

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- August 13, Sunday.—Tenth Sunday after Pentecost.
St. Philomene, Virgin and Martyr.
- „ 14, Monday.—St. Hormisdas, Pope and Confessor. Day of Fast and Abstinence.
- „ 15, Tuesday.—The Assumption of the Blessed Virgin Mary. Holy Day of Obligation.
- „ 16, Wednesday.—St. Roch, Confessor.
- „ 17, Thursday.—Octave of St. Lawrence, Martyr.
- „ 18, Friday.—St. Hyacinth, Confessor.
- „ 19, Saturday.—St. Urban II., Pope and Confessor.

The Assumption of the Blessed Virgin Mary.

The Church has always believed that the body of the Immaculate Virgin was, after death, assumed into Heaven, and reunited to her spotless soul. Without being an article of Faith, this belief, first expressed obscurely by the early Fathers, has gone on developing, like so many other truths; so much so that it is now formally held by all Catholics. It seems indeed appropriate that the reunion of soul and body, which, in the case of the generality of men, will take place on the day of final resurrection, should have been anticipated on behalf of her who had been, by Divine intervention, preserved from that original sin of which death and corruption are the consequences. To-day, therefore, we honor the glorious Assumption of the Blessed Virgin, both body and soul, into Heaven, where her intercession is a power to succour us in our wants, comfort us in our trials, and protect us from the dangers to which we are exposed during the course of our mortal pilgrimage.

St. Roch, Confessor.

Montpellier, in France, was the birthplace of St. Roch, as well as the scene of his death. The devoted charity which he displayed in assisting, at the risk of his own life, persons suffering from a virulent and contagious disease has caused him to be regarded as a special patron in time of pestilence. He lived in the fourteenth century.

GRAINS OF GOLD

THE NAME OF JESUS.

Like the dawn of rosy morning
When the gentle zephyrs blow;
Or the summer's golden grandeur
Neath the noon-sun's torrid glow;
Purer than the purple twilight,
Of the day the sweetest hour;
Is the Holy Name of Jesus,
Name of Majesty and power.

Greater than the wondrous ocean;
Spotless as an angel's wing;
Fragrant as the rose's petals,
Or the violet in Spring;
Mightier than a mighty army;
Tender as a gentle dove,
Is the blessed name of Jesus,
Name of pity and of love.

Dearest, holiest name of Jesus,
Be my safeguard thro' the day;
Fill my heart in hours of slumber,
Drive all evil thoughts away.
In my wanderings safely guide me;
Be my anchor on life's sea,
Blessed be Thy name, O Jesus!
Blessed may it ever be!

The Storyteller

RANSOM'S PAPERS

The old Southern mansion made an ideal army hospital. Standing as it did, on the outskirts of Fernandina, it caught the slightest breeze from Amelia harbor on one side and from the ocean on the other. The broad windows gave a view of the white sandy beaches and the blue waters of the bay beyond.

The beauty of the scene, however, had little charm for Ransom, the gaunt soldier in the east corner room. His hollow eyes were fixed wistfully on a flitting sail, the progress of which he watched until the little craft had passed beyond his field of vision. Then he turned to the sweet-faced young nurse, who was busy about the room.

"I suppose Fernandina's a pretty old town?" he said, with his slow New England drawl.

Miss Eliot straightened deftly the pillows with which Ransom was propped. "It was settled by the Spaniards in 1632," she said, "so it has had quite a history. There are some interesting places near here. Cumberland Island was the home of General Nathanael Greene, and "Light-Horse Harry" Lee is buried there."

A look of interest came into Ransom's face. "You don't say!" he exclaimed. "They was big men, both of 'em. Now I ain't so surprised about General Lee, but it seems kind of funny that Nathan'el Greene would want to come off down here to live, don't it, now?"

Miss Eliot's blue eyes twinkled. "Where is your home, Ransom?"

"Maine," said the soldier, promptly, "and I'm proud of it, too. You ain't ever been in Maine, have you, Miss Eliot?" His tone was wistful.

