack, Dempsey, Hill. The accompaniments were played by Miss Simon and Messrs. Yates, Hill, and C. McErlain. After supper had been partaken of three hearty cheers were given by the inmates for the visitors, and the evening terminated with the singing by all of 'Auld lang syne' and 'God save the King.'

The death occurred on Thursday morning at the Wellington Hospital of Mrs. Fitzgerald, wife of Mr. Joseph Fitzgerald, well known to members of the H.A.C.B. Society and the St. Vincent de Paul Society, in both of which he takes an active interest. The deceased, who was only 34 years of age, was only a fortnight ill, and her death was quite unexpected. The Rev. Father Barra attended her during her illness. The funeral takes place to-morrow after a Requiem Mass at St. Joseph's Church, Buckle street. Four young children have been left to mourn the loss of a loving mother. Mr. Fitzgerald has the sympathy of a large circle of friends in his sad bereavement.—R.I.P.

The bad weather that had been prevailing here during the early part of the week cleared up last Wednesday afternoon, thereby enabling the public to attend in record numbers at the annual social, organised on behalf of the schools of the Te Aro parish, which took place at the Town Hall. The early part of the evening was devoted to a cinematograph entertainment, and the films displayed drew forth from the large audience well-merited applause. The function proved to be the most enjoyable and most successful yet held, and when the returns are all to hand a very substantial sum should be available for the schools. The energetic committee, under the direction of Rev. Father C. J. Venning, S.M., are to be complimented at the successful result of their work.

In Association football the Marist Brothers' team in the fifth division met and defeated Brooklyn last Saturday by two goals to nil. Five boys from the Marist Brothers' School have been selected to play for Wellington against the Marlborough Boys' League on the Basin Reserve on June 10, and one of their number has also the distinction of being chosen as captain. The Marist Brothers' boys' names are as follow:—F. Sullivan, J. Wareham, B. Marshall (captain), B. Waller, and G. Fitzgerald. If the Public Schools Union controlling Rugby took up the same attitude as the Association body in allowing the Marist Brothers' teams to compete, the public would have very little chance of criticising their actions. Anyhow, it is never too late to mend, and we trust that fair play will be meted out to our boys in the very near future.

The Arch-confraternity of the Holy Rosary will be established at St. Anne's Church, Wellington South, on the last Sunday of June. His Grace Archbishop Redwood has given his approval, and the necessary documents have been received by the Ven. Archdeacon Devo from the Superior-General of the Dominican Order in Rome. As many inquiries have been made respecting the confraternity, the Rev. Father Herring, S.M., in the course of a sermon, explained the conditions of membership and the indulgences to be gained. He said that the object of the Arch-confraternity was to induce as many as possible to honor the Blessed Virgin Mary by the recitation of prayer. It numbered, he said, its members by millions. The confraternity at Haverstock, England, alone had a membership of 80,000, whilst Dublin had 100,000. In conclusion he instanced how the faith in Ireland and Poland had been miraculously preserved by the devotion of the people to the Holy Rosary, and how in like manner the great dangers and temptations to young New Zealanders would be similarly overcome by the establishing of the confraternity in New Zealand and by the faithfulness of the members to the conditions of membership.

Wanganui

(From our own correspondent.)

The treasurer of the local Home Rule fund informs me that the total amount raised in Wanganui is £220, from which, however, a small sum for expenses has to be deducted.

A social in aid of local Catholic charities was held in the Fire Brigade Hall on Wednesday evening, 31st ult. A very enjoyable evening was spent. It is expected that a sum of about £15 will be netted. The ladies' parish social committee was largely instrumental in providing an excellent supper. Messrs. J. W. E. Miles and W. Foley (joint secretaries) are to be congratulated on the result.

DIOCESE OF CHRISTCHURCH

(From our Timaru correspondent.)

June 5.

There will be First Communion of the children in St. Michael's Church, Hornby, on Sunday, June 18, for that portion of the parochial district of St. Mary's, Christchurch North.

Preparatory meetings are being held in the various centres of the diocese where the Irish envoys are to give addresses. In both Canterbury and Westland much enthusiasm is being manifested, and successful gatherings may be considered assured at every place the delegates visit.

A thoughtful tribute was paid at the recent meeting of the Home Rule envoys in the Theatre Royal by Mr. W. A. Redmond, M.P., to that well-known writer and lifelong defender of Ireland's rights, Mr. M. Nolan. There is on the platform here to-night, concluded Mr. Redmond, a veteran friend and fighter of the cause we are advocating, he who was chairman at my father's meeting thirty years ago, and is still with us, indicating Mr. Nolan. The recognition was greeted with unanimous applause.

A fine stained-glass window, manufactured by Zettler, Munich, and representing St. Monica and St. Augustine, has recently been placed in the Chapel of St. Joseph in the Cathedral by the Misses White, in memory of their mother. This beautiful work of art corresponds in design with a window erected in memory of the late Mr. White, depicting St. Joseph and the Blessed Virgin. With these costly and appropriate additions, the chapel is now complete, and presents a strikingly devotional appearance.

The Feast of Pentecost was observed in the Cathedral and St. Mary's Church (Christchurch North) with all the solemnity that circumstances permitted. At the 11 o'clock Mass at St. Mary's, the Rev. Father Dignan, S.M., preached a discourse appropriate to the day's festival. There was Exposition of the Blessed Sacrament from the 11 o'clock in the Cathedral until after Vespers. The usual procession of the Blessed Sacrament prior to Benediction was very numerously participated in, and included the St. Columba section, (men's branch) of the Arch-confraternity of the Most Blessed Sacrament.

Mr. H. H. Loughnan presided last week in the Alexandra Hall at the distribution of awards by the Mayor (Mr. T. E. Taylor, M.P.) in connection with the musical examinations conducted in 1910 by the Trinity College Board of Examiners. The report of the local committee on the year's work recorded a steady increase in the number of those sitting for examination, and stated that the examiner had expressed his satisfaction with the result of the examinations. In 1909 there had been 110 candidates, 86 for practical work and 24 for musical knowledge. In 1910 the candidates had increased to 144. Mr. Loughnan said that when Trinity College examinations had been instituted they had met with considerable opposition in various directions, but the authorities had persevered, and by retaining examiners of the highest ability had attained a very high standard in the examinations and had made the certificates so highly appreciated because they represented what they professed to represent. Mr. Loughnan went on to urge that young musicians should not be satisfied with mediocrity, but should endeavour to derive a benefit from listening to other people's work. There was much scope for listening to good music in Christchurch, although the best productions were not possible. The Mayor said that he had no technical knowledge of music, although he was passionately fond of it. It was the art, above all, that provided a man with both solace and stimulus as he went through life, and gave expression to the highest emotions and best instincts of nature. He rejoiced that multitudes of young people had now the opportunity denied them many years ago of acquiring a knowledge of the art. He hoped that during the next year in the city of Christchurch the people would be afforded more opportunities than in the past of hearing good music, such as organ recitals and so on, and on days that would enable numbers of people to take advantage of them.

Timaru

(From our own correspondent.)

June 5.

The St. Ann's Guild are holding a social in the Assembly Rooms to-night to augment the new church building fund.

Rev. Father Burger, of Waimate, celebrated a Missa Cantata at 11 o'clock yesterday and preached on the day's festival. The choir sang Winter's Mass.

Mrs. N. D. Mangos and Mr. Nevill Smith (Timaru) and Mrs. Gower-Burns (Christchurch) gave a concert in Christchurch on Tuesday evening, May 30. Mrs. Mangos received a flattering reception, and the two dailies spoke of her performance in the highest terms.

A Solemn Requiem Mass for the late Superior-General of the Sisters of the Sacred Heart was celebrated in the convent chapel on Wednesday, May 24. Rev. Father Aubry, of Waimate, was celebrant, and five of the clergy (local and visitors) assisted. Rev. Father Tubman pronounced a touching panegyric on the deceased.

Mrs. P. Mahoney was entertained by the Avoca Hockey Club at a social evening in the Stafford Rooms last week, and made the recipient of a handsome memento of her connection with the club. Mr. P. Mahoney responded on behalf of Mrs. Mahoney.

Mrs. Brosnahan and Miss McGrath, with other lady friends of the Celtic Cricket Club, held a social evening in the Assembly Rooms last week to help the finances of the club. There was a large attendance, and the proceedings were very enjoyable.

THE IRISH ENVOYS

A MOST SUCCESSFUL AND ENTHUSIASTIC MEETING

Auckland.

(By Telegraph from our own correspondent.)

The Irish envoys arrived here on Thursday. The committee obtained permission from the Minister of Railways to stop the express on Thursday morning at Otahuhu, where the envoys alighted, and were met by Rev. Father Buckley and Messrs. Gleeson and Lynch, of the city committee. Shortly after Messrs. J. J. O'Brien and M. J. Sheahan arrived by motor-car and welcomed the envoys. As arranged, the envoys stayed at Otahuhu until the afternoon, when they journeyed to the city, arriving about half-past 2 o'clock. His Lordship Bishop Cleary, nearly all of the local clergy, Rev. Mr. Hall (Unitarian), the members of the committee, and a huge concourse of people assembled; and when the envoys appeared the greatest enthusiasm was displayed. With the utmost difficulty Messrs. Hazleton, Redmond, and Donovan made their way to the Bishop's motor. Mr. O'Brien, speaking from the car on behalf of the committee and friends of Ireland, welcomed the envoys, to which Mr. Hazleton replied. He began by saying that they had come not only to a large city, but from the demonstration shown, to a large Irish city. Since their arrival in the Dominion, everywhere they went they were told to wait until they got to Auckland. He could understand it now. He eloquently thanked his Lordship the Bishop, the committee, and friends for the cordial warmth of the welcome extended to them. After three rousing cheers from the multitude, the Bishop's car moved off with the envoys and chairman up Queen street to the Thistle Hotel. Along the street crowds lined the streets to see the envoys, but the crowning effort was

The Public Meeting in the Theatre.

From the talk one heard all over the city during the week, the meeting was anticipated, and anticipations were fully realised. The big building was thronged before the proceedings began, and the sale of tickets was stopped by the authorities. When the envoys, his Worship the Mayor, and Bishop Cleary appeared on the platform the scene was indescribable. The whole audience rose in a body, and handkerchiefs and hats were held aloft. The enthusiasm was intense, and nobody could view the scene unmoved. Those present will long remember it, and in evidence of this, when Mr. Hazleton rose, he said: 'This is Auckland.' Beside the Mayor sat his Lordship Bishop Cleary, the envoys, Members of Parliament, University professors, members of the committee, etc. The proceedings were opened by the Marist Brothers' pupils, who sang the chorus, 'Ireland boys, Hurrah!'

The Mayor said that he was very pleased to preside at a gathering that had met to declare its sentiments with regard to the vexed question of Home Rule. It was about time, he thought, that Ireland had achieved self-government (applause). He was satisfied that the question had an Imperial significance, for it was only when the American conscience was satisfied that Ireland had no wrongs that those relations with the great Republic could be cultivated that were essential to the safety of the southern dependencies of the Empire (applause). In the colonies Irishmen had proved loyal subjects and good citizens. And if that was the experience of those countries where Irishmen had had a chance, no one could exaggerate the benefits that would accrue from the granting of similar opportunities to them in their own country (applause).

Mr. Hazleton, M.P., who was the first speaker, said the one central fact that was impressed upon his mind was the indestructibility of the cause of Ireland. In spite of the long struggle through which they had passed the Irish people had never abandoned the hope of peace, happiness, and prosperity that they would enjoy under free conditions. At last that happy day was at hand, and within sight was the realisation of all for which their forefathers had fought in their endeavor to secure national self-government for Ireland. It was not for separation or for the disintegration of the British Empire that Ireland asked, but for the right to manage its own concerns, and they would not lower the flag or cease the fight until that right was conceded (applause). The remedy which had proved effective in every other part of the Empire would, if applied to Ireland, give a stimulus to the country which alone had fallen out of the march of progress as a result of a most wasteful, expensive, and inefficient system of Government (applause). The great ambition of British statesmen was to complete a treaty with the United States so that the English-speaking peoples might stand together against the rest of the world, but that treaty could not be consummated because there were twenty millions of Irish people in the States who would not sanction it until Home Rule to Ireland had been granted. Home Rule did not mean Rome Rule, as was shown by the fact that during the past 150 years all the leaders of the party, with one or two exceptions, had been Protestants (applause). It was the House of Lords that had rejected Mr. Gladstone's Home Rule Bill, but the House

of Lords was upon its deathbed (applause). At last it had gone too far, and the democracy had joined hands in its determination that it should be the people and not the Peers who would rule. Under the reformed constitution Home Rule would be the first great measure of next year, and as the Lords had no longer power to reject it there would be a short and sharp struggle, but a decisive one that could have only one ending—the restoration of the Irish Parliament (applause and cheers).

Mr. Donovan, the next speaker, said the present mission promised to achieve a success that would eclipse the splendid record of Mr. Devlin's campaign. There was striking evidence of a change of opinion towards the cause within the four years that had since elapsed. Their demand was simply Ireland for the Irish—the internal control of their own affairs, the management of their domestic concerns, and the liberty to work out their destiny in their own way. The condition of Ireland was a disgrace to any country calling itself civilised—the one blot upon the Empire, for it suffered a regime of coercion, oppression, and injustice, and yet the Irish were called disloyal because they asked for liberty so that, it was alleged, they might persecute the Protestants. That story had been exploded long ago, for the people who were opposing Ireland's claim in Ulster were a few reactionaries whom they could never hope to convince (applause). The fight the Irish party was making was a just and equitable one, based upon historical grounds as well as upon expediency (applause).

Mr. Redmond, M.P., described the difficulties which had been experienced by the mission led by his father thirty years ago, and contrasted his experiences with those of the present envoys, who had been received everywhere with the official recognition of Mayors, representative citizens, and clergymen of every denomination (applause). That alone was sufficient, he said, to show that the cause was one of freedom, liberty, and progressive democracy. All old, bolstered-up bogeys had been refuted long ago, and they were now no more believed in England than they were in New Zealand, and they had not come to the Dominion to convert the 'old guard' in the nationalist ranks, but to show New Zealanders, who were not connected with Ireland in any way, that it must have the same concession as Canada, South Africa, and New Zealand had gained (applause). The King of England had joined in the fight against the reactionary party in the House of Lords, and his Majesty had promised that if the need arose he would create 500 new Peers, and swamp the House of Lords to prevent a repetition of the blunder it had made in rejecting the Budget. Not only was the King allied with the Party, but his representative in Ireland (the Lord Lieutenant) was an ardent Home Ruler. Sir Henry Campbell Bannerman had declared in relation to Ireland that the best government ever known would be no substitute for self-government, and that was the position of the Irish party at the present time (applause).

A Pledge of Support.

On the motion of Mr. W. J. Napier, seconded by the Rev. R. J. Hall (Unitarian) the meeting unanimously carried the following resolution amidst prolonged cheering: (1) 'That this meeting of the citizens of Auckland expresses its hearty thanks to Messrs. Hazleton, Redmond, and Donovan for their able presentation of the case for Home Rule for Ireland, and earnestly hopes that during the lifetime of the present Imperial Parliament a measure will be passed into law granting to Ireland the power of self-government through its own legislature, which is the inalienable right of every free people'; (2) 'That this meeting pledges itself to support the Irish Parliamentary Party under the leadership of Mr. John Redmond, until Ireland's parliamentary freedom shall have been secured.'

After Mr. Donovan had spoken, a collection was taken up by twenty-four collectors, during which Mr. Egan sang 'The minstrel boy,' and Mr. Bourke 'A nation once again.'

The Mayor then announced that the total sum subscribed to date was £1058—a record for an Irish meeting in the Dominion, said the Mayor. The announcement brought forth great cheering. Subscriptions received since the meeting have brought the amount to close on £1100.

A feature of the meeting was the enthusiastic ovation accorded to the Rev. Mr. Hall. When he came forward to second the resolution, the whole assembly rose and cheered him, and the effect upon him was such that he could not begin his remarks for some time. After each of the envoys had thanked the people, friends, and committee for the magnificent result which had exceeded their most sanguine expectations, the Marist boys sang as a finale, 'God save Ireland,' the audience standing and joining in the chorus. So ended the most memorable Irish gathering ever held in this city. Mr. Harry Hiscocks ably presided at the piano, and Dunne's orchestra also assisted.

The envoys attended the 9 o'clock Mass yesterday at the Cathedral, afterwards visiting the Marist College and Convent of Mercy. At both places they were cordially welcomed, particularly at the convent, when all the Sisters assembled in the community room, where the envoys delivered brief addresses.

At 1 o'clock his Lordship the Bishop entertained the Envoys, the Mayor, the executive officers, committee, local clergy, Rev. Mr. Hall, and others at luncheon at the Palace. In the afternoon Mr. Napier took them with friends for a water excursion, afterwards entertaining them to dinner at his house in Devonport. This morning the delegates separated, Mr. Hazleton going to North Auckland, Mr.

Redmond to Waiuku, and Mr. Donovan remaining in the city until to-morrow, when he goes to Pukekohe. He has a meeting every night this week. All three meet at Rotorua on Saturday, and will address a meeting there on Monday night. With Auckland they all feel charmed, and would have liked to prolong their stay.

Wellington

On Monday afternoon, a very large number of people were present at the 'at home' held by the ladies' Home Rule committee in honor of the visiting delegates from the Irish Nationalist party. Had it been fine, all sorts of out-of-door attractions would have been held in the beautiful grounds of Mrs. Martin Kennedy's home, which had been placed at the disposal of the committee for the occasion. Two or three stalls, very prettily decorated, had been placed on one of the verandahs, and here most tempting sweets, cakes, and flowers were to be bought. Mrs. Sommerville, Mrs. Burton, and Miss Devine were in charge of the sweets, and Mrs. Freeth, with helpers, supervised the flowers and cakes. A delightful musical programme was given in the drawing-room, quartets being sung by members of the choir from the Basilica, and several songs. Recitations were also given by Mrs. Sutcliffe, and a string band, stationed in the conservatory, played at intervals.

Timaru

(From our own correspondent.)

June 5.

The Home Rule delegates' reception committee, under their energetic executive, are working with a will, and already over £100 are in hand for the cause.

Dunedin

A meeting of the executive committee, in connection with the visit of the Irish delegates to Otago and Southland, was held in St. Joseph's Hall on Monday evening. Rev. Father Coffey, Adm., in the unavoidable absence of the Hon. J. B. Callan, M.L.C., presiding. With regard to the rumor that only one delegate would visit Dunedin, Father Coffey said he had received a telegraphic message from Mr. Martin Kennedy (Wellington) intimating that Messrs. Hazleton, Redmond, and Donovan would speak at the Dunedin meeting.

The Oamaru meeting was definitely fixed for June 30, and that for Dunedin on July 3. It was decided at the request of local committees to hold meetings at the following centres, and at other places if application is made in due time:—Invercargill, Gore, Lawrence, Milton, Ranfurly, Omapere, Queenstown, Otautau, and Waikaiti. The fixing of dates was left in the hands of Father Coffey and the secretary (Mr. J. J. Marlow), who were also empowered to arrange matters of detail in connection with the reception of the delegates, who are expected to reach Dunedin on Saturday, July 1.

Invercargill

June 5.

After the 11 o'clock Mass on Sunday a meeting was held in connection with the projected visit of the Irish Home Rule delegates to Invercargill. A strong committee was set up to make the necessary arrangements. Mr. James Collins was appointed chairman, and Mr. T. Pound, hon. secretary.

FAREWELL TO DEAN GROGAN, WANGANUI

(From our own correspondent.)

St. Mary's Hall was crowded to its utmost capacity on Thursday evening, June 1, on the occasion of the parishioners' farewell and the presentation of an illuminated address to the Very Rev. Dean Grogan, S.M.

The Dean has just returned from a holiday trip to the Islands, and the parishioners were pleased to see that he had apparently benefited by the change of scene.

Mr. A. Bretherton occupied the chair, on his right being the guest of the evening, and on his left Rev. Father Holley. The first portion of the evening was devoted to a short but pleasing programme of vocal items.

At the conclusion of the musical items, the chairman, in the course of his speech, expressed his extreme pleasure in being called upon to preside at the gathering, held in honor of their late parish priest. He said he had known Dean Grogan for over thirty years, in the days when he (the Dean) had charge of the Hawera parish. He referred to Dean Grogan's many good qualities, and dwelt on the many hardships suffered by the pioneer clergy. Mr. Bretherton concluded a happy speech by expressing his keen regret at the approaching departure of the Dean, and wished him

many years in which to continue his sacred ministry. He then called upon Mr. F. D. Gaffaney to read the address of farewell from the parishioners, which was as follows:—

'VERY REV. AND DEAR DEAN,—We are assembled here to-night to take part in a function in which music, song, and speech are but the stepping stones to the real object in view, which is to bid you farewell on your departure from among us, to express our gratitude for the many favors you have conferred upon us, and to wish that health and strength may long be yours to labor in the future, as in the past, in the Master's Vineyard. When growing years and declining energy made you realise that the multifarious duties and increasing responsibilities of the parish were growing beyond your strength in out-pacing your activity, and suggested the advisability of resigning your trust into the hands of those who conferred it, your motives for doing so were neither self-ease nor personal comfort, but rather the temporal advancement and spiritual welfare of St. Mary's. And though this district is small compared with that which was committed to your missionary care, some forty years ago, when you had a province for a parish, when roads were tracks, and difficulties of travel great. Still, for one who has reached the patriarchal period of which the Psalmist speaks, it is only just, that you should be relieved of, and younger men shouldered with, the present growing burden of parochial duties. This thought mixes consolation with the regret that your numerous friends experience in losing you. They feel that yours is the idyllic lot pictured by the poet when he described

'As bi-blest those who crown in shades like these,
'A youth of labor with an age of ease.'

'But we feel, however, that your strenuous nature will resent any ideals of life whose attainment in mature age as in vigorous youth is not associated with toil, and effort, and well-doing in the sacred ministry which the archdiocese has benefited so largely by your eloquence, in preaching the Sacred Word, your zeal in building and beautifying churches for Divine worship, and your labors in erecting and supporting schools, in which the children of your charge could obtain the knowledge that fits them not only for the life that passes, but above all, for the eternal one that is to come.

'Trusting the future has in reserve for you peace, happiness, and length of days. We remain, on behalf of the parishioners,—Arthur Bretherton (chairman), F. Neylon, D. P. Cullinane, E. Wilson, J. O'Leary, W. M. Luxford, J. Dempsey, C. O'Leary, W. McTubbs, F. D. Gaffaney, A. H. Benefield, J. Donovan, P. Keogh, P. Benefield, J. W. E. Miles, T. P. Souter, E. J. McLachlan, —Aherne.

'St. Mary's Wanganui, June 1, 1911.'

Mr. P. Keogh, on behalf of the various societies of young men in the parish, expressed his sincere thanks to the Dean for his many courtesies and generousities where the young men were concerned, and wished him every happiness in the future.

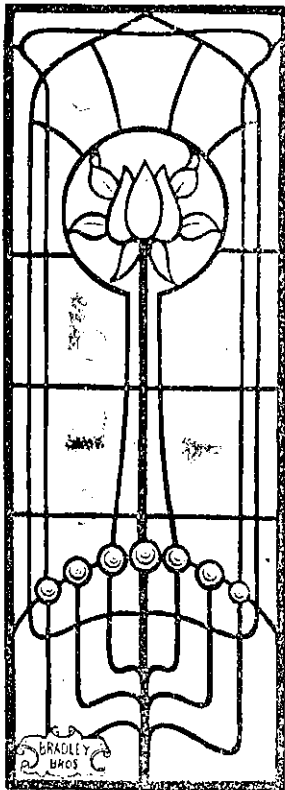
Rev. Brother Basil, on behalf of the Marist Brothers and the local community of Sisters, said that he desired to place on record the Dean's generosity where the cause of Catholic education was concerned. He said that the Dean had the welfare of the Marist and parish schools deeply at heart, and had often stepped into the breach when occasion required financial assistance. He wished the Dean Godspeed and prosperity.

Rev. Father Holley said that he thought he could understand the feelings of the Dean as he faced this last audience of Wanganui parishioners. He said that a good priest leaned on his people for sympathy, support, and encouragement, and that when a transfer took place, there was a painful blank in a priest's life until he got to know his new parishioners. He referred feelingly to his long friendship with Dean Grogan, and concluded by stating that he was sure the people of Wanganui would not forget their late pastor in their prayers.

Very Rev. Dean Grogan on rising to reply was greeted with hearty and prolonged applause. He sincerely thanked all those present for the honor they had given him, in being there that evening. He briefly outlined the progress of the parish during his eight years' ministrations in Wanganui, mentioning the building of the Catholic school and church at Aramohe, and the large increase in the attendance at the local Marist Brothers' School. He sincerely thanked the various speakers for their kind words, and the parishioners for the kindly sentiments expressed in the address. He wished to correct an erroneous impression that had gained considerable currency, to the effect that he was leaving Wanganui to retire. This was quite untrue, and he wished to state that he would retire only when totally incapable of further work. He wished his late parishioners every blessing, and bade them an affectionate farewell.

After the proceedings had concluded light refreshments were handed round by the ladies of the parish. A word of special praise is due to Mr. Gaffaney for the energetic way in which he carried out his duties, as organiser of the gathering.

The following contributed to the musical programme:—Miss Claire Gellatley ('Home love'), Misses K. Dunn and E. Maguire ('In the dusk of twilight'), Miss Dorothy Roache ('The swallow'), Misses D. Roache and K. Dunne (duet, 'Ave Maria'), Miss K. Wood ('Kathleen Mavourneen' and 'Avoorneen'), and Rev. Father Holley ('Out on the deep' and 'The bell buoy').



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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.

I labored with Mr. Rundquist a long time before I could get him to send for Trench's Remedy. He said he had spent a great deal of money in medicine without having received any benefit. Finally he decided to send for a half-package of the specific, with the result that he has never had a return of the fits since he took the first dose. He recommended it to a family by the name of Olsen, in the southern part of Salt Lake City, in which a child had from 25 to 40 spells each night. When I last saw the father of the child he told me that the little one was almost completely cured. A short time ago I got some of the medicine for a gentleman named Owen, of this city. I saw his brother a few days ago, and he told me that Mr. Owen has not had an attack since he commenced taking the Remedy, and that he has greatly improved in health.

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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Registrar, L.D.S. University.

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

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.

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CATHOLIC CLUBS

THAMES.

(From the club correspondent.)

June 2.

The formal opening of the Catholic Club took place last Tuesday, May 30, when there was a good gathering of members and friends. A billiard tournament and shooting competition were held, while card games were also indulged in. The chief items on the concert programme were a duet sung by Miss and Mr. Gill, and a recitation by Mr. J. Cooney. Supper was handed round, and a very pleasant evening was brought to a close.

At a meeting of the executive of the Catholic Club last Monday evening, it was decided to apply to the Northern Steamship Company (Ltd.), for permission to run an excursion to Auckland on Coronation Day, and to arrange with the Marist Brothers' Old Boys' Club for a football match on that date. The club has challenged the fire brigade to play a billiard and card tournament and compete in a shooting competition on June 15.

Owing to the very bad state of the weather, the opening of the season of the Ladies' Hockey Club was postponed to June 8. The Ngatimaru Hockey Club is endeavouring to send a team to town on Coronation Day.

INVERCARGILL.

(From the club correspondent.)

The annual meeting of the Invercargill Catholic Club was held in the club rooms on Tuesday evening, May 23. The president (Mr. T. Pound) occupied the chair, and there was a large attendance of members, including the Very Rev. Dean Burke, V.F., Rev. Father Kavanagh, and Rev. Brother Arthur. The secretary presented a very favorable report and balance sheet, the latter showing the club to have cash in hand to the extent of £26 10s 4d. The election of officers resulted as follows:—Patron, Very Rev. Dean Burke; president, Rev. Father Kavanagh; vice-presidents, Messrs. M. F. Scully, P. Scully, and Rev. Bro. Arthur; secretary, Mr. P. Neville; assistant secretary and treasurer, Mr. M. Timpany; trustees, Very Rev. Dean Burke and Mr. James Collins; auditor, Mr. James Mulvey; general committee, Messrs J. Scully, J. O'Brien, —. Horan, R. J. Timpany, A. Keaney, W. L. McGoldrick, P. Maloney, E. Prendergast.

CHRISTCHURCH.

(From the club correspondent.)

May 31.

The usual weekly meeting was held on Tuesday evening, the president (Mr. J. R. Hayward) in the chair; there was a very large attendance of members.

Two new members were admitted, and three candidates proposed for membership. After the ordinary business

of the evening, the item on the syllabus, a debate 'Can a Man Get Rich Honestly?' was proceeded with. Messrs. Tullock, Healey, and Quinn took the affirmative side, and Messrs. P. McNamara, J. McNamara, and J. Laursen took the negative. After an even and interesting debate, the affirmative side won by the very narrow margin of 1 point, the individual scores being as follow:—Tullock 75, Healey 70, Quinn 65, total 210; P. McNamara 85, J. McNamara 66, Laursen 58, total 209. The judge (Mr. R. Dobbin) gave a sympathetic criticism of the various speakers. The performance of Mr. P. McNamara is deserving of the highest praise, standing out far above all the others in every department, and if this member will only give himself up to the study of debating he will prove one of the club's leading debaters. It is interesting to note that at the conclusion of the series of debates last season he was considered the most improved junior debater of the club. The great Home Rule meeting held here last week found club members taking a very prominent part, having charge of the collection, doors, etc., thus giving the committee very necessary and valuable assistance.

GORE.

(From the club correspondent.)

May 29.

The weekly meeting of the Gore Catholic Young Men's Club was held in the club rooms on Monday, May 22, Mr. F. O'Connor presiding over a large attendance of members. The business for the evening was a question box. The meeting proved very interesting, and several good speeches were made by Messrs. Wells, Francis, J. Sweeney, O'Connor, Columb, and P. Daly.

A social under the auspices of the club was held in the Town Hall on May 24, when a large number of members and their friends were present. During the early part of the evening progressive euchre was played, Miss H. O'Brien winning the lady's prize (a set of carvers). The gentlemen's prize (a set of brushes) was secured by Mr. J. Mallon, and the consolation prizes went to Mr. Reid and Miss Kellman. The ladies of the congregation supplied the refreshments.

June 3.

The ordinary meeting of the Gore Catholic Men's Club was held on Monday evening, May 29, when there was a good attendance of members. Rev. Father Tobin presided. The business for the evening was a discussion on compulsory military training. Those present showed that they had given the subject careful consideration, good speeches being made by the following: Messrs. Wells, R. Ferris, M. Francis, F. O'Connor, J. Sweeney, D. Von Tenzelman, P. Daly, Columb, and F. Daly. The discussion proved very interesting, and a very enjoyable time was spent.

GREYMOUTH.

(From the club correspondent.)

June 4.

Despite the very unfavorable weather last Wednesday evening a large number of members and friends attended a euchre tournament, over one hundred taking part in the game. After supper was handed round by the ladies' committee, the president (Mr. T. Keenan) presented the prizes as follow: Ladies, Misses A. Crowley and R. Boyle; gentlemen, Messrs. J. Clarke and C. Heaphy. During the evening the following contributed musical items: Mrs. A. W. Jordan, Miss Braidwood, Messrs. W. McGrath, F. Sellars, and P. J. Smyth.

Last Sunday was the quarterly Communion day for the members of the St. Columba Catholic Club, the St. Vincent de Paul Society, and the Hibernian Society, when large numbers of the three societies approached the Holy Table in a body.

The annual meeting of the sodality of the Children of Mary was held on Sunday, May 21. The following were elected officers for the current year:—President, Miss Ann Heffernan (re-elected); councillors, Misses E. Sullivan, M. Roche, M. Peart, and C. Heffernan; librarian, Miss M. Burke. The balance sheet showed the society to be in a flourishing condition. Rev. Father Lacroix (spiritual director) kindly offered a trophy to the member who would bring in the most new members during the year. Last Sunday, as a fitting close to the May devotions, the Children of Mary held a procession in honor of the Blessed Virgin.

The Holy Father has conferred on Mr. Walker O'Neill, Private Chamberlain to his Holiness, the title of Commandatore of St. Gregory the Great. Keen interest in the education of the poor youth of Rome and his well known devotion to the Holy See have made Commandatore O'Neill worthy of the Papal distinction.

The time for the lodging of applications for registration as barmaids closed on May 31 (says the *Otago Daily Times*), and up to the present the Labor Department at Wellington has sent forward a total of 40 certificates to barmaids in the Dunedin district. A further list of applications is now being inquired into, and provisional certificates have been issued until such time as it is definitely decided whether these applications for registration are to be granted or not.

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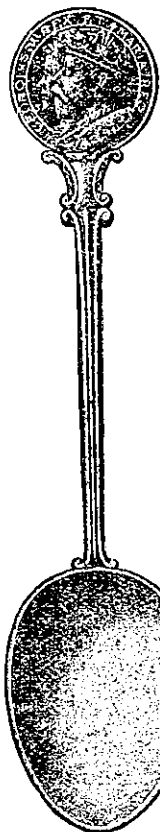
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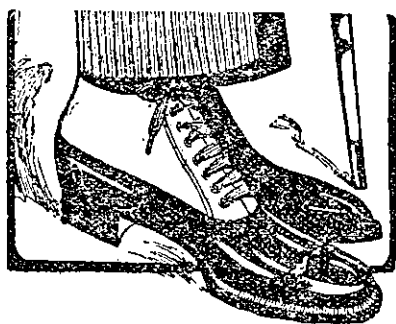
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WEDDING BELLS

FOX—O'BRIEN.

On Wednesday of last week at the Mosgiel Catholic Church a marriage of more than usual interest was celebrated, when Miss Mary J. O'Brien (daughter of Mr. Denis O'Brien, of Wingatui) was united in the bonds of Matrimony to Mr. John Fox, of Dunedin (son of Mrs. Fox, of Christchurch). The occasion was a unique one, it being also the silver wedding of the bride's parents. Rev. Father Liston officiated. The bridesmaids were Miss Lizzie O'Brien and Miss Mary Fox. Mr. L. Fox was best man, and Mr. W. O'Brien was groomsman. The bride's dress was of white merv silk with pearl trimmings, and she wore the customary wreath and veil. The bridegroom presented the bride with a gold necklet and amethyst and pearl pendant, and to the bridesmaids gold bangles. The bride's gift to the bridegroom was a gold pendant. Many valuable, ornamental, and useful presents were given to the happy couple by friends and well-wishers. At the conclusion of the ceremony the wedding party adjourned to the Oddfellows' Hall, where the breakfast was laid. The toast of the newly-wedded couple was proposed by the Rev. Father Liston, who paid a high tribute to the sterling worth of both bride and bridegroom. The other customary toasts were also duly honored. Later in the day Mr. and Mrs. Fox left by motor-car for Dunedin en route for the north, where the honeymoon is being spent.

OBITUARY

MRS. FELIX CAMPBELL, GREYMOUTH.