"No, I never have, Ransom, but I mean to go there some day," she said, pleasantly. "All of my great-great-ancestors were New Englanders, though my own family has always lived in Ohio."

"Ohio's a great State," said Ransom, gallantly, "but I don't know as it quite comes up to Maine. It's a great country, all right, but Maine's a kind of long stretch from Fernandina," Ransom added, with a sigh.

"Oh, not so far," said Miss Eliot cheerfully. "It takes only a few weeks for the transports to make the trip. You must hurry to get strong and well, or you won't be ready."

"That's right," said Ransom. "It won't be very long now before my discharge papers come, and just as soon as I git up among the pines I'll begin to pick up. This here climate sort of takes the stiffenin' out of you, don't it?"

"It is enervating," acknowledged Miss Eliot. "By the way, how do you happen to be here, Ransom? I've never thought to ask you before."

"Guess you was too busy takin' care of me," said the soldier shyly. "You've been pretty good to me, Miss Eliot. I must have been an awful nuisance, specially when I was out of my head so long."

"An awful nuisance, Ransom," said the girl, with mock seriousness. "But about your being in Fernandina?"

"Does seem kind of funny; but it come about natural enough. I was in the 42nd Maine, Army of the Potomac, and our regiment got orders to join Grant in Vicksburg. I was kind of ailin' before we set out from Fortress Monroe; got a cold doin' sentinel duty in the rain.

"It hung on and hung on, and it's hangin' on yet. So when we got to Fernandina they dropped me off. "Unfit for service," they said." Ransom's voice faltered. "And here I am, a-waitin' for my discharge papers to come."

"It was hard to feel that I wasn't no more use, so to speak, when I'd just turned thirty-seven. Seems as if all the things I thought was hard before wa'nt nothin' to it. At first I thought I couldn't stand it, but land sakes, folks can stand almost anything in this world! They have to."

Miss Eliot nodded sympathetic comprehension.

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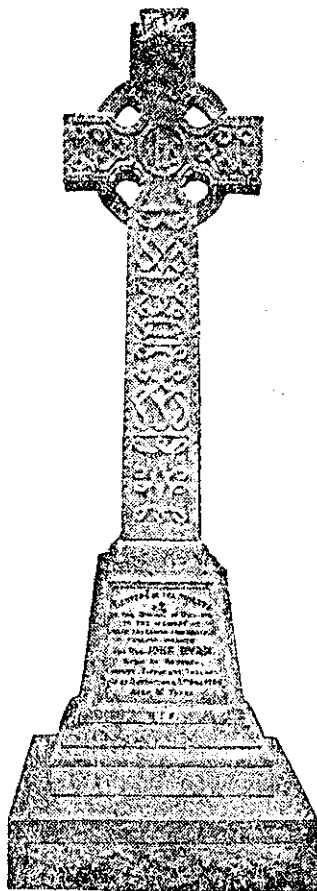
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'I've been doin' considerable thinkin' since I've been lyin' here,' he went on. 'War's a terrible thing, a cruel thing, with a lot of sufferin' for folks that ain't in any ways to blame—the women, the old folks, and the little children.' His voice grew tender. 'Don't seem right, somehow. Of course, a man's got to do his duty. Now I could no more help enlistin' than I can help breathin', so that's no credit to me. When the call come, I just left pa to run the farm and look after Adelaide and little Mary. Then there's them on the other side, the fellers that's goin' to be beat, sure. They're such plucky fighters. I believe I'm right, and I'd fight 'em to a finish, but they don't see it that way, and it is kind of hard on 'em, ain't it, now?'

'That's the hard part of it,' said the nurse gently. 'The victory of one always means the defeat of the other.' Something in Ransom's unspoken sympathy led her to open her heart. 'Father's with Thomas in Tennessee. One brother's in the navy, and the youngest—her voice broke—is with Lee in Virginia. We were always great chums, Bob and I. He was father's favorite, too. It was hard for father.'