Last evening (says the *Grey River Argus* of June 1) death claimed one of our most worthy and esteemed citizens, in the person of Mrs. Felix Campbell, who passed away shortly before midnight. The news of her death will be sincerely mourned to-day, as no woman was so universally respected as she. The late Mrs. Campbell had been closely associated with the early history of the Coast, and none had done more to cater for its welfare. She was a friend to all, and by her loving kindness made many a path smooth. In the rough days of the Coast her kindly advice and cheering smile urged many to do better. She was a lady of exceptional qualifications. She could win hearts where many would fail. Even the hardest heart softened when she was near. There will be many a tear-dimmed eye to-day when it is known that she has passed hence. The late Mrs. Campbell was generous to a degree, and her charity was the kind that the right hand knoweth not what the left did. Her husband, Mr. Felix Campbell, has indeed received a sad blow, and the entire community's sympathy will go out to him and his family in their sad trial. The late Mrs. Campbell was a sister of Mr. P. M. Griffen, of this town. A Solemn Requiem Mass for the repose of the soul of the deceased was celebrated at 9 o'clock on Friday morning by the Very Rev. Dean Carew, assisted by Rev. Fathers Finnerty and Lacroix. The funeral took place on Friday afternoon, and was the largest seen in Greymouth for many years, friends coming from all parts of the West Coast, thus showing their respect for the deceased lady. Very Rev. Dean Carew, assisted by Rev. Father Lacroix officiated at the graveside.—R.I.P.

Invercargill

(From our own correspondent.)

May 29.

In connection with a projected art union in aid of the Hibernian Band's instrument fund, a local paper has the following paragraph:—'The Hibernian Band, which has been working with a second-hand set of instruments since its inauguration some three years ago, intends making an effort to raise funds for the purpose of securing several new instruments to replace the more dilapidated ones now in use. For that object the band intends holding an art union, which will be drawn in August. A good prize list has been got together, the first prize being a gold nugget valued at £20. Several works in oils have been secured, and the Dominican Nuns have kindly consented to assist with some of their artistic work. The price of the tickets has been fixed at a reasonable sum. As the members of the band have always given their services willingly for charitable objects and public functions when required, the public will doubtless assist them to improve their equipment. The prizes will be on view in the course of a few weeks.'

The celebration of Empire Day in Invercargill took the form of a concert held in the Municipal Theatre, under the auspices of the League of Empire. On this occasion the concert was composed of nearly all Irish items, and the Very Rev. Dean Burke, V.F., was requested by the League to open the proceedings with a short address. The Dean was listened to by an audience which packed the theatre, with rapt attention, and spoke as follows:—'Empire Day, he said, was a festival in honor of the virtue of Patriotism, one of the most exalted of the natural virtues. The ancients raised their patriots to the ranks of demi-gods, an error

of excess as to the truth that Patriotism was so exalted that it was worthy of a place in the heavens. Through all the ages humanity had burned the incense of admiration and reverence before the shrines of its great national leaders and heroes and had draped their tombs and crowned their monuments. The most eloquent pages of history were those which told of the men who had died for their country or had labored sincerely and earnestly in its cause. Humanity paid such homage to Patriotism because of its value. It was the vital spark of a nation's being, the living fount of its success, the strong shield of its safety. It was not to be found in mean and narrow nations; but it glowed and inspirited where minds were elevated and hearts were generous. It was this great natural virtue that the League was striving to develop and strengthen in the minds of the young people of New Zealand and in such a way as to make it promotive of the welfare of New Zealand and also of that of the whole Empire. Care for the limb implied care for the whole body. Individual States would be despised by the great nations; the Empire they must respect and fear. New Zealand had everything with which to inspire the New Zealander with a love for his native land. The coasts and sounds and bays showed the boldness of Norway and the coloring of Naples. Her mountains with their rough sides, deep ravines, and rich blue shades, lifted their peaks high into the regions of thunder and cloud as did the Alps or the Pyrenees. Her majestic rivers drained and her countless streams filled lakes as dreamily beautifully as Como or Killarney, or 'Bonnie Loch Lomond.' For the most part her climate was soft and genial as a mother's smile, and the deep loam of her valleys was fruitful and exhaustless as Heaven's love. To her natural attractions add New Zealand's political and social advantages—complete social freedom, equality of opportunity, richly endowed aids to develop mental and bodily faculty, the absence of racial and creedal feuds and of all the stupid peace-disturbing bigotries—and you had a country calculated to kindle the virtue of patriotism in every heart open to elevating influences. The League of Empire aimed to combine the children of the different peoples who emigrated to New Zealand into one perfectly united nation, eager for the honor and progress of their own native land, whilst ever ready to support that great Empire whose protecting shadow gave them safety and so many opportunities for development and advancement.

With the exception of a selection by the Hibernian Band, the concert was composed solely of items by the children from the various schools in the city. Such items as 'The wearing of the green,' 'The dear little shamrock,' and 'Shiel's reply to Lord Lyndhurst,' found favor with the audience. The following among other schools were represented on the programme:—St. Catherine's Convent and Marist Brothers'. In a lengthy report the *Southland Times* has, *inter alia*, the following: 'Those items which came in for special favor were the exhibition of drill given by the convent girls, 24 little tots from the South School, and a team of well-matched Marist boys.' Mr. A. R. Wills (conductor Hibernian Band) earned well-deserved praise for his management of the stage arrangements.

June 5.

The St. Mary's Tennis Club intend holding a euchre party and social on Wednesday, July 5, in the Victoria Hall. Mr. M. Timpany, secretary of the social committee, has all the arrangements well in hand.

The opening night of the Invercargill Catholic Club will take place on Tuesday evening, when a smoke concert will take place. Rev. Father Kavanagh (president) is forming a glee club in connection with the society.

In connection with the Hibernian Band the members have formed a minstrel troupe, and they are practising carefully with a view to visiting the country towns in aid of the funds of the band.

HOME RULE DELEGATES

DUNEDIN.

As stated elsewhere in this issue, the Irish delegates will address a meeting in the Garrison Hall, Dunedin, on Monday evening, July 3. Thereafter Mr. Hazleton will leave for the south and Messrs. Redmond and Donovan for Otago Central. Mr. Hazleton's programme of addresses has been definitely arranged as follows:—Lawrence, Tuesday, July 4; Milton, July 5; Gore, July 6; Invercargill, July 7; and possibly Otautau on July 8. The itinerary in connection with the visit of Messrs. Redmond and Donovan to Otago Central has not yet been definitely decided.

HAWARDEN AND CHEVIOT.

Rev. Father Richards, Hawarden, writes to say that the dates of the meetings to be addressed by the Irish envoys in that district are as follow:—Hawarden, Friday, June 23; Cheviot, Saturday, June 24.

SUBSCRIPTIONS.

We have received the sum of 3s for the Home Rule fund from three ladies of Ohutu.

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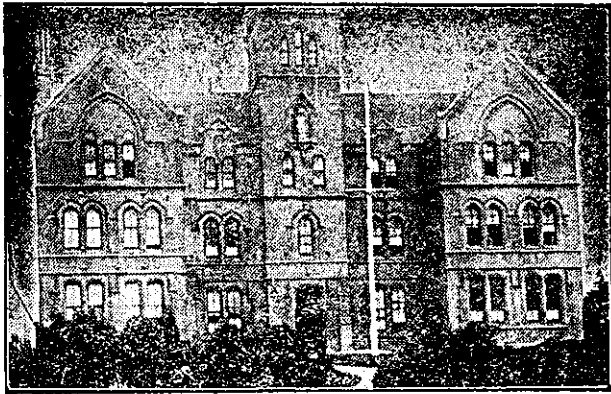
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THE RECTOR.

MARRIAGE

PHELAN—McNAMEE.—On January 11, 1911, at St. Thomas' Church, Garston, by Rev. Father O'Donnell, of Queenstown, assisted by Rev. Father D. O'Neill, of Dunedin, James Patrick, second son of the late Patrick Phelan, of Macraes' Flat, to Mary, eldest daughter of the late Patrick McNamee, of Garston.

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CONVENT OF THE SACRED HEART

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Particulars may be obtained by applying to the Mother Superior.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JUNE 8, 1911.

OUR BAPTIST BROTHERS



THE oldest inhabitant, interviewed by Josh Billings, reckoned that 'the hard-shell baptiss is the tuffist religion thare iz for every day wear. He sez that one hard-shell baptiss ken do more hard work on the same vittles during a hot day than 15 episkopalites.' Nobody doubts our Baptist brethren's capacity for hard work; but it seems a pity that so much of it should be so very obviously misdirected. A great deal of Baptist energy has of late been devoted to attacks on the Catholic Church; and the reflection will naturally have occurred to most impartial observers that if the same amount of time and energy had been directed to mending their own fences it would have yielded a very much more profitable return.

*

The spasm of acute Protestantism and of anti-Catholic activity which has seized the Baptist body lately has shown itself in the publication of a luridly-covered and luridly-written pamphlet on 'Romanism' by a Wellington Baptist minister, and in certain utterances made at the annual meeting of the Otago and Southland Auxiliary of the Baptist Union, held at Dunedin on Saturday last. Taking the last first, we find that the concluding address at the meeting was given by the Rev. C. Dallaston on the question 'Why am I a Protestant?' Only one of the Dunedin papers reported the address; and from its brief summary we gather that the speaker relied, for his historical statements, on the hopelessly and notoriously biased Dr. Wylie. Eliminating the mere rhetoric of the address, and confining ourselves to definite statements of principle, we find that Mr. Dallaston is a Baptist (1) because he 'could never look with favor upon any system that would hinder the right of private judgment or interfere with the free circulation of the Book'; and (2) because 'he found no need for any priest to come between his soul and Jesus Christ.' The Rev. Mr. Dallaston must have made a very imperfect and one-sided study of his subject if he has not learned by this time both the futility, as a rule of

faith, and also the grave evil of unrestricted private judgment in the interpretation of the Scriptures. Even in Luther's time its effects began to make themselves felt. Speaking of the Bible Christians developed under his system of unrestrained private interpretation, the Reformer says: 'This one will not hear of baptism, that one denies the Sacrament, another puts a world between this and the last day; some teach that Christ is not God, some say this, some say that; there are about as many sects and creeds as there are heads. No bumpkin is so rude, but when he has dreams and fancies, he thinks himself inspired by the Holy Ghost and must be a prophet.' From that day to this, the principle has operated in the direction of utterly undermining historical, dogmatic Christianity, and of putting in its place mere theory and pious sentiment. In a remarkable article entitled 'Whitherward: a Question for the Higher Criticism,' contributed to a recent *Hibbert Journal*, the Rev. K. C. Anderson, D.D., of Dundee—a city once made memorable by the ministrations of McChyne—maintains that the Gospel story is as much a myth or a parable as the story of the Garden of Eden; that it does not matter whether or not Jesus of Nazareth ever was conceived, born, tempted, tried, or crucified; and that St. Paul, the great apostle to the Gentiles, preached not Jesus of Nazareth, but the Christ who is within every man—the eternal Son of God. 'As a result of the work of the Higher Criticism,' says Dr. Anderson, 'the Four Gospels are a complete wreck as historical records. The same is substantially true of the Synoptics. As authorities for a life of Jesus they are hopelessly shattered by the assaults of the Higher Criticism.' Before the close of the sixteenth century two hundred and seventy Protestant sects were enumerated, all grounding their varying faiths on the Bible; and the process of multiplication is still going on. In England and Wales alone, according to *Whitaker*, the total number of religious sects in 1897 was 293. It may interest the Rev. C. M. Dallaston to know that, according to the same authority, the Baptists themselves numbered 16 sects, ranging from 'Bunyan Baptists' to 'Seventh Day Baptists.' To the honest and open-minded investigator, the evidence is overwhelming that the adoption of the Bible only—with unfettered private interpretation—as the sole rule of faith, has resulted and still results in ever increasing disunion and disintegration.

*

The Rev. Mr. Dallaston is a Protestant, also, because he 'finds no need for any priest to come between his soul and Jesus Christ.' If he really believes in that principle, how can he consistently draw his salary as a minister of religion? Every time he officiates at public worship, every time he expounds the Scriptures to his people, every time he leads the prayers of his congregation, he 'comes between the soul and Christ,' in precisely the same sense in which the priest does. If Protestants carried this principle to its logical conclusion they would have no churches, no preachers, no ministers of any kind. As a matter of fact, the Quakers—with logical consistency—reject not only priesthood, but all official ministry in the Church. Mr. Dallaston would doubtless reply that, in the exercise of his ministry, he 'comes between' the souls of his hearers and Christ only so as to help his people nearer to God. That is precisely the case with the Catholic priest. 'Every high priest,' says the writer of the Epistle to the Hebrews, 'taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins; who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity.' It is the work of the Catholic priest to carry on unceasingly the ministry of reconciliation. They are preachers of the everlasting Gospel, and dispensers of its divine mysteries. They sacrifice, as Christ sacrificed; they continue and apply the very Sacrifice which He offered; they bind and loose, they bless and ban, they receive confessions and give absolution for sins—all with one object, to bring and keep their people nearer God. Our Baptist brethren can take it, on the testimony of two hundred millions of people, that the ministry of the Catholic priest operates not to hinder, but to help, the union of the soul with Christ.

*

The purple pamphlet of the Wellington pulpiteer need not detain us long. It is a reproduction of five sermons on 'Romanism'; and the professed object of the preacher—a callow clergyman, with a weakness for self-advertisement—is 'neither to libel, nor to flatter, but to understand.' We can only say that he has failed utterly to understand, and has succeeded magnificently in libelling, the Catholic faith. The publication teems with misrepresentations. The absurd calumny that Catholics speak of the Holy Father as 'Our Lord God the Pope'—which was pounded into impalpable nothingness by Father Sydney Smith—is repeated as if it were unquestioned and uncontradicted gospel truth. Mr. Michael McCarthy, lecturing, as he has recently been, under the auspices of the English Protestant Women's Alliance, is still quoted as

'himself a Catholic.' A very old lie, about 'indulgences being the prize in Church lotteries in South America,' is repeated on the authority of the utterly discredited Dr. Horton. Another slander that has seen much service—that relating to the condemnation of Henri Lasserre's translation of the Gospels—is also once again put into circulation. Here is the pamphlet version of the incident: 'In France fifty years ago a brilliant Roman Catholic journalist, Henri Lasserre turned his attention to the Gospels, and became full of regret that the French people did not commonly possess them in their own tongue. He cast them into radiant French, and submitted his version to the Archbishop of Paris and to the Pope. He received from both warm approbation, and the edition was issued with the imprimatur of the Archbishop on its first page. One hundred thousand copies were sold in the first year. An edition de luxe was in the press, when suddenly and without explanation the Book was put on the Index. Why? No reason was ever given. We infer that Rome fears the Book.' (The italics are ours.) Those who are acquainted with both sides of this incident know that full and adequate reason was given. It is an interesting illustration of the vitality of lies, especially of theological lies, that every one of these misstatements has at one time or other been exposed in the columns of the *N.Z. Tablet*, and some of them in the columns of the daily press—yet here they are, being ladled out, large as life, to the simple-minded Baptists of Wellington city.

*

The Catholic Church, with 1900 years of history and of victorious struggle behind her, can afford to laugh at the rhetoric of pigmy pulpiteers of the kind now under notice. Like the 'little systems' which they profess, these no-Popery preachers 'have their day, and cease to be'; and the Church goes serenely on in her divine mission—fair as the moon, bright as the sun, terrible as an army set in array.

Notes

A Comparison

A Protestant Bishop (remarks the *Sacred Heart Review*) writing of Mexico, says:—Of all the American mining and smelting companies delving after gold and silver in Mexico, not one, so far as I am able to learn, has placed here an institution of any kind for the intellectual, moral, social, or spiritual betterment of the people. The Spaniards did better than that.

Mr Asquith and Home Rule

As the cables informed us, an Amendment to exclude Home Rule from the operations of the Veto Bill was defeated on Monday, April 24, by 284 to 190 votes. In the course of the debate on this proposal, Mr. Asquith gave perhaps the most explicit statement of his intentions in regard to Home Rule which he has ever yet made. In announcing that the Veto Bill was a means to an end, and that end Home Rule for Ireland, the Prime Minister said:—'I have never concealed from the country, and not only have I never concealed from the country but I have explicitly stated to the country in the clearest possible terms before the election took place, that if the electors gave us a mandate to pass this Bill we should use the machinery created by this Bill, and use it in this Parliament, for the purpose of carrying out Home Rule.' On this Mr. Balfour said that Mr. Asquith 'has never before approached the nakedness of this avowal.'

False Representation

A Socialist sheet published in Auckland has been printing a series of articles entitled 'The Catholic Church and Socialism'; and it has printed them as being 'By Father Thomas McGrady.' The plain implication was that the writer was a recognised Catholic priest, in full communion with, and of good standing in, the Catholic Church. The other day, as the outcome of an utterance by the Rev. Dean Hackett, the Socialist paper came forward with a statement of facts regarding McGrady—according to which it is alleged that he was pastor of the Catholic Church of St. Anthony's, in Bellevue, Kentucky; that he adopted and expounded Socialism as the teaching that 'embodied the ethics of Jesus'; that he was called upon to retract these views; but that, rather than do this, he 'resigned the charge and left the priesthood and the Church in which he had been reared.' In other words—accepting the Socialist paper's statements, in the meantime, as accurate—McGrady, owing to his refusal to give up preaching Socialism as being virtually identical with Christianity, was put out of the Church. Thus, on its own showing, is the Socialist

paper convicted of deliberate dishonesty. It knew the facts; yet it deliberately gave its readers the impression that the writer of the articles to which we have referred was a Catholic priest, in full communion with the Church; and it would have continued the misrepresentation had not McGrady's *bona fides* been called in question. We cannot imagine any intelligent Catholic reading the paper in question; but if it has any Catholic readers we commend to them a couplet contained in its own columns, in the issue for May 26:—

He who deceives you once,
Shame on him;
He who deceives you twice,
Shame on you!

THE CORONATION

CIRCULAR OF THE CATHOLIC ARCHBISHOP AND BISHOPS OF NEW ZEALAND

It is right and proper that as loyal and grateful subjects of his Majesty King George V., the Catholics in New Zealand should heartily join their fellow-subjects throughout the Empire in duly celebrating his Coronation Day, by taking part in the public festivities and by religious services, in order to bring down the Almighty's copious blessings on the new reign and all the Empire. It is also becoming that uniformity should prevail in our celebrations throughout the four dioceses of this Ecclesiastical Province. Accordingly, we hereby request every priest in each diocese to celebrate a votive Mass of the Holy Ghost *pro re gravi* on Coronation Day for the purposes aforesaid. We also recommend that the exact hour in New Zealand corresponding to the hour of the Coronation at Westminster be ascertained, and that for at least half an hour the church bell in each locality be rung in token of joy and thanksgiving.

- * FRANCIS REDWOOD, S.M., Archbishop of Wellington.
- * H. W. CLEARY, Bishop of Auckland.
- * J. J. GRIMES, S.M., Bishop of Christchurch.
- * M. VERDON, Bishop of Dunedin.

Wellington, May 30, 1911.

DIOCESE OF DUNEDIN

St. Joseph's Parish School and the Sacred Heart School, North-East Valley, were examined by the Education Board Inspectors on Tuesday.

St. Patrick's Young Men's Club, South Dunedin, held their weekly meeting in the schoolroom on Monday evening, when Rev. Father Delany presided over a fair attendance of members. After routine business had been transacted, musical items, which were much appreciated, were contributed by Messrs. G. Perkins, W. Layburn, W. Mulrooney, W. Tonar, J. McDonald, W. Walsh, and J. Gaffaney.

At a meeting of St. Joseph's Ladies' Club on Wednesday evening of last week Miss Hannah Bourke, a member of the committee, was presented by her schoolmates and members of the club with a clock and writing-case. The presentation was made by Mrs. A. Stone. Miss Bourke has been appointed to the Moa Flat School. The vacancy on the committee has been filled by the election of Miss Marion Munro.

There was a Pontifical High Mass at St. Joseph's Cathedral on Sunday, the Feast of Pentecost. His Lordship Bishop Verdon was celebrant, Rev. Father Coffey, Adm., assistant priest, Rev. Father Morkane deacon, and Rev. Father Scanlan subdeacon. Rev. Father Coffey preached, basing his discourse on the day's Gospel. There was Exposition of the Blessed Sacrament during the day, and the usual procession in the evening. The sermon at Vespers was preached by the Rev. Father Morkane.

St. Joseph's Harriers held their weekly run on Saturday from the Home at Anderson's Bay, as guests of the Little Sisters of the Poor, 16 members turning out. Messrs. P. Kelly and R. Metcalfe laid a good trail down through Tomahawk and up over the surrounding hills down to the high Portobello road, where the members indulged in a fast run home. At the conclusion of the run the members were kindly entertained by the Little Sisters.

A very pleasant ceremony took place in the Central Police Station, Dunedin, on Thursday night, when ex-Inspector O'Brien was made the recipient of a handsome presentation by the officers and members of the Dunedin Police District. There was a very large attendance of members of the force. Station-sergeant King said he was pleased to see so many present, as it showed the good feeling which existed in the force. He first knew Mr. O'Brien about thirty years ago, and during all these years he had always found him a very able, straightforward man. As

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an inspector he was capable and tactful. He devoted all his time and energy to the service, and he was fair and just to all the men in the force. None of them could realise the arduous duties of an inspector. He had to act at a moment's notice, and he not only had to have a knowledge of criminal law, but he must also be an organiser of men. He had much pleasure in presenting Mr. O'Brien with a handsome Chesterfield couch. Sergeant Murray said he had been associated with Mr. O'Brien during the last nine years, and there was no one who was more closely associated with an inspector of police than his clerk. Chief-detective Herbert said he had served with Mr. O'Brien for about eight years, and the longer he knew him the more he respected him. He wished Mr. and Mrs. O'Brien a very long and pleasant life. Other speakers were Sub-inspector Cruickshanks, Sergeants Gilbert and Emerson, and ex-Constable Power. Mr. O'Brien, on rising to reply, was received with hearty applause. He said it was very gratifying to him to see so many of his old comrades there that night, many of them having come from a long distance. He thanked them very heartily for the handsome present. It was some 35 or 36 years ago since he first became acquainted with many of those present. He returned them his sincere thanks for the loyal manner in which they had carried out their duties during the nine years he had been in charge of the Otago district, which had been for many years in the happy position of being more immune from crime than any other district in the Dominion. The proceedings closed with hearty cheers for Mr. and Mrs. O'Brien.

There was a good attendance at the usual weekly meeting of St. Joseph's Men's Club, held on Monday evening, the programme being impromptu speeches. The questions as usual were varied, and some really excellent speeches were made. The younger members acquitted themselves creditably, and with a little practice they should materially strengthen the debating branch of the club.

A match between the Milton High School Hockey Club and St. Joseph's B Grade (2nd section) teams was played at Forbury Park on June 3. The members of the visiting team and their friends were received at the Railway Station by the captain (Miss Marion Munro) and several members of the local team. From thence they proceeded to Miss Millar's Tea Rooms, where they were entertained at lunch by the home team. The match was a most exciting and vigorous one, and resulted in a complete victory for Milton, the score being Milton 4 goals, St. Joseph's 1 goal. The members of the home team regard their opponents as the most enthusiastic players they have met, and the greatest good feeling exists between the two clubs. At the conclusion of the game both teams adjourned to the Bungalow Tea Rooms, where the visitors were again the guests of the local team. A return match to be played at Milton, has been arranged.

DEATH OF VERY REV. DEAN GINATY, S.M., V.G.

(By telegraph from our Christchurch correspondent.)

June 6.

Sincere and widespread sorrow was felt when it became known that the Very Rev. Dean Ginaty, S.M., V.G., had passed away. Although ailing for some time, his death was unexpected, and came as a great shock to the whole community. He celebrated Mass as usual on Sunday morning, and late in the afternoon retired to his room. Owing to his unaccustomed absence at a later hour, the Rev. Father Hoare visited his room, saw at once that medical assistance was imperative, and summoned Dr. O'Brien, but at about 6 o'clock the Dean expired.

To the late Dean Ginaty were due the erection of the beautiful convent of Notre Dame des Missions (Christchurch), the first churches at Halswell and Addington, the enlargement of the church in the city, the erection of the present episcopal residence, the securing of the St. Mary's Church property, and the erection of a school-church at Papanui. The monument of his life's work is undoubtedly the magnificent institution of the Sisters of the Good Shepherd, known as the Mount Magdala Magdalen Asylum, which is an enduring proof of whole-hearted charity towards poor fallen humanity and orphan children. He was, too, engaged in the erection of the beautiful stone church of the Immaculate Conception, New Brighton, but which he was not spared to see completed. As proof of the late Dean's love of his native land, practically his last public appearance was on the platform in the Theatre Royal at the recent meeting of the Irish envoys, when he gave a generous contribution to the Home Rule funds.

Expressions of sympathy have been received from all the Catholic Bishops in New Zealand and many of the clergy to whom the deceased was known. Convents throughout the Dominion have also sent expressions of sympathy. Amongst others who have sent messages is the Rev. Mother Provincial of the Abbotsford Magdalen Asylum, Melbourne. A Solemn Pontifical Requiem Mass will be celebrated in the Cathedral, Barbadoes street, to-morrow (Wednesday) morning, beginning at 10 o'clock. His Lordship Bishop Grimes will be the celebrant, Very Rev. Dean Regnault, S.M. (Provincial), assistant priest, Ven. Archdeacon Devoy, S.M. (South Wellington), and the Very Rev. Dean O'Donnell (Ashburton), two former curates of Dean Ginaty when he was Missionary Rector of Christchurch, assistant priests at the throne; Rev. Fathers Hoare, S.M., and Dignan, S.M., deacon and subdeacon respectively of the Mass. Amongst other clergy present will be Very Rev. Father O'Shea, S.M., V.G. (Wellington), Very Rev. Dean Bowers

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THE LATE VERY REV. DEAN GINATY, S.M., V.G.

(Geraldine), Rev. Father Tubman, S.M. (Timaru), Rev. Father Fay, S.M. (Temuka), Rev. Father Aubry, S.M. (Waimate), Rev. Fathers Richards (Hawarden), Hyland and Leen (Rangiora), Daull, S.M.A. (Lyttelton), Drohan, M.S.H. (Darfield), Kerley, S.M. (Hastings), Moloney, S.M. (Wanganui), Taylor, S.M. (Leeston), Bell, S.M. (Mount Magdala), Graham, S.M., and Quinn, S.M. (St. Bede's College), Very Rev. Father Price, Adm., Rev. Dr. Kennedy, and Rev. Fathers McDonnell and Haurahan (Christchurch Cathedral). His Grace Archbishop Redwood will be the preacher.—R.I.P.

IRELAND'S GRIEVANCES

WHY THE IRISH PEOPLE WANT HOME RULE

SOME PERTINENT FACTS

(By M. NOLAN, in the *Lyttelton Times*.)

The Irish delegates who have recently visited this city have certainly done much to dissipate the fog that hangs round the question of Ireland's grievances and to convince the opponents of Home Rule that there is, after all, nothing so very dreadful in the demands of the Irish leader. But, notwithstanding all that these men have said, and all that has been written in their favor, there are people amongst us who are still unconvinced. An inherent, and often unconscious antipathy to Ireland, and to everything Irish prevents these good people from approaching the discussion of any subject on the affairs of that country with an open mind. They are honestly opposed to Home Rule chiefly because they are ignorant of the wrongs from which Ireland has suffered and is still suffering, and because they think that at the present time at least she has nothing whatever to complain of. The average Englishman knows very little of Irish history, and, unfortunately for the cause of Home Rule, he refuses to be enlightened. Almost everywhere I go I meet him, and if the subject of Home Rule crops up he usually begins by asking what grievances have Irishmen to complain of from which Englishmen do not likewise suffer. 'You Irish,' he says, 'are always grumbling. You are never satisfied, and nothing seems to content you. You are under the same laws as we are; you have the same legal rights and privileges as we have. You enjoy all the benefits of our Constitution, which is admittedly the finest in the world. And, furthermore, you have your representatives in Parliament to lay your wants before the nation. What more is there that we can do for you?' Thus he goes on, invariably winding up by

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flinging Ulster, with its contentment, its prosperity, and its loyalty, in my face.

Briefly as possible I shall in the space at my disposal state a few of those causes which have contributed, and still contribute, to keep Ireland the poorest country in Europe, perhaps in the world, and which justify her people in

Their Unrest and Discontent.

In the first place, Irishmen labor to-day under political and religious disabilities from which not only Englishmen themselves, but the people of every other dependency of the Empire are exempted. Irishmen are dissatisfied because they are suffering from the evil effects of a union that was carried by bribery, force, fraud, and corruption, the baseness of which has never been surpassed in the history of nations, and the details of which form the foulest blot on the escutcheon of England. It is a Union that has enabled England ever since to plunder her weaker partner with the callousness of the desperado and the perseverance of the parasite. Not so long ago a Royal Commission, appointed by Parliament, found that Ireland had been paying in excess of her legitimate taxation £2,750,000 a year for the previous half century or more, and yet Irishmen are asked—and in good faith—what they have to complain of.

Not only did the carrying of the Union cost Ireland over three millions of money at the time, but it has forced upon her a burden under which she has been staggering from that day to this. In 1848 the late Charles Gavan Duffy said that his country was lying as helplessly under the exhausting drain of English finance as a corpse on the dissecting table under the knife of the surgeon. Ireland has been depleted by a system of misgovernment which until quite within our own times has had no parallel in history. There was no species of tyranny from which she was suffered to escape, lest she might prosper and grow fat. To-day, although she is the most crimeless country in Europe, perhaps in the world, she is kept down with the mailed fist of England's power. Although her population is less than that of Scotland, with one-third less crime than Scotland, the administration of justice, and up-keep of the police cost her three times that of the latter country. While law and justice in Ireland cost £3 per head of the population in Scotland they cost but £1 per head. The police in 1909 cost in Ireland £1,500,000, in Scotland £500,000. The Irish Prisons Board, with 2500 convicts under its charge, cost £107,000; the Scotch Prison Board, with 2900 convicts, cost £80,000. By this iniquitous system of finance there is a waste of money from which both countries suffer, the benefit going to the men who draw large salaries and live upon the vitals of the poorer one.

It is not so long ago since the British Parliament set up a Financial Relation Commission to inquire into the taxation of Ireland, and according to the finding of that body Ireland's contribution to the Imperial exchequer should be three millions a year, or an aggregate of £279,000,000 from 1801 to 1894, whereas the amount which was actually collected from her was £570,000,000, an excess of £291,000,000 over her fair and legitimate contribution. Yet if England sends a million or two over to Ireland to relieve the poverty which she herself has created, we are duly reminded of her generosity. But there is another wheel within the machinery. While the taxes collected for spirit duties, etc., in England are returned to the local authorities and spent by them in their several districts, such taxes collected in Ireland are carted off to England and are spent there, and then we are coolly told that nothing can satisfy us, and when we ask to redress these things we are told that we are a set of malcontents and are disloyal to the Empire. Again, there is

An Army of Sinecures at Dublin Castle

holding a sham court there, and displaying a quasi-royalty for which Ireland is as little suited as is the island of Rarotonga, and which costs nearly a million and a-quarter of money a year to keep up—a court, moreover, in which no Catholic can hold office, and in which all the heads of departments are Englishmen and Scotchmen; and yet, in face of this, we Irish are asked what we have to complain of. Have we not got Catholic emancipation? But, oh, the farce of it! Catholic emancipation, indeed! There is no solid emancipation while a Catholic, because he is a Catholic, is debarred from holding any, even the highest, office in his own country.

Through all this evil legislation, and within my own memory, Ireland had been reduced to such withering poverty that a large portion of her people were subsisting mainly on the remittances of their friends in America, and when I was in Ireland lately I noticed that the one ambition of almost every working man I met was to save up enough of money to enable him to leave the country.

There was no such thing as constant employment in the small towns and villages, for there were no capitalists, no employers of labor. Centuries before every industry (unless that of the linen trade, which for various reasons had been encouraged) was as first crippled and finally crushed out of existence until the country became a nation of paupers. The tobacco industry, the woollen industry, the shipping and the fishing industries, in fact, every industry for which, in the days of her prosperity, Ireland was famous, was, the moment it was found in the least

degree to interfere with that at the other side of St. George's Channel, ruined and suppressed by prohibitive legislation. The linen industry alone was allowed to live, because the climate of England was unsuited to the profitable growth of flax, and because also the industry was in the hands of Protestants.

Mr. Froude's *The English in Ireland* gives some information on this subject. Writing of the suppression of the cattle trade, he says: 'Ireland had established a large and lucrative cattle trade with Bristol, Milford, and Liverpool. It was supposed to lower the value of English farm produce and was utterly prohibited. Neither cow nor bullock, sheep or pig, fat or lean, might be transported from Ireland to England. Salt beef and bacon, even butter and cheese, lay under the same interdict.' At this time, however, Ireland had a large colonial trade, but by the Navigation Act of 1663 Irish ships were practically swept off the seas. 'All produce of the colonies sent to Ireland,' says the same writer, 'and all Irish produce sent to the colonies had first to be landed in England and thence reshipped in English "bottoms"—in other words, the Irish, having been first forbidden to trade with England, were then forbidden to trade with the colonies except through England. These measures soon effected the purpose for which they were designed. In 1660 an Act was passed imposing prohibitive duties on the Irish woollen goods going into England, but, as if this was not enough, certain English manufacturers presented addresses through both Houses of Parliament to William III. for the total suppression of the trade. Accordingly, in 1669, an Act was passed which prohibited the Irish manufacturers

From Sending Their Goods Out of Ireland,

and thus the woollen industry was killed. Other industries followed suit. It may seem strange to people in this Dominion to hear that Irish fishermen had to petition Parliament to be allowed to catch fish in their own waters; but so it was. The gold lace business and flagree work, introduced by the Huguenots, were at once favorite and prosperous industries in Dublin, but they were suppressed by one of the Georges in the interests of the London manufacturers. Mr. Davenant, an English writer on commercial questions in those days, maintained that owing to the greater advantages of cheap living and labor that Ireland possessed, she was sure to become a dangerous rival in trade and commerce to England. He therefore urged that every branch of business in Ireland that was likely to interfere with any similar branch in England should be discouraged and suppressed. Needless to say, Mr. Davenant's advice was acted upon. In the reign of Charles II. it was thought that the Irish tobacco industry was interfering with the growers of the plant in the American colonies, so it was, like all the others, ruthlessly suppressed by cumbering it with prohibitive duties.

In this connection, the following excerpt from a late Irish paper is instructive. During a debate in the House of Lords on March 21 of this year, the Earl of Dunraven said that for the last few years he had been growing from twenty-five to thirty acres of tobacco per annum, and in respect to the yields for 1907, 1908, and 1909, he paid the Treasury the sum of £6300, whilst the amount he received back from the Treasury in assistance was £1387. The Treasury therefore made practically £5000 out of his crop for three years. From the 30,000lb of tobacco resulting from last year's crop he would realise, he said, about £750, whilst the Treasury would receive £5000. Tobacco, he urged, was of immense value as a means of employment in the country, and as the soil and climate of Ireland are especially suited to certain varieties of the plant, it ought to be encouraged instead of being deliberately destroyed by the action of the State. Comment on this is needless.