She was silent; then, as her eyes met Ransom's direct look of gentle compassion, she went on almost as if the words were forced from her:

'And a man of whom I was very fond died at Shiloh, Ransom.' Her voice lapsed into silence.

The bearded soldier reached out his thin hand and stroked the girl's sleeve. 'I mistrusted you had a story, but I never dreamed it was like that. You're a brave little woman,' he said tenderly, 'way down here lookin' after us battered veterans.'

Miss Eliot smiled through her tears.

'Oh, I couldn't help it, Ransom, any more than I can help breathing, so you see it's no credit to me.'

Day followed day in the cool old mansion over which fluttered the Stars and Stripes. At intervals came letters, official and unofficial, bulky documents with imposing government seals, communications for the commandant of the fort, papers galore; but among them all, Ransom's papers were not.

When the next transport sailed without him, he bade a cheerful adieu to the men going north. 'I'm right down glad for you boys,' he said to a soldier who had come to say good-bye. 'It won't be long now before I'll be a'followin' you.'

'That's right, Ransom,' said the man heartily. 'Good-bye, old fellow, and good luck!'

Outside the room he shook his head gravely. 'That cough is pretty serious. It's too bad he isn't going up on this boat. There's so much confounded red tape in these government affairs a man could die fifty times before they get round to him.'

The next day was Sunday, and as an especial treat Ransom was taken out on the verandah for a few hours.

'I'm a-pickin' up right along,' he said to the nurse. 'Perhaps it's just as well I couldn't go with the transport. Next time I'll be a good deal stronger.' He looked out across the landscape with wistful eyes. 'You ain't ever seen the pictures of my wife and little girl, have you?'

Miss Eliot shook her head, whereat Ransom reached his hand into his breast pocket, and drew out a little carved wooden case, which he opened with much care, disclosing two daguerreotypes.

From one compartment looked the face of a woman, with broad brow, plain-banded hair, and firm yet sweet mouth. The eyes had a strangely direct gaze, and the entire countenance bore the stamp of strength and sincerity. Through the almost austere reserve shone a divine tenderness. The nurse instinctively recognised one of those rare natures which are not baffled by difficulties, but which persevere through suffering, even through defeat, to final triumph.

'Adelaide was teachin' in our district when I married her,' said Ransom. 'I never quite see how she came to take me. I was older, and hadn't had her schoolin', and I ain't much to look at; but she always allowed she was satisfied, and we've been mighty happy together.' There was a ring of pride in Ransom's voice.

The other picture was that of a little girl, four years old. Her parted hair hung in short curls each side a round, serious little face. The big eyes had a questioning look, and the lips were slightly parted. The low-cut frock and short sleeves left uncovered a beautiful neck and chubby, dimpled arms.

The nurse gave a cry of delight. 'The quaint little darling!' she exclaimed. 'I'd just like to give her a good hug!'

'I guess maybe I'd better go in now, Miss Eliot.'

'Tired, Ransom?' she said gently.

'Guess I am a little mite,' he said reluctantly. 'When I git up home now—' A severe fit of coughing interrupted the last sentence.

In the hall a few minutes later she encountered the old doctor. He was a tall man, with bushy eyebrows and a pair of keen eyes.

Miss Eliot looked him squarely in the eye. 'What are Ransom's chances?'

The old doctor regarded her gravely.

'Unless his papers come so that we can start him off on the next transport Ransom's chances are practically nothing. I've written to Washington, and Commandant Haskell's written, and nothing's been heard. There you have it.'

Miss Eliot's lips set themselves in firm lines. 'I'm going to write,' she said, 'but I'm going to write to Adelaide.'

'Who's Adelaide?' queried the old doctor curiously.

'Adelaide is Ransom's wife. I believe if any one can get those papers, she can.'

'There's a tug going up to-morrow,' he said. 'Your scheme may not work, but it's worth trying.'

That night the nurse wrote the letter, and her whole heart went into it.

The days went slowly by. Ransom continued sweet-tempered and cheerful, although as he grew weaker, he became daily a little more quiet.