If the average Englishman is still of the opinion that Irishmen have nothing to complain of, there are still more facts on which, at some other time, I shall be glad to enlighten him. Meanwhile I think that I have written enough at present to show him why the Irish people want Home Rule.

THIS WEEK'S ISSUE.

A Pamphlet on 'Romanism'—and other no-Popery pronouncements. Page 1037.

Cardinal Moran and Empire Day—a West Coast paper's foolish talk. Page 1045.

'Settlement by Consent'—an important proposal on the Education Question. Page 1046.

A Socialist Paper's Deliberate Misrepresentation. Page 1058.

Presentation to Father O'Reilly, Port Chalmers. Page 1041.

Spanish Liberalism. Who is responsible for Illiteracy? Page 1046.

Progress of the Church. A Review by Cardinal Moran. Page 1048.

Farewell to Dean Grogan, Wanganui. Page 1051.

The Necessity of Religious Knowledge. Page 1067.

Cardinal Moran and Empire Day. Page 1069.

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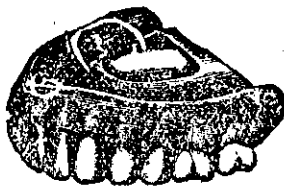
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Irish News

CORK—A Well Known Public Man

The death took place on April 16, at his son's residence, Ivera, Youghal, of Mr. Robert Uniacke Fitzgerald Townsend, head of the well known firm of land agents, Messrs. Hussey and Townsend. Mr. Townsend was for many years a member of various public boards and a magistrate for the county, and he was nephew of Mr. Charles Uniacke Townsend, who occupied a very prominent position in Dublin. He was a keen business man, and the firm with which he was connected acted as agents for the principal landlords of the South during the land troubles of a quarter of a century ago. Mr. Townsend was a musician of cultured taste and much ability, as well as an amateur florist and a rearer of poultry, displaying much interest in improving the breeds of fowl in this country. He was a member of the Governing Body of Cork University College.

DOWN—Excessive Emigration

Every week since the beginning of February (says the *Irish News*) batches of emigrants of both sexes have left Newry, via Greenore, for the United States and Canada. One shipping agent alone has booked no less than 52 emigrants for Canada, 44 for the United States, and 7 for Australia. They belonged to the artisan and farming classes. Most of them are farmers' sons and daughters, and they are in many cases going to join relatives who have aided them to go out. The district around South Down and South Armagh is being rapidly depleted of the young people of both sexes, and farmers state that soon there will be none left but old men and old women in the country.

DUBLIN—Royal Dublin Society's Spring Show

The Royal Dublin Society's Spring Show opened on April 18 at Ballsbridge. Though there were no English exhibits owing to a recent outbreak of disease in England, the total exhibits numbered 1174, as compared with 1098 last year. The display of road-making and other machinery had a special interest in view of the meeting of the Roads Congress; and some Irish firms, notably Mr. Bolger, of Ferns, had a display of agricultural implements equal to anything turned out in America or England. The cattle shown were pronounced by good judges to be excellent and wonderfully uniform in quality. The swine, too, were good; and a large number of them were selected for premiums.

Legal Appointments

Mr. T. F. Molony, K.C., Dublin, has been appointed Sergeant-at-Law in succession to the late Mr. Sergeant Jellett. By the appointment Mr. Molony becomes Third Sergeant-at-Law. Mr. Sergeant O'Brien is advanced to the Second Sergeantcy, and Mr. Sergeant Moriarty becomes First Sergeant.

KILKENNY—A Brilliant Career Cut Short

Deep regret was felt at the announcement of the death of the Rev. Thomas Francis Brophy, B.A., D.D. He was the youngest son of the late Mr. Thos. Brophy, Shankill, County Kilkenny, and brother of Rev. F. Brophy, V.P., Carlow College, and Rev. M. Brophy, Abbeyleix. Having completed his intermediate studies at Carlow Lay College, he entered Holy Cross College to study for the priesthood in the archdiocese of Dublin. After he had there graduated in the honors course of the R.U.I., he passed on to the Propaganda College, Rome, where he obtained his Doctorate of Theology in 1909, and was ordained to the priesthood on Trinity Sunday, June 5 of the same year.

LIMERICK—A Centenarian

The death of Mr. James Cotter, of Kileconlea, Abbeyfeale, at the grand old age of 102, removes from West Limerick the oldest resident. Mr. Cotter, who was an old age pensioner, and who, up to twelve months ago, was able to call personally at the local post office for his pension, was a man of robust health, a stranger to illness, and a devotee of the pipe. He was a young man when the Liberator passed periodically from Derrynaun to Limerick, and often recounted the inconvenience he experienced in crossing the flooded Feale previous to the erection of Feale Bridge in 1837. His knowledge of the history of the Whiteboy movement in the early twenties was most interesting, as was also his recollection of West Limerick incidents of the '48 and '67 periods.

ROSCOMMON—Sale of an Estate

Official intelligence has reached Athlone (writes the correspondent of the *Freeman's Journal*) of the completion of the sale of the very extensive St. George estate, situate in the counties of Galway and Roscommon. The price had been arranged for some time back, but the sale was not effected in consequence of a dispute over extensive grass lands, tenanted and untenanted, which remained at issue. Portion of the estate runs into the parish of Cam, within a few miles of Athlone, which is a very congested locality. The tenants and others claimed that the lands referred to, all of which are situate in the parish, should go with the sale of the estate proper for redistribution. To this the owners were willing, but the difficulty arose that the grass

lands had been let on short grazing leases, and the occupiers on the strength of them got fair rents fixed by the Sub-Land Commission, and held out for compensation. The tenants and the owners then took the cases to the Chief Commission, where the Sub-Commission's decision fixing fair rents was reversed, a condition which the Estates Commissioners insisted should be effected before they would advance money for purchase. The decision of the Chief Commission enabled the sale to be proceeded with, and the Estates Commissioners have now written that the sale is now completed, and that 'the owner will hand over possession to the Commissioners as soon as he has settled with the tenants as regards the rent due by them.' The breaking of the graziers' 'leases' in untenanted land, and on the strength of which they got the fair rents fixed, is due to an effective local agitation which had the active assistance of the Rev. Father Hughes, P.P., to whom the greatest credit is due, Mr. John P. Hayden, M.P., and Mr. John Fitzgibbon. The intelligence of the completion of the sale has evoked the greatest enthusiasm in the district.

TIPPERARY—A Presentation

The people of Lattin and Cullen are devoted to their pastor, the Very Rev. M. P. O'Neill, D.D., the new Canon of the archdiocese of Cashel and Emly. To manifest their joy at his promotion the people of the parish met in Lattin, when the ladies of Lattin and Cullen presented an address and his canonical outfit to Canon O'Neill. On behalf of the ladies of Lattin and Cullen, Miss Hammersly read a congratulatory address.

WATERFORD—Heroic Priest Honored

The gold medal of the Royal National Lifeboat Institution, accompanied by a vote of thanks, has been awarded to Rev. Father O'Shea, who led the rescue party in a gallant attempt to save the crew of the schooner Teaser, wrecked in Ardmore Bay, County Waterford, on March 18. The story of the heroic rescuers' gallant fight with the storm is a thrilling one. Early on the morning of Saturday, March 18, the schooner Teaser was driven ashore in the height of a heavy gale on the Black Rocks, Curragh, Ardmore. The Helvick lifeboat was launched, but for want of sufficient water was unable to approach the wreck. There were three men on board, the master, T. Hughes, of Connah's Quay, and two men named Fox and Welsh, of Flint. A heavy sea, lashed to fury by an easterly gale, blowing right on shore, was sweeping over the ill-fated vessel. The local coastguards made gallant efforts to establish communication with the wreck, five rockets being sent over the craft. The men on board were, however, too exhausted by their sufferings to haul the rocket lines aboard, and thus be taken ashore in the breeches buoy. Seeing their peril, Coastguardsmen Neill and Barry attempted to swim out to the vessel with lines, but were driven back, Barry being nearly drowned in the attempt. At this point the Rev. John O'Shea, C.C., wanted to launch a small boat—the only one available—but, others intervened, and a delay ensued whilst a larger boat was being conveyed to the scene from Ardmore on a drey. Father O'Shea was the first to volunteer to go out in the boat, those who joined him being Wm. Harris, the Hotel, Ardmore; Constable Lawton, Coastguards Neill and Barry, Pat Power, C. O'Brien, and J. O'Brien. On reaching the wreck, after great difficulty, it was found that one of the men on board was dead, another dying, and the third completely exhausted. The three were taken ashore amidst indescribable perils, but the two who were alive soon died. Silver medals have been awarded to Coastguards Barry and Neill, and suitable awards to others.

WEXFORD—Scarcity of Laborers

In several districts in South Wexford laborers are so hard to be got in sufficient numbers that many farmers are placed in a rather serious plight. The difficulty of finding suitable and sufficient hands means late sowing and harvesting. It is expected that the erection of laborers' cottages on a large scale will materially help to remedy this state of things. Were it not for the advent of machinery farmers would be compelled to change their present system of cultivation and agriculture altogether on account of the dearth of labor.

GENERAL

The Real Position

The real condition of things, political and religious, in Ulster, was explained at a Nationalist meeting in Edinburgh by Mr. Valentine Gill, a County Antrim Protestant, who marvelled at sensible men in Britain or anywhere else paying the smallest attention to the claptrap emanating from certain Unionists in the North of Ireland. He belonged, he said, to near Lisburn—a regular hotbed of Toryism—and could guarantee that a Catholic would not be allowed in an Orange Lodge or at an Orange meeting there as he had been received that night by the members of the United Irish League. That in itself showed the intolerance of the Orange body on the one hand, and the toleration of the Nationalists on the other. He was brought up in a parish where there were three Orange lodges, and they could well understand it was not a healthy place for a Home Rule plant. Ulstermen were not, he assured them, what the Unionist party represented them to be; but he admitted there was a section or clique who would not let the native Irish have a say in their country's



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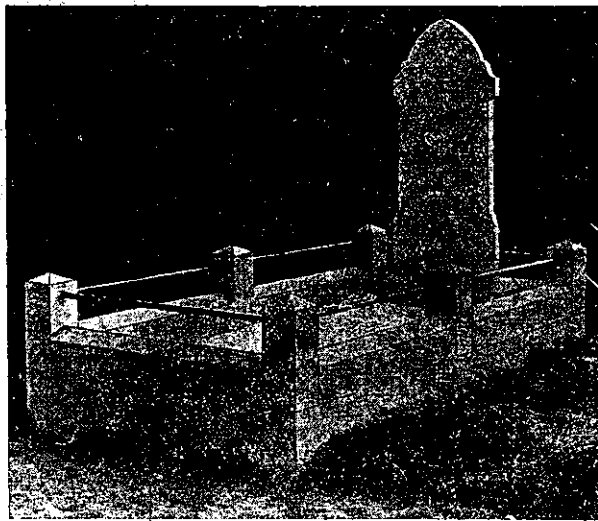
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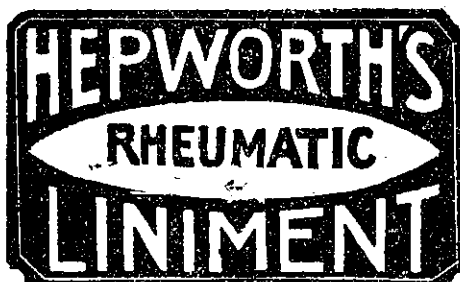
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affairs if they could help it. They would appoint to public positions anybody before they would have a Catholic.

The Treatment of the National Teachers

In the course of an address at the Irish National Teachers' Congress in Bangor Mr. Joseph Devlin, M.P., said:—The present position of the national school teachers in Ireland with regard to salaries and the method of paying them, and with regard to pensions and civil rights, is a disgrace to any civilised country, and constitutes a grave indictment of the manner in which the educational affairs of Ireland have been administered. I venture to say that there is not a parallel, in Europe or out of it, for a system which places the teachers on a lower level than the policemen. And yet that is the system which exists in Ireland, and against which all our protests have hitherto been in vain. There is no necessity for me to go into details as to proof. The facts are perfectly familiar to the delegates at this Congress. Where, except in Ireland, would it be possible to propose a pension of £6 10s 8d a year for a teacher who had broken down through ill-health after twenty-five years of faithful service? Take, again, the question of salaries. The salary paid to an Irish male teacher, fully qualified, begins at £56 a year, and of a female teacher at £44 a year. According to Mr. Lloyd George, the Chancellor of the Exchequer, that is less than is paid to an English navy. So that, under the present system in Ireland, the teacher is worse paid than an English navy; and, when he becomes unfit for work, after twenty-five years' service, he is awarded the magnificent pension of 4d a day, to which he himself has been compelled to contribute. But there is something more than that to be noted. The English navy, at any rate, is sure of his wages at the end of the week. He can pay cash for his household requirements and be independent. But the Irish teacher, instead of being paid his wages weekly, is only paid quarterly. Only four times in the year has he the satisfaction of handling the money which he earns. Unless he has some other source of income, he has to live continually on credit—a thing loathsome to any man of independent spirit—and he loses all the advantages of the navy, who can purchase for cash wherever he likes to go.

The Population Still Decreasing

The census of Ireland shows a population of 4,381,951, being a decrease of 76,824 since 1901.

Life-boats on the Irish Coast

Around the Irish coast there are 36 lifeboats, two being motor-boats (costing nearly £3000 each), and the total expenditure on the boats, boathouse, and slipways reaches £82,000, which the Royal National Lifeboat Institution, supported entirely by voluntary contributions, has spent on the Irish coast. In 1910 58 lives were saved by the brave Irishmen who are ever ready to answer the call, and for the first three months of this year 26 lives have been saved, making a total of 2698 lives to the credit of the Irish lifeboats. The cost of maintaining the Irish boats, rewards to lifeboatmen, compensation for injury when in the boat, and provision for the widows and orphans of the brave Irish lifeboatmen, exceed £3500 a year, and as the amount collected in Ireland does not reach £1500, the institution in London has to send over to Ireland £2000 a year to enable the Irish Committees to carry on the great work of life-saving. Over £22,000 has been paid in rewards to Irish lifeboatmen, and £3500 has been granted to the widows and orphans of Irish lifeboatmen, and if this valuable work is to be continued in the most efficient way, it is essential that the people of Ireland should increase their interest in the work which is being done by the 1000 Irish heroes who man the boats.

Among all the forms of employment which engage man's attention, there are few which require more ability to conduct successfully than farming.

By the s.s. Loongana there arrived in Launceston, on the 19th ult., the Very Rev. Father Field, M.S.H., of the central house of the Sacred Heart Fathers, Rome. Father Field is visiting the different missions of the Order in Australia.

'Tis only a mother knows the pain
Of hearing coughs again and again;
And children's coughs cause trouble enough,
Unless they swallow the proper stuff.
Now Wood's Great Peppermint Cure's the thing
Which into the nursery health can bring,
So give your children a dose each night,
'Twill keep them well, and strong, and bright.

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TELEGRAMS.....'SLIGO, DUNEDIN.'

People We Hear About

One-fourth of the Bishops in the United States have been consecrated by Cardinal Gibbons, about two thousand priests have been ordained by him.

Mrs. Marion F. Crawford, widow of the novelist, lives at her villa near Rome, where she is often visited by readers and admirers of Mr. Crawford's works.

Mr. Trefle, honorary Minister in charge of the New South Wales Department of Agriculture, at twelve years of age stood behind the plough, and afterwards became a champion ploughman with both double and treble furrow ploughs.

The *Life of Cardinal Vaughan*, published by Messrs. Burns and Oates, has had the seal set upon its triumph by the very warm approval of his Holiness the Pope. Pius X. has written its author, Mr. Sneed-Cox, a letter of warmest congratulation in his own hand, and congratulated him in a private audience. The following is a translation of the letter: 'Sincerely congratulating our well-beloved son, John Sneed-Cox, upon his admirable work upon the life and labors of the much-loved Cardinal Vaughan, Archbishop of Westminster, and earnestly hoping that, for the spread of good example, it may be translated into the languages of other nations, we most affectionately bestow upon him, in token of our favor and goodwill, the Apostolic Benediction.—PIUS X., Pope. From the Vatican on the 5th day of April, 1911.'

News was cabled recently to the effect that the ex-Empress Eugenie's health is causing anxiety. On May 5 the venerable lady celebrated the 85th year of her age. Born in Spain, won by a president, married to an emperor, she established in Paris a court whose brilliancy has not been equalled. But she was compelled to escape from the Tuilleries in disguise, on the fatal night of the downfall of the Empire just as the mob broke in the other side of the buildings. With one attendant and the Austrian and Italian ambassadors, she found her way to the street. An urchin recognised her—she was betrayed by her beauty. Fearful, the ambassadors thrust her into a carriage and drove to find a friendly shelter. Exhausted with the search and with terror, Eugenie remembered at last that Dr. Evans, the American dentist, lived near. She threw herself on his protection, and was escorted by him in safety to the English shore.

Canada lost one of her great men on April 14 by the death of Sir Henri Elzéar Taschereau, the representative of the Dominion upon the Judicial Committee of the Imperial Privy Council, and ex-Chief Justice of the Supreme Court. For three hundred years the Taschereau family have been prominent in the public life of Canada, either in politics, law, or the Church. During all this period the Taschereaus possessed seigniorial rights in Quebec, and doubtless owing to this cause, and to the knowledge which he acquired from his grandfather and father, both of whom were judges, Sir Henri was recognised as the greatest authority on the seigniorial system in Canada. Sir Henry Taschereau was the oldest Canadian Judge, his first appointment being made in 1871. He was a man of wide reading and courtly bearing. The late Cardinal Taschereau was his cousin.

It will come as news to many people that of the several colonial Prime Ministers now in London in connection with the Coronation three are Catholics—Sir Wilfrid Laurier (Canada), Sir J. G. Ward (New Zealand), and Sir Edward P. Morris (Newfoundland). Sir Wilfrid Laurier has been close on fifteen years Prime Minister of Canada. French-Irish in descent, he is in religion a staunch Catholic. It is impossible to be in his society a few hours without realising the presence of one of the great masters of statecraft. He possesses a unique and striking personality. He has been described as a picture-gallery all in himself. He is like some splendid portrait that has walked down from the walls of a mediaeval French chateau. Imagine a very tall, a very slight, almost a bony figure; imagine a face exactly the same—that is to say, long, narrow, and bony—and you will have some idea of what Sir Wilfrid Laurier is like in the flesh. There is not a spare ounce on that body, which, nevertheless, seems as alert, active, and enduring as that of some deer-hound. The face seems to concentrate itself in the mouth, which is large—as is the mouth usually of the orator—mobile, slightly pursed. The face is clean shaven, which also gives a certain look at once of academic distinction and of eighteenth century character. You could take him, if you did not know him, for a great scientific scholar, for a professor, or you might fancy that he was a brilliant wit and encyclopaedist—one of that band that prepared the French Revolution. You could take him for many things, but never for anything that was not intellectual, distinguished, and well born.

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THE NECESSITY OF RELIGIOUS KNOWLEDGE

The Right Rev. Dr. Hedley, Bishop of Newport (England), in the course of a Pastoral Letter, dealt with 'The Necessity of Religious Knowledge.' Bishop Hedley wrote in part as follows:—

It is difficult to speak too strongly of the necessity, for Catholics of all ages, all ranks and all conditions, of adequate instruction in their holy religion. There never has been a time when religious instruction has not been necessary, or when it has not been pressed upon young and old by the solicitude of the Church. But our own times are distinguished by a vast increase and a rapid circulation of every sort of information. Religious knowledge has to compete with knowledge of every kind, for a place and position in limited human minds. There have been times when it was either religious information or emptiness; religion, and things connected with religion, were almost all that multitudes of simple people could ever be in the way of learning. Now knowledge is everywhere; history, politics, social science, physics, mechanics, games, stories, and gossip—there is an overflowing supply every morning and evening; much of it weak, washy, and demoralising; but, all the same, fairly satisfying to the indolent minds of the multitude.

One of the most disturbing features of Catholic life in these days is the difficulty so many seem to have in realising that there is only one Church, and in understanding the sinfulness and the misfortune of heresy and schism. It is because their instruction is so shallow. In their approach to the Sacraments they follow custom, convention, worldly convenience, and not unfrequently the dictates of human respect, because the great doctrines of grace are vaguely known and quite unfamiliar. The life of our Lord, with the deep mysteries which it presupposes, is outside of their thought and reading; and they are more or less strangers to Bethlehem, to Nazareth, and to Calvary. The impressive liturgy of the Church is to them almost a sealed book; the Christian year passes by, and has little significance, except so far as the names of its feasts and seasons are made use of by the world. The august worship and ritual of the Church is too often as mysterious to them as it is to Protestants; they have never learned to understand it.

The Result of Ignorance.

All these uncomfortable features of our Catholic life are in a great measure the result of a blameworthy ignorance. And there is another, which is perhaps the worst of all. When Catholics in these days give up or deny their religion, it is, as a rule, far more because they are ignorant than because they are impious or irreligious. It is a fact that we often find Catholics, in fairly good positions, well-disposed to their Church and to their priest, and not neglectful of the practice of their faith, suddenly, when a worldly temptation faces them, simply giving in, because they do not think that it matters.

If they had been well-grounded in the study of faith, obedience, and self-denial, it is certain that they would have acted in a very different way. In order to feel with the Church, to be sensitive to Catholic life, and to be penetrated with the Catholic spirit, one must have been carefully imbued with Catholic teaching, either from childhood or afterward. A mere smattering of Catholicism is not sufficient to penetrate the complex fabric of the human heart, and to protect the mysterious structure which we call human nature from the noxious atmosphere and the adverse influences which it has to encounter in the world where its lot is cast.

Religious instruction and formation should begin with the earliest years of childhood. Long before reason is attained, and the child becomes a fully responsible agent, there are feelings tinged with the intelligence that is still below the horizon; aspirations that could rise only in an immortal spirit; good and bad tendencies, more or less under control; the awakening of a sense of duty, and intermittent breathings of piety toward a dimly-known Father above. From the beginning, before a child can hardly know, its feelings and its actions should be trained to the good and the right.

One never knows how much a child takes in, if, by skilful repetition and exhibition, he is kept to the simple essentials of the Christian view; and if his unresting, though immature, mind is thus led to work out for itself relations and consequences which at first will be dark and confused, like the troubled waters of a flooded stream, but will every day run clearer. These childish exercises will be all the more powerful in the formation of character because they are the mind's own work. And if, at this momentous period of a child's life, it can be protected from evil impression from bad example, and from foolish and ignorant parents and nurses, the first teachings of sacred Christian truth will expand daily, and the heart will bloom like the 'garden of the Lord.'

It is at this time that the elementary instruction on confession and Communion is given to the child, to enable it to fulfil its obligations as a Catholic. These instructions include two great movements of the heart: sorrow for having offended so good a Father, and that special and beautiful response of human nature to divine beneficence which is called forth by the greatest of gifts—the Blessed

Sacrament. Only in the rarest cases will there be any difficulty in inspiring the young candidate with repentance, good resolution, piety, and gratitude.

Reason, Discernment, and Responsibility.

After infancy and the first approach to the Sacraments, there comes a time, which we may reckon to be of from four to six years, when the whole of the Catechism is being gradually imparted to the growing boy or girl. We have now to deal with reason, with discernment, with responsibility. Candidates can be made to understand the seriousness and gravity of life. They can apprehend the august majesty of God, the Creator, the last end, the Judge of the living and the dead. They can be made to appreciate the difference between the broad way and the narrow. They can be effectively shown that this life is a preparation for an eternal life to come, and that future happiness depends upon present effort. It will soon be clear to them how Jesus Christ came from heaven to redeem them, and to stand by them in every step of life; and how He has left His Spirit in His place here below, moving and acting in a visible kingdom, called the Church; and taking hold of men and women in a most direct and tangible way in the dispensation which we call the Sacraments, of which the most mighty is the Blessed Sacrament of the Altar. They can be made to enter into their own nature, to understand its noble capabilities and aspirations, its depravities and shortcomings, and the grand healing and repairing forces of the grace of Jesus Christ.

All these subjects are handled by the instructor during these years of adolescence, in the text of the Catechism, in the lessons of Sacred History, and in the official and specially blessed utterances of the consecrated priest from the steps of the sanctuary.

It is not necessary, at this moment, to enter into the details of the Catechism. There is, for all our missions and schools, a carefully considered syllabus of religious instruction, which, if it is faithfully followed, will secure a good training in his or her religion for any child that remains a suitable time at school. It is very important that the mind of Christians should quickly learn to grasp the facts of this marvellous universe, which is nowhere described in the text-books of science, and which the modern spirit would fain keep out of the pages of history. The fresh and untired attention of a boy or girl meets here with just the satisfaction that draws and attracts it. Only let the tale be told skilfully, the points put clearly, and the essential doctrines made definite enough; and the young mind never altogether loses its hold thereon, even when other knowledge pours in and other interests make their demands on the human powers.

Catholic Citizenship.

Another powerful effect which may be, and ought to be, produced on the Catholic boy and girl by the Catechism is the sentiment of Catholic citizenship, or, as it may be expressed, the pride and joy of belonging to the Catholic family. Let us call it a sentiment; for it is more than a sentiment, for it is grounded on human nature and divine sanction. In human things, it is natural that sons and daughters who grow up in the bosom of a happy family, with noble traditions, in peace and in safety, should feel that their inheritance is precious. But the family or Kingdom of Christ, in whom we are all one with a unity transcending flesh and blood, far surpasses, in nobility, glory, and security, anything else that there is upon earth.

If the instruction of a Catholic soul has been carried out with regularity and good results during the time of childhood and of youth, then there remains the equally important work of carrying on that instruction from youth to maturity and old age. What is it that generally happens? It is that the large majority of our people practically forget their Catechism three or four years after they have finished it. This is true not merely of those who have to work with their hands; it happens also with those who have an education which should make it easy for them to keep up a certain cultivation of mind, and who have time to read. With the working class, it is either because they seldom read anything, or because the only things they do read are the frivolities and stupidities of the hour. With the more leisured classes, it is because they have so much pressed upon them in the shape of business, gossip, and fiction that they never make time to attend to religion. An additional reason is that they do not attend sermons and instructions in church, and do not know—because they do not trouble to find out—suitable Catholic books and periodicals.

Now it must be clearly understood that everyone without exception is capable of keeping up his religious knowledge. All he has to do is to listen, to read, and to think. There are plenty of instructive sermons, there are plenty of useful books, and there is no man or woman who should not find the time to devote to religious instruction. This is a duty which we all owe to God and our immortal souls.

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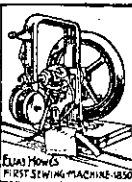
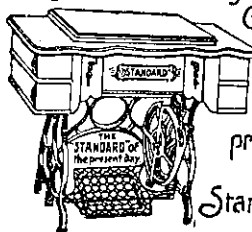
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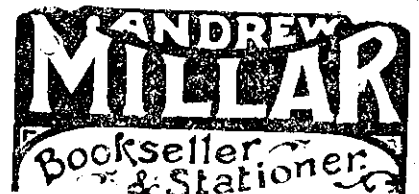
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CARDINAL MORAN AND EMPIRE DAY

In the course of an interview published in the Sydney *Daily Telegraph* of May 24 his Eminence Cardinal Moran is reported to have spoken as follows:—

'Empire Day,' said the Cardinal, 'is a purely discredited movement in England. It was inaugurated by the extreme Tory Party, and was at first known as Primrose Day, and it is a fact that the party which organised the political movement has been in opposition to every matter of progress introduced into the British Parliament. Hence I say it is discredited by the leaders of the Liberal Party. Here in Australia we are supposed to have a Liberal Party to guide us along the paths of progress, and if we abandon the paths of progress Australia will very soon enter upon the stage of its decay.'

'And the reason that I think Australia should devote attention to herself and not to the mere local questions of England, is that the British Empire is at present like a three-legged stool. The seat, of course, is in England and Canada, South Africa and Australia are really the legs and the pillars which support the seat. The extreme political party would say, "Let us mind the seat; never mind the legs." I say, on the contrary, "Let us mind our leg and help to make the seat secure, and for the rest the seat will be able to look after itself." They have the wealth of the world in England, and there has been no stronger Empire known in the history of the universe than Great Britain is at the present day, so that it is folly for us to say that the Empire is not able to look after Home questions. As real patriots we must attend to things in our midst, and help to develop Australia, for by developing Australia we are really preparing a new phase of splendor for the Empire, which will surpass even its former greatness. I mean to say that Australia must become the key of the Pacific Ocean, as the future of the world will depend very much on the success of Australia in maintaining its prestige as the holder of the key of the Pacific.'

'Now, regarding the schools entertainment and the allegations of disloyalty, it would be well if the hymn which the children are to sing to-day were published, in order that it might bear out what I have said with regard to our interest in the progress of this fair land.'

An Address to the King.

'That should be a fitting reference to the children,' continued the Cardinal. 'I may mention that during the week the Archbishops and Bishops of the Commonwealth have forwarded for presentation to the King on Coronation Day the following address, which is a gem of art:—

'Your Majesty,—Permit me on the part of the Archbishops and Bishops of the Australian Commonwealth, whose names are hereto attached, to offer your Majesty on your Coronation Day the loving homage and devoted loyalty of ourselves, the clergy, and the spiritual flocks entrusted to our care. The 22nd of June, 1911, will be celebrated as a day of rejoicing throughout the whole world-wide domain of your vast Empire, but nowhere will it witness greater enthusiasm or greater joy than among your faithful subjects of the Australian Commonwealth. We congratulate you in that with the sceptre of dominion you have inherited from your royal father, King Edward the Seventh, the name and prestige of the "Peacemaker."

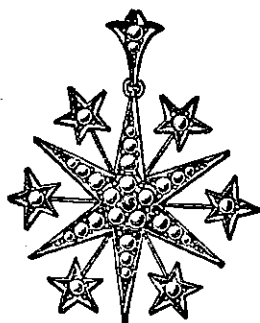
'The negotiations so successfully begun with the United States of America will, we are confident, initiate a new era and secure further triumphs of peace.'

'We trust that it may be your privilege to bring to many nations the blessings which characterise that crowning grace of Christian civilisation.'

'It will be our foremost prayer that many years of prosperity and peace, with every other blessing that Heaven can bestow, may mark a glorious reign of King George the Fifth, and of Queen Mary, your gracious consort.—Your faithful and devoted subjects, Patrick F. Cardinal Moran. May 24, 1911.' Here follow the names of all the Bishops.

'Surely (said his Eminence) there is little need to add anything more to refute the statements of Roman Catholic disloyalty.'

It is not what man possesses, but what possesses man that is the secret of success. It is true in every realm—the realms of science, of art, of literature, but especially true in the realm of religion. It is the man who is conquered and constrained by Christ who wills the inheritance of the spiritual kingdom. We all need crises in life to awaken us to its reality and solemnity.



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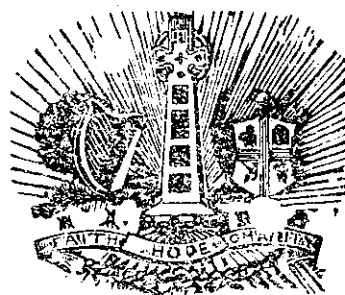
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The Catholic World

ENGLAND

THE DIOCESE OF PLYMOUTH.

Very Rev. Canon Keily, of Plymouth, has been appointed to the Bishopric of that See in succession to Bishop Graham, who resigned lately through ill-health. For over twenty-six years Canon Keily has been a priest in the Plymouth diocese. He is also one of the Diocesan Inspectors, as well as a member of the Education Council. A native of the city of Limerick, Bishop Keily was born in 1854, and was educated at Bruges. Bishop Keily will be the third Irish-born Bishop at present administering an English See, the others being the Bishops of Portsmouth and Middlesex.

FRANCE

MORAL DECADENCE.

The rioting and anarchy in the Aube and Marne (remarks the *Catholic Times*) are but symptoms of a general decline in respect for law, order, life, and the rights of property which has been going on since the advent of the enemies of Christianity to power in France. Frenchmen are losing their old reputation for honesty, honor, and patriotism. Readers will remember the terrible scandals which occurred in connection with the sale of the confiscated property of the religious Orders. At present an investigation is proceeding as to the theft and sale of documents belonging to the French Foreign Office. What could be expected when it is found that M. Hamon, the Director of Accounts at that office, and latterly, in fact if not in name, Treasurer-General of the Department, is guilty of the systematic robbery of vast sums? It is becoming clearer every day that French official life is largely corrupt, and that the men who have been carrying on the campaign against Christianity have little or no morality. Amongst the general population the difficulty of coping with crime is continually becoming greater. Criminality is growing not only in the case of people of mature years, but especially in that of the young; and the most brutal callousness is displayed by those who commit murder and robbery. There will never be any prospect of improvement in France so long as the men in authority are hostile to the Christian religion.

GERMANY

A TIME-HONORED CEREMONY.

The time-honored ceremony of washing the feet of the twelve oldest men in Bavaria was observed on Holy Thursday by the Prince Regent in the Royal Palace at Munich. The Prince Regent Luitpold, who is himself ninety years of age, poured water over the feet of each of the twelve men, and then dried them with a towel, after which a high dignitary of the Church kissed the feet of each man. At the close of the ceremony, which was conducted in the presence of the whole Bavarian Court, and all the Ministers and high State officials at present in Munich, the Prince Regent hung round the neck of each of the twelve men a blue and white bag containing a gift in money. The combined ages of the twelve men totalled eleven hundred years.

ROME

DEATH OF AN ARCHBISHOP.

One of the most distinguished figures of the epoch of Leo XIII. has just passed away in the person of the Most Rev. Mgr. Sambucetti, Titular Archbishop of Corinth, at the age of seventy-three (writes a Rome correspondent). To English people Archbishop Sambucetti was known as the Envoy Extraordinary despatched to London by Pope Leo XIII. in 1897 to represent his Holiness at the Jubilee celebrations of the late Queen Victoria. Few Roman ecclesiastics have led a more active life in the service of the Church than did the dead prelate before being forced by ill-health to retire into private life. Just after his ordination to the priesthood, young Father Sambucetti, in consideration of his brilliant course in the Roman Seminary, obtained a Chair of Philosophy in the College of the Apollinare and the position of *minutante* in Propaganda. A few years later Leo XIII. sent him to Madrid as Auditor to the Nuncio. Thenceforward he was destined for the diplomatic career, his next appointment being that of Internuncio to Brazil. At that time he was consecrated Titular Archbishop of Corinth. Recalled to Rome some years later, Archbishop Sambucetti was nominated Canon of the Basilica of St. Mary Major, and in 1897 was sent to England to the Jubilee celebrations of Queen Victoria. Three years after his return from London Leo XIII. despatched him to Bavaria to fill the post of Nuncio Apostolic, a position he held only a very short time, owing to failing health. After two years the Archbishop resigned his dignity in Munich, and, returning to Rome, retired into private life, in which he lived until his death.

THE SPIRIT OF THE ANTI-CLERICALS.