Just when he stopped asking for his papers it would be hard to say, but that time did at last come. On those occasions when the mail was brought in he would watch wistfully, but the words did not pass his lips. Only his hollow eyes questioned. Miss Eliot grew to dread those moments. From her own letter to Adelaide she had not heard.

So, in the process of time, came the day for the second transport to sail. That morning Miss Eliot stood on the broad porch, watching the busy scene at the dock. Her face was sad. 'This afternoon,' she found herself saying, 'the boat will go, and Ransom's chance will go with it.'

As she paused on the threshold, she noticed idly, far out in the harbor, a gunboat steaming toward the shore.

Slowly she climbed the stairs to Ransom's room. As she entered, he greeted her with his accustomed cheerfulness. It was as if he guessed her thoughts, and was trying to make it easy for her.

'It's a fine day,' he said.

'Yes, Ransom.'

'It's this afternoon the boat sails, ain't it, Miss Eliot?'

She nodded, not trusting herself to speak.

Then, at last, Ransom broke the reticence of weeks.

'I've been sort of thinkin', he said slowly, 'and I guess it ain't goin' to be my luck to get home. It looks pretty much as if my papers was a-comin' from another world.'

'Don't you feel so bad about it, Miss Eliot,' he said comfortingly, as he noted the expression on her face. 'I'm real contented. I ain't denyin' it was kind of hard at first, when I began to realise how things was goin', but I'm feelin' more reconciled now. If I had it to do over, I wouldn't do no different. War does cost, and if I'm to be a part of the price, so to speak, I'm willing to pay my share. Only—I just would like to see Adelaide and little Mary again.'

There was yearning unutterable in the soldier's voice.

'If I ain't here when my papers come, Miss Eliot, I'd kind of like to have Adelaide have 'em, and there's a few things—'

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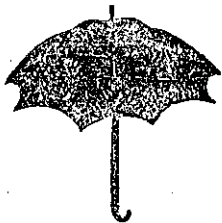
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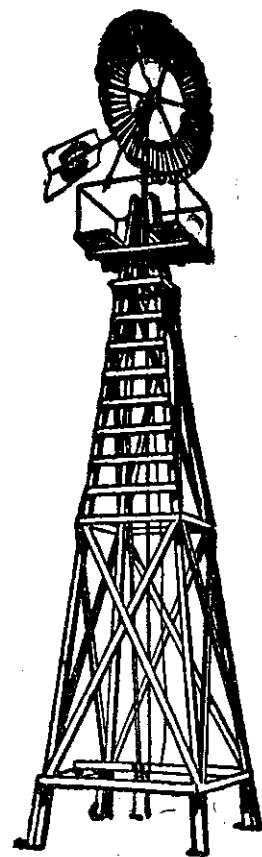
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'I'll see to everything, Ransom,' said the girl, 'but don't you give up for a moment. I can't have you give up. You see, I have set my heart on your going home.'

In her agitation she had gone to the window, and with tear-filled eyes was gazing down the shady street. At the wharf the gunboat had docked, and several uniformed pedestrians were coming toward the hospital. All this she noticed mechanically; then all at once her heart gave a convulsive leap. Turning in at the gate was a tall lieutenant, with a sun-browned face. Perched on his shoulder was a little girl. Her round hat had fallen back upon her neck, so that her face, with its frame of clustering curls, was distinctly visible. She was smiling down at her tall companion in a way that betokened an established comradeship. It was the dear, quaint little girl of Ransom's daguerreotype! Miss Eliot did not need a second glance in order to recognise the tall, slender woman who followed.

Without daring to look at Ransom, she slipped quietly from the room and hurried down the stairs.

The lieutenant had set the child down on the porch and now stood with cap in hand. 'Is this Miss Eliot?' he inquired courteously.

The nurse bowed; then she turned. 'This is Mrs. Ransom, isn't it?' She held out her hand.

Then Adelaide spoke: 'Am I—is John—' Her white lips refused to frame the question.