As most persons will readily admit who know Rome fairly well, the committee of the 1911 celebrations can be by no means accused of a love for the Church; so it was scarcely surprising that on Good Friday evening the feelings of the Catholics of Rome were outraged by an act of that body. From time immemorial it was usual for all the theatres of Rome to remain closed on the evening of the anniversary of our Lord's death. This year, however, thanks to the initiative of the committee that has taken upon itself the conduct of the Italian celebrations, the Theatre Quirinus remained open, to the horror of the vast majority of the citizens. It is worth recalling that in all the years that have passed since the Italian invasion, some of which brought many storms to the Church at its centre, the Roman theatres have been closed on Good Fridays. It remained for 1911 to reveal the true spirit that animates those who cry loudly about progress, civilisation, and tolerance!

HOLY WEEK CEREMONIES.

On Good Friday at the Church of St. Croce in Gerusalemme large crowds of Italians and foreigners gathered to witness the exposition of the relics of the Tragedy of Calvary that are preserved there (writes a Rome correspondent). Before 1870 the Pope himself used to perform the ceremony of washing the feet of twelve priests. Now the Cardinal Vicar of Rome girds himself with a towel and washes the feet of twelve beggars, afterwards giving each a piece of money. At the Church of St. James the Most Rev. Archbishop Sili, Almoner of Pius X., performed a similar ceremony. An interesting feature of Holy Week in Rome is the carrying out of the various ceremonies proper to each day in the Greek, the Russian, the Armenian, and Maronite Catholic Churches, each preserving its own rite as recognised by the Holy See.

SCOTLAND

A GOLDEN JUBILEE.

The Right Rev. Mgr. William Grady, Provost of the Cathedral Chapter of St. Andrews and Edinburgh, and Rector of St. Patrick's, Edinburgh, celebrated on April 21 the fiftieth anniversary of his ordination to the priesthood. Born at Leith on December 29, 1835, he received his early education at the Royal High School, whence he proceeded to Blair's College in 1851, and in the following year to the College of the English Benedictines at Douay. In October, 1856, he was transferred to the Scots College, Rome, and was ordained priest on April 21, 1861.

DEATH OF AN OCTOGENARIAN.

The death took place on April 5, of Mr. Alexander Ronald MacDonald, of Ord, Isle of Skye, at the age of 82. The funeral took place on April 13. On the previous day Mass was said by Rev. W. Macdonald, Glenfinnan, an intimate friend of deceased. The coffin was carried to the grave some eight miles distant by the estate servants. Two pipers playing laments on the bagpipes headed the procession. 'Ord' was an enthusiastic Skye man. He loved Skye with an intense love; loved it in all its wayward moods, its sunshine, its storms, its mists. He was born there, and his desire was that his remains should rest in the consecrated ground attached to the old Church of Kilmore, and his wishes were fully carried out. He was recognised as an authority on all matters relating to the 'Isle of Mist,' and his knowledge of its history, sacred and profane, its folk-lore, its traditions, its antiquities was very extensive. He delighted to point out the spots consecrated by the presence and works of the monks of Iona, and there are many such places dotted all over the Isle of Skye. The church of Kilmore, where he rests, has associations with Iona dating back some 1400 years.

SPAIN

HOLY THURSDAY IN MADRID.

The solemn religious ceremony of washing the feet of twelve poor men and women (telegraphed a correspondent of the *Morning Post*, on Thursday, April 13), took place to-day in the 'Columns' Salon of the Palace in Madrid. Queen Victoria Eugénie took part in the ceremony for the first time. The Queen, assisted by the Palace ladies, after washing and kissing the feet of the twelve poor women, waited on them personally at dinner. The King, assisted by the *grandes* of Spain, performed the same ceremony in regard to twelve poor men in the same salon. The ceremony was witnessed by members of the Diplomatic Body, the members of the Government, and a distinguished assemblage. Each poor man on entering and leaving the salon is accompanied by a *grande* of Spain, and after the ceremony each receives a considerable sum of money, clothes, and a large quantity of food. The poor men and women who are to take part in the ceremony are chosen by the casting of lots, a process which is presided over by the Royal Family. The King, following the tradition of his predecessors, will to-morrow, on the occasion of the Adoration of the Cross, pardon several persons who have been condemned to death by the Courts of Justice.

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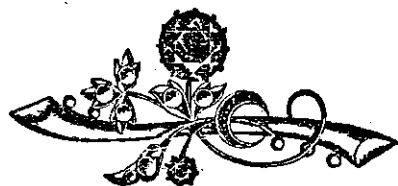
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Take 2oz of borax and 4oz of ebony, put this mixture on the fire and let it dissolve in two quarts of water until a perfect solution is obtained, then add one tablespoonful of glycerine. After mixing, add enough aniline black soluble in water, and the preparation will be ready for use.

To Remove a Dirty Mark on a Dress.

Anyone who is unfortunate enough to soil a new cloth costume should proceed as follows:—Take a piece of moist bread, and a little flour in a saucer; dip the bread in the flour and gently rub the soiled parts, taking fresh bread and flour each time. If properly done, a very bad mark can be removed.

Bad Bruises.

In the case of a bad bruise, the part swells and then becomes blackened. This discoloration is caused by the blood escaping from the small bloodvessels which have been burst by the blow. The moist heat of hot, wet flannels makes the skin yield to this extra rush of blood, and speedy relief ensues. A bad bruise on a joint, such as the ankle or knee, requires attention in its treatment at the time. Care should also be taken to prevent over exertion.

A Cheap Recipe for Lemon Cheese.

Take two half-penny stale sponge cakes, 1oz of butter, one egg, one good-sized lemon, one tablespoonful of moist sugar. Crumble the sponge cakes into a basin, grate the whole rind of the lemon, then add all the juice; mix in butter with a fork, add sugar and egg. Mix well together, then it is ready for use; place a small piece into ordinary tarts, and bake as usual. This will be found enough to make twenty to thirty lemon cheese cakes.

Oatmeal Biscuits.

Ingredients: ½lb of coarse oatmeal, ½lb of flour, ½lb of butter, ½lb of castor sugar, one egg, quarter saltspoonful of baking soda, about half a gill of cold water. Method: Mix oatmeal, flour, sugar, and soda together in a basin. Melt the butter, beat the egg to a froth, mix it with the water. Stir butter into the dry ingredients, and make into a dry paste with the egg and water. Roll out as thick as a crown piece, cut into rings with a tin cutter, and bake in a moderate oven on a floured tin for twenty minutes.

Keeping a Bottle Hot.

It is sometimes difficult to keep a baby's bottle hot at night. The following plan acts splendidly, and is worth trying:—Cover a hot-water bottle with flannel in which a pocket the size of a baby's bottle has been made. When going to bed, fill the water bottle with very hot water, and also the baby's bottle as usual, and put it into the pocket that has been made in the hot-water bottle cover. Cover the two bottles with a blanket, and when baby is ready for his food, it will be ready and warm for him. This plan may also be followed when baby goes out in his perambulator.

Time Savers.

It will be found that if a little hot water is put into cake tins directly the cakes are taken out, they will be much easier to clean than if they are left for some time to get dry and cold.

When separating the yolks from the whites of eggs, break them into a funnel, over a glass or cup, when the whites will pass through and the yolks will remain in the funnel.

When cleaning brass knobs or door knockers, protect the paint by a piece of cardboard, out of which a hole has been cut just large enough to allow the brass edges to clear. For a brass door knob slit the cardboard at the side, allowing the knob to pass through, and slip back firmly around the knob. You can then clean the brass without soiling the surrounding paint.

Teething.

The best way of getting over the troubles of teething is to begin early and build up the bodily strength by means of suitable food, fresh air, and as much undisturbed natural sleep as the child is inclined to have. The irritation of gums may be relieved by gently rubbing them with the finger, and giving the child a little cold water to drink. This is a simple plan of which very few people know the great benefit. A teaspoonful of water generally suffices, and it may be taken from the spoon or sipped from a tumbler, the latter really proving the more cooling and soothing. Many mothers think that because flour and cornflour make a stiff jelly when mixed with boiling water, they are more nourishing than milk. Yet it has been proved that neither of them contains anything which can help to build up the flesh, bones, and teeth of a baby, for it is not until the teeth are really through that a child can digest any kind of starchy food.

Maureen

HIS GRACE THE ARCHBISHOP OF MELBOURNE

His Grace the Archbishop of Melbourne will celebrate the anniversary of his silver jubilee as Archbishop on September 29 next, and a meeting of prominent Catholic laymen was held recently to make arrangements for commemorating the silver jubilee. A few of the clergy were also present.

Very Rev. Dean Phelan, who presided, explained to those present that for some months past rumours had been afloat in regard to the matter. He desired to ascertain their opinion as to whether the celebration should take place at all, and, if so, as to what form it should take.

After some discussion, it was unanimously resolved that the Archbishop should be prevailed upon to allow the Catholics of the Archdiocese to commemorate the jubilee, but that the form of the celebration should be left to his own suggestion.

Very Rev. Dean Phelan said that prior to the meeting he had received offers of very generous support. He read a letter from Mr. Thomas J. Loughlin, of Ballarat, in which the writer said he hoped that Catholics outside the archdiocese would have an opportunity of assisting in the movement, and stated that he would be glad to subscribe £1000. Though no subscription list was opened, over £2000 was promised altogether, including £100 from each of the following:—Dean Phelan, Mr. D. Slattery, Dr. A. L. Kenny, Rev. M. Carey (West Melbourne), Rev. W. Quilter (St. Francis), Rev. W. Ganly (St. Kilda West), Rev. T. Lynch (St. Kilda East), and Rev. J. McCarthy (Clifton Hill). The wishes of Archbishop Carr will be consulted in the matter, and a further meeting will be held in the Cathedral Hall at an early date.

His Grace Archbishop Carr, however, declined the proposed testimonial in connection with his Silver Episcopal Jubilee, as will be seen from the following letter from the Most Rev. prelate, which has appeared in the papers:—Sir,—I was aware that a project was on foot to signalise the silver jubilee of my appointment to the See of Melbourne by the inauguration or completion of some large work of public utility. But until the project took concrete form, and found public expression, I could not, with propriety interfere. It is needless to say I am deeply touched by the flattering proposal, which, if allowed to proceed, would be an assured success. The works suggested are in themselves most laudable. Some, I understand, would wish to see the front towers of the Cathedral completed; some would prefer the foundation of a Catholic College within the University of Melbourne; and some would desire the establishment of a large permanent fund for the support of primary education. These are all admirable objects, the attainment of which is most desirable. But I wish them to stand on their own merits. When they are undertaken I wish them to be undertaken quite impersonally. The truth is that, a few years ago, on the occasion of the presentation made to me of the unnumbered title deeds of the Cathedral Hall, at a cost of £8000, I resolved never again to accept any manifestation of goodwill which would involve pecuniary sacrifice on the part of a most generous people. While, therefore, I feel most grateful for the esteemed kindness which prompted the proposal, I must decline to accept any personal compliment which would increase the demands made on our people for religious and educational purposes.—Yours, etc., THOMAS J. CARR, Archbishop of Melbourne, St. Patrick's Cathedral, May 18.

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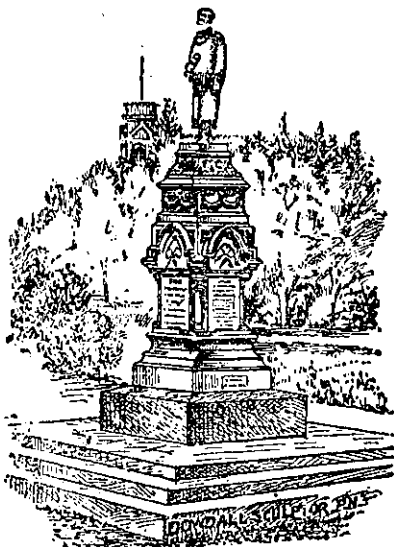
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Science Siftings

BY 'VOLT'

The Shape of Eggs.

There was recently held before the Zoological Society of London a mathematical discussion of the difference in the shape of eggs. A few eggs, like those of the owl and the tortoise, are spherical, or nearly so; a few, like the grebe's or the cormorant's, are elliptical, with symmetrical ends; the great majority, like the hen's, are ovoid, or blunter at one end than the other. The hen's egg is always laid blunt end foremost. Eggs that are the most unsymmetrical are also eggs of large size relatively to the parent bird. The yolks of eggs are spherical, whatever the form of the entire egg may be. This has been shown to be due to their being enclosed in a fluid, the 'white,' which makes the pressure everywhere on the surface of the yolk practically constant.

Famous Engineering Feat.

The final obstruction to the Loetschberg tunnel through the Bernese Alps was pierced on March 31, after five and a-half years' work and the expenditure of £4,000,000. It is the third longest tunnel in Europe, being about nine miles. St. Gothard tunnel is nine and one-quarter miles long, and the Simplon twelve and one-half miles. The Loetschberg tunnel is designed to give the Simplon Tunnel Railway line a direct connection with the railways which traverse Switzerland from north to south. It means a direct through route from Milan to Berne, and thence to Calais and Boulogne. The distance from Milan to Calais by this route will be nearly eighty miles less than the existing routes. It will afford the traveller from London a direct route to Milan, avoiding the old roundabout routes by way of Mont Cenis and through the St. Gothard and the Simplon. Fifty lives were lost during the work of construction and several hundred persons were injured.

World's Largest Locomotive.

The Atchison, Topeka and Santa Fe Railway Company is just completing in its Topeka shops the largest railway locomotive in the world. It is an articulated compound engine, and it is for use in hauling freight trains over the Arizona grades. This locomotive is 121 feet long. It will be operated tender foremost as the great length of the boiler obstructs the view of the engineer. Oil will be used for fuel, as no man could shovel coal into it fast enough to keep up the 225 pounds of steam pressure required. The boiler is of the sectional non-explosive type. The locomotive has duplicated compound air pumps, power reversing apparatus, and two electric headlights, one in front and one at the rear. The locomotive weighs 750,000 pounds, and rests on ten pairs of driving wheels, two leaders under the pilot, and two trailers under the cab, making twenty-four wheels under the locomotive itself and twelve under the tender. The articulated type of locomotive is in reality two separate sets of engines with their wheels connected by one long rigid boiler of tremendous steam capacity. The rear engine is rigidly attached to this boiler, while the forward engine supports it by a massive slide so as to let the locomotive go around the curves.

Laying Bricks.

There are now eminent consulting engineers who are engaged by industrial heads to study their establishments from top to bottom with a view to finding by scientific study the methods of working, accounting, and handling labor which will improve on the old traditional habits. Some extraordinary results have been attained. What scientific management means is admirably illustrated by the story of bricklaying, as told by an expert. Ordinarily a brick mason makes eighteen different sets of motions in laying a single brick. He bends over, in the first place to pick up one brick, and in lifting it he lifts ten pounds of brick and about a hundred pounds of brick mason—the upper part of his own body. In laying 1000 bricks in a day's work he lifts 100,000 pounds of brick mason. This was an obvious waste of labor. So a common laborer was hired to put the bricks where the masons would not have to stoop for them. Another thing is that when a mason picks up a handmade brick, which is always a little thicker at one side than the other, he tosses the brick up, turning it over until his touch tells him which side is the top before he puts it in place in the wall. The cure for this was to have all the bricks piled top up before they were brought to the masons. Then, further, every one has seen the mason tap his brick several times to settle it into the mortar—more waste of time. The cure was to make the mortar thinner, so that the weight of the brick would settle it into the right position. This was scientific management, 'motion study.' It raised the day's work for the average brick mason from 1000 up to 2700 bricks a day, and in individual cases to much higher figures. The mason made only six motions where he used to make eighteen.

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Intercolonial

The new brick church at Wallabadah, near Tamworth, was opened and blessed by the Right Rev. Dr. O'Connor, Bishop of Armidale, on Sunday, May 14.

His Grace the Archbishop of Melbourne, accompanied by the Very Rev. Dean Phelan, V.G., attended the farewell levee given by his Excellency the Governor at Government House on the 18th ult. The Hon. J. G. Duffy, K.S.G. (Executive Councillor), was also amongst the numerous company, which was representative of the public, professional, and commercial life of Melbourne.

His Grace Archbishop Kelly opened and blessed St. Joseph's Schoolhall at Wollongong on Sunday, May 21, in the presence of a vast concourse of parishioners and local residents. The Cardinal was to have been present, but another engagement prevented his attendance. His Grace was assisted by the Rev. Fathers Walsh, Dunn, and Loneragan, of the Wollongong parish, in the religious ceremonies. At the conclusion of the Archbishop's address £350 was collected towards wiping off the debt on the new hall.

In addition to the proposed celebration at St. Patrick's Cathedral on the Sunday following the Coronation, arrangements have been made for a children's demonstration in the Cathedral on June 22, the day of the Coronation (says the *Advocate*). About 2000 children attending the senior classes in the Catholic primary schools of the city and suburbs will take part, and the songs and choruses on the programme will be exclusively confined to the Empire and Australia. Addresses will also probably be given. The programme will be sent to the country schools, and carried out there wholly or in part, according to local circumstances.

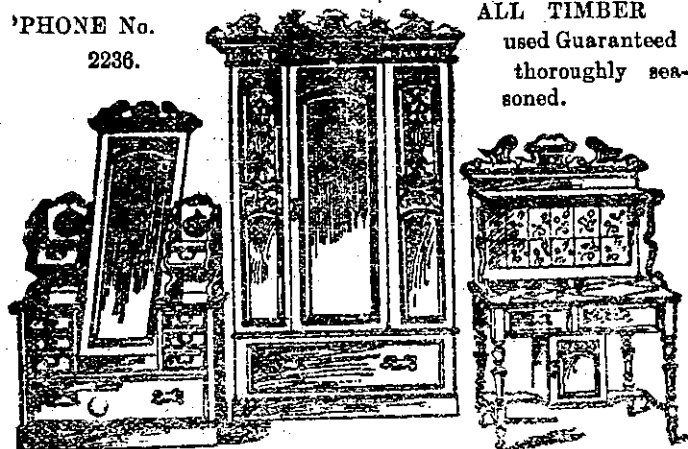
Mrs. Bridget M'Grath, of Spencer street, Melbourne, widow, who died on April 14 last, by her will, dated November 15, 1906, left estate valued at £2523, to be disposed of as follows:—Cottage at 73 Punt road, St. Kilda, to St. Vincent's Hospital; cottage at 75 Punt road, St. Kilda, to the St. Vincent de Paul's Orphanage for Boys; cottage at 79 Punt road, St. Kilda, to the St. Joseph's Home for Destitute Children. The testatrix directed that her personal estate be sold, and that out of the proceeds £300 should be paid to the building fund of St. Mary's Star of the Sea Church, West Melbourne; £50 to the Little Sisters of the Poor; and £50 to the Sisters of Charity, East Melbourne. The residue of the estate is bequeathed to friends of the testatrix.

The Rev. A. L. Cortie, S.J., of Stonyhurst College, England, who was selected by the Royal Society and the Royal Astronomical Society, England, to be chief of the Government official expedition to the Southern Hemisphere in connection with the recent solar eclipse, is now the guest of the Jesuit Fathers at Riverview (says the *Freeman's Journal*). The expedition attracted world-wide interest, and the results of its observation were awaited with anxiety by astronomers. It was, therefore, only natural that a large gathering attended Father Cortie's lecture on the solar eclipse, illustrated with lantern slides, in the College Theatre, Riverview. A special boat conveyed the guests of the Jesuit Fathers to the picturesque grounds of the college, where for an hour and a-half they listened with rapt attention to the details of Father Cortie's 28,000 miles trip for possibly a three and a-half minutes' (actually a minute and a-half) observation of the solar phenomena.

Right Rev. Mgr. Fowler, of the United States, who some years ago spent some time in Sydney, and delighted large congregations with his beautiful and eloquent sermons, passed through the city recently on his way to Manila (says the *Freeman's Journal*). While here he was received by his Eminence the Cardinal, whom he said he found looking better and younger than when he saw him last, seven years ago. He also called to see his old friend, Monsignor O'Haran, at St. Vincent's Private Hospital, and was the first one permitted to see and speak with the patient since his advent to the hospital. He found him looking remarkably well for one who had gone through such a severe illness. It is a source of regret that the Monsignor could not have remained here long enough to have given one of those eloquent and soul-thrilling discourses that have made him so popular everywhere he has been.

The happy inspiration of his Eminence the Cardinal of inaugurating Australian Day on the Feast of Our Lady Help of Christians was joyously received by the schools throughout the archdiocese (says the *Freeman's Journal*). Australia's National Hymn was a patriotic feature of the celebrations, and right well did young Australians vocally render homage to the glowing sentiments contained in the Very Rev. Father O'Reilly's patriotic composition. Generally the day was observed as a holiday. In years to be, the fruition of the Cardinal's work will be realised, when, speeding on to its glorious destiny, Australia will look back with pride to the year 1911. Speaking at the Cathedral Schools' annual meeting the Cardinal said for the first time the fete was inaugurated for the children as a real Australian Day. It was most desirable that the children should have one day to show their enthusiasm and love for their native land. Some of the newspapers said that fair play had not been shown except to those who were from Ireland. England, however, has St. George's Day, Scotland St. Andrew's, and it was only right Australia should have its own day.

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WISDOM IN RHYME

Why is all this toil for triumphs of an hour?
—Young.
Life's a short summer—man is but a flower.
—Dr. Johnson.
By turns we catch the fatal breath and die;
—Pope.
The cradle and the tomb, alas, how nigh!
—Prior.
To be is better far than not to be.
—Sewell.
Though all man's life may seem a tragedy;
—Spencer.
But light cares speak when mighty griefs are dumb.
—Daniel.
The bottom is but shallow whence they come.
—Raleigh.
Thy fate is the common fate of all.
—Longfellow.
Unmingled joys no man befall.
—Southwell.
Nature to each allots his proper sphere,
—Cosgrove.
Fortune makes folly her peculiar care.
—Churchill.
Custom does not reason overrule.
—Rochester.
And throw a cruel sunshine on a fool.
—Armstrong.
Live well; how long or short permit to heaven,
—Milton.
They who forgive most shall be most forgiven.
—Bailey.

HOW TO MEET TROUBLE

Answering a knock at the door one afternoon I found a neighbor with a very woe-begone face (says 'Teresa' in the *North West Review*). 'Let me in quick, I'm going to cry. I was afraid I'd meet a rig on the road and disgrace myself for ever.'

'Why, what's the matter' said I. 'No, don't sit in that chair, you never could cry comfortably in it, and take off your cap, a fur cap is a pretty hot thing to cry in.'

'Now don't you try to make me laugh, I'll never forgive you if you do.'

'Certainly not, I'm going to cry, too, of course, when I know what it's all about. What is it?'

'Oh, most everything. I'm nearly worked to death, for one thing, and the children are so dreadfully aggravating, and that hired girl is no sort of use at all. Only in the morning I got the cream all ready in the churn, and put the top on without fastening it down for I hadn't put the color in yet, and I went to the pantry for the color, and just as I got back into the kitchen there was Selma with her hand on the churn handle, and before I could stop here she'd turned it and off came the lid and out came the cream slop all over the kitchen that had only been scrubbed the day before.'

'Well, I said, sympathisingly, 'that certainly was too bad; is that what you want to cry about? Wait till I get a handkerchief.'

'Don't be ridiculous,' she retorted. 'You may be sure I gave Selma a good talking to, and she's been sulky all day. I suppose she will take herself off now, and I can't get another girl.'

'Suppose you had tried laughing instead of scolding,' said I.

'The idea! as if anybody could laugh at such carelessness; besides, she deserved a scolding.'

'Are you sure of that? She did not think of looking to see if the lid was fastened down, but then you should have left it off while you went for the color.'

'Yes, and have the baby come and grab hold of the churn to look inside and tip it all over himself. Besides, what difference would it have made if I had laughed? Selma would have thought it didn't matter.'

'I don't think so, she would probably have felt sorry for the mischief she had caused, and been more careful in future. Anyway, scolding does very little good.'

'I really don't think I could have laughed, or any one else either.'

'I don't know,' said I, 'I knew a woman once who absolutely never lost her temper no matter what happened. She always tried to see the funny side of everything and always succeeded, but that did not make her husband and children careless. One day she had made a cake, a three tier layer cake, and it was a beauty. She had just finished icing it and having to look at something in the oven that was in danger of burning, she put the cake down on a chair and threw a cloth over it. The next moment in came her husband, a two hundred pound man, and without a moment's warning down he sat on that cake. Did she cry or scream or scold? Not a bit of it, she simply told him what he had done and then sat down on the floor and

laughed until he was so scared he thought she had hysterics. Of course the cake was a sight but the children insisted on eating it, which made her laugh more than ever.'

'To think of putting a cake on a chair!' exclaimed my visitor.

Well, you see the table was full and she had to look in the oven, it was only a moment that did the mischief. But it would not have mended matters, or the cake either if she had stormed and scolded. After all the cake was for the children, and they said it was good, so there was not much harm done.'

'Perhaps not, but that is a different matter from losing ten or twelve pounds of butter, to say nothing of a floor covered with grease that will take weeks to scrub off, I don't feel much like laughing I can tell you.'

'It will be a little hard at first to acquire the laughing habit,' I assured her, 'but believe me, when once you have it you won't give it up on any account. Did you ever hear of St. Teresa? Well, whenever she encountered a difficulty or a trouble or a setback, she laughed. One can always find something or other to laugh at if one tries, where the minor troubles of life are concerned at least. The worst of us women is that we have so little sense of humor. I don't know what is the reason, unless it may be that we are too prone to take a gloomy and angry view of everything that goes wrong. The philosophy of the old southern mammy I read about the other day is applicable to most troubles: 'Nebber you min' honey, 'twill be all de same a hundred y'ars frum now.'''

A GOOD DINNER STORY

Tact is a talent, a natural gift. To know precisely what to do in an awkward circumstance is to be tactful like madame's butler. The lady had invited twelve guests to dinner, but shortly before it was served she discovered that one of the silver shells in which the escalloped oysters were to be served had been misplaced and could not be found.

'Never mind,' she said to her butler. 'When you offer me oysters, I will decline them.'

Thereupon the dinner began, and when the shells of oysters were passed the hostess had forgotten the arrangement and took one of them from the plate. The servant was equal to the occasion.

'Does madame forget the doctor's advice about oysters?' he asked.

The lady took the hint, replaced the shell upon the plate, and so no guest lacked one.

A VALUABLE CURIO

A Scottish woman who was spending her holidays in London entered a bric-a-brac shop in search of something odd to take home to Scotland with her. After she had inspected several articles, but had found none to suit her, she noticed a quaint figure, the head and shoulders of which appeared above the counter.

'What is that Japanese idol over there worth?' she inquired of the salesman.

The salesman's reply was given in a subdued tone: 'About half a million, Madam. That's the proprietor.'

WORKING BACKWARD

A Japanese house is built quite differently from an English one. The roof, which with us is the last important part of the outward structure to be completed, is with the Japanese the first thing to be finished. All the tools used by the carpenters and joiners have a reversed action. The Japanese carpenter does not push a plane away from him, but pulls it toward him.

The gimlets are threaded in the opposite way to ours; the saws are made so as to cut on the upward pull, and not on the downward thrust; screws have their threads reversed, and keyholes are always made upside down and keys turned from backward. In the house, if the clock is an old one, it will have stationary hands, with the face revolving backward and the hours marked 8, 7, 6, 5, 4, 3, and so on, reckoning onward from noon.

CHANTICLEER TO THE RESCUE

Every schoolboy knows the tradition, famous in Roman history, of the geese which saved the Capitol by quacking an alarm when the Gauls approached in the night. Modern history furnishes an interesting parallel.

One of the famous victories of England on the sea was the battle off Cape St. Vincent, Portugal, in 1797, when a British fleet nearly destroyed a Spanish fleet of almost double its numbers.

For a long time the struggle was doubtful, and one of the British ships, the Marlborough, was so severely crippled that her captain was thinking of surrender to save further waste of life.

The ship's mast had gone by the board, the chief officer was mortally wounded, and so many of his subordinates were disabled that the discipline of the crew began to give way. They grew sullen under the terrible fire, which they could not return with effect.

Suddenly a shot struck the coop in which a few fowls had been confined. One cock alone was still alive, and, finding himself at liberty, he flapped his wings mightily and, fluttering upward, perched on the stump of the mainmast, and surveyed the scene of carnage about him.

Then, raising his head defiantly, he began a long, strident crow. The crew answered with three cheers, and even the wounded smiled. With renewed spirits the men worked the few remaining guns, and soon a favoring turn of battle drove away the last thought of surrender.

AN ARTIST'S JOKE

Holman Hunt, who began life as a clerk to an auctioneer and estate agent, was constantly drawing portraits when he should have been drawing up leases, and in his chosen profession he was never slow to seize the flying moment.

The window in his room were made of ground glass, and as he had little to do he spent much of his time in drawing flies upon its roughened surface. A blot of ink sufficed for the body and some delicate pencil strokes for the wings, and at a distance the deception was perfect.

Day by day the number increased, and one morning his employer came in, stopped before the window, and exclaimed: 'I can't make out how it is. Every day that I come into this room there seems to be more and more flies. And taking out his handkerchief, he attempted to brush them away.

NOT GOOD LATIN

Jack returned home from college, where he had won high honors as a student of ancient languages, but he pleaded ignorance one day when his young sister asked him to translate a sign she had seen at an optician's which read thus: 'Con sultu sabo utyo urrey es.'

Jack struggled manfully with it for several minutes and gave it up.

'It isn't good Latin,' he said. 'There are some words in it that are Latin; the others aren't anyhow. It doesn't make sense.'

'That is what I said,' replied his sister; 'but cook translates it without any trouble. She says it means "Consult us about your eyes."'

LETTING OFF EXCESSIVE NERVOUS ENERGY

A cat never actually wags its tail. Why should it when it can purr? But, nevertheless, it seems to serve the same purpose in permitting a temporary expenditure of excessive nervous energy when the animal is under great strain. For instance, when carefully stalking a bird or man, and in the case of a kitten or a lion, the tip of the tail is never still for a moment—ever curling and uncurling. We may compare this to the nervous tapping of the foot or fingers in a man. When an angry lion is roaring his tail will frequently lash from side to side, giving rise among the ancients to the belief that he scourged his body with a hook or thorn which grew from the end of the tail.

THE POLICEMAN AT FAULT

A Dublin eccentric a short time ago entered a purveyor's shop and bought a ham. Having paid for his purchase, he requested that it should be hung outside the shop-door, saying that he would call back for it.

The customer then paced up and down outside the shop till a policeman came in sight, and just as the man in blue caught his eye he grabbed the ham and bolted.

The constable, however, soon collared the thief, as he thought, and hauled him back to the shop. Having explained the nature of the alleged crime to the shop-assistant, he asked the latter to charge the offender.

'But,' said the assistant, as he realised the joke, 'it's his own ham! He was quite at liberty to take it in any circumstances he chose.'

FAMILY FUN

An egg encircled by a wedding ring.—Soak an egg in vinegar till the shell is flexible. Pull it half through a ring, and leave it to get hard in cold water. If varnished, it will make an interesting exhibit.

Warmth of Different Colours.—Place upon the surface of snow, when the sun is shining brightly, pieces of cloth of the same size and texture, but of different colors; say, black, blue, green, yellow, and white. The black cloth will soon melt the snow beneath it, and sink downwards; the next the blue, and then the green; the yellow but slightly; but the snow beneath the white cloth will be as firm as at first.

To Make an Egg Stand Upright.—Shake it violently, so that the mixed yolk and white will make the centre of gravity of the egg lie in the line of direction; and set it on its small end on a plane surface such as a looking glass.

On the Land

There is evidence that mankind has made use of horses for more than 5000 years, and we shall not be able to do without them.

If there is anything a sow with a litter of pigs dislikes thoroughly it is undue interference with, and disturbance of her habits.

The pregnant sow is not nearly such a gross feeder as is the sow that has a litter of pigs sucking her, but in both of these periods in the existence of the breeding sow economical feeding is bound up in the supplying to this animal of food that is calculated to sustain her in condition and the demand on her own substance.—*Australasian*.

The exceptionally heavy grain traffic of Southland is shown by the fact that up to the present time nearly 70,000 more sacks have been carried than in the corresponding period of last year, the returns being 523,313 and 470,762 sacks respectively, states the *Southland Times*. For last week the returns were given at 50,345 (only 190 fewer than in the preceding week) as against 42,243 for the corresponding week of last year (which was 7200 fewer than in its preceding week).

Before purchasing manures a farmer should know the requirements of his crop and soil, and then buy only such as will supply them. The dealer or manufacturer should be asked the following questions:—How much soluble phosphate of lime do you guarantee? How much reverted phosphate of lime do you guarantee? How much nitrogen or ammonia do you guarantee? How much potash do you guarantee? With a reply to these questions it is easy to calculate the approximate commercial value of a ton of the goods desired. The foregoing is from a bulletin of the Louisiana Agricultural Experiment Station, and it is good advice.

There was a large yarding of stock, especially of fat sheep, and a good attendance at Addington last week. Fat cattle sold at the previous week's rates for ordinary quality, but there was an advance in prime beef. Store sheep were a little easier, as were fat lambs. Fat sheep, despite an exceptionally large entry, sold well, aged ewes only being easier. Pigs showed no change in values. There was a good entry of store sheep, which consisted chiefly of equal numbers of ewes and lambs, with a few lines of wethers, all of ordinary quality. There was not a very active demand. The entry of fat lambs totalled 8416, the yarding including some exceptionally good lines. There were 7984 taken for export at 9s 1d to 18s 4d, and 432 by butchers at 8s 6d to 16s. There was an exceptionally heavy entry of fat sheep. Notwithstanding the large supply there was an active demand throughout the sale. The range of prices was: Prime wethers, 17s to 20s 5d; extra, to 23s 9d; others, 12s 10d to 16s 6d; prime ewes, 14s. The supply of beef totalled 262 head. Included in the entry were some lines of very prime quality, but the general average was below that of the previous sale. There was practically no change in prices except for very prime steers, these showing an advance in values. Steers made £7 2s 6d to £11; extra, to £14; heifers, £5 to £10. There was practically no change in the price of pigs. Choppers sold up to £4 15s; large baconers, £2 7s 6d to £2 15s; lighter, £1 17s to £2 5s (equal to 4d per lb); large porkers, £1 7s 6d to £1 13s; small, £1 to £1 5s (equal to 4½d per lb).

The yarding of sheep and cattle at Burnside last week was larger than has been the case for some time past, and it is now becoming evident that stocks held in the country, particularly in regard to cattle, are larger than was generally supposed some months ago, and, further, that prices are not going to be so high as was anticipated, although it is quite possible the market may show an upward movement in the early spring (says the *Otago Daily Times*). About 6200 sheep and lambs were yarded, and freezing buyers were operating fairly heavily for wethers and ewes. About 250 head of cattle were penned, this being the largest offering at Burnside for some time. Owing to the increased yarding and the fact that several of the local butchers have recently been purchasing fairly heavily outside of Dunedin, and at prices which are a good deal above those ruling now, values receded to the extent of about 15s per head. A consignment of cattle came forward from Southland, but the ideas of values prevailing there are evidently above those held here, for the price placed on them was not reached, and they were not disposed of, and will probably be railed back. Generally speaking, the cattle market has taken a more favorable turn, consequent upon the splendid growing weather experienced over the past several weeks, and the evidence afforded of the fact that supplies are by no means limited, and while it is maintained that present prices are quite high enough, they certainly have not reached the level that was expected.

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