'He's weak, Mrs. Ransom, but there is a good chance, and now that you have come—' But Adelaide, overcome by the reaction, swayed suddenly, groping blindly before her. The lieutenant sprang forward, supporting her to a chair, while the nurse ran for a glass of water.

Adelaide drank the water obediently; then when she was recovered she looked up into Miss Eliot's face. 'I can see him?'

'Just as soon as I've prepared him a little. You will remember he's rather weak.'

The lieutenant held out his hand. 'I'm glad we found good news,' he said heartily. 'I'll be around again to see if I can be of any further service.' He stopped to pat Mary's curly head. 'Good-bye, honey,' and with a military salute he strode away.

Ransom had attributed Miss Eliot's abrupt departure to the emotion which had so strongly swayed her. Now he lay in the east corner room, quietly watching a whisp of white cloud, which was drifting slowly through the blue sky. He felt that he, too, was drifting out toward the wide unknown expanse of eternity.

Miss Eliot's voice aroused him.

'Ransom,' she said quietly, 'are you strong enough to bear some good news?'

Ransom turned toward her quickly, attracted by the joy in her tone. Her cheeks were pink and her eyes like stars.

'Good news!' he stammered. 'Have—have my papers come?'

'They came in a gunboat this morning, Ransom, by special messenger.'

Joy so intense as to be almost dazzling overspread the worn face.

'My—papers—have—come—and I can go home this afternoon?' It was astonishing to see how the vitality flamed up in the worn frame.

'Do you feel strong enough to see the messenger, Ransom?'

'Strong enough!' Ransom's tone was sufficient answer.

The nurse left the room. A moment later the door opened softly. On the threshold stood Adelaide and little Mary. The child had clasped in her chubby hand a long envelope with a red seal. Mindful of Miss Eliot's caution, Adelaide stood quiet. Only her eyes met her husband's with deep tenderness and passionate yearning.

'Adelaide!' whispered Ransom. 'Mary!' He stretched out his arms.

The child, breaking away from her mother's restraining grasp, ran forward. 'Daddy, daddy!' she cried, in her shrill, sweet voice. 'We've brought your papers!' and climbing on the bed, she threw her arms about her father's neck.

'Poor sick daddy!' she crooned.

Bowing his head above the child's curls, Ransom broke into deep, gasping sobs. A moment later Adelaide was on her knees by the bedside, her arms stretched across her husband, as if her love would hold him by force from that which threatened.

On the stairs outside the little nurse wept tears of joy. Here, a few moments later, the old doctor found her.

'Well, young woman,' he said jovially, 'what's your faith in humanity and providence up to date? Came about like a play, didn't it? Regular climax! At critical moment, enter wife and child.'

'Don't joke, doctor!' entreated the nurse.

'Joke! Bless your soul, child, nothing was farther from my thoughts.' The old doctor blew his nose vigorously.

When Miss Eliot opened the door of the east corner room, she found a happy group. Adelaide sat by the bedside, her husband's hand in hers. Ransom's other hand held the long envelope with the red seal. On the bed, Mary was stroking her father's thin cheeks affectionately. There were tears in Ransom's eyes as he turned toward the nurse.

'It doesn't seem possible, Miss Eliot,' he said huskily. 'I never knew any one could be so happy. I haven't any idea yet how it all come about. I guess Adelaide will have to untangle the mystery,' and his eyes rested tenderly on his wife's face.

'It's something of a story,' said Adelaide, 'so perhaps I'd better begin at the first.'

'Yes,' said Ransom, 'I want to hear it all,' and with her hand still in her husband's, Adelaide, in a simple, direct way, told her story:

'Letters have been pretty uncertain up in Maine. I hadn't heard from John in months, but I kept on hoping. I had to.' A little quiver ran over Adelaide's face, and Ransom's grasp of her hand tightened. Then one afternoon, along about four o'clock, Jim Fellows drove into the yard with Miss Eliot's letter.'

Ransom turned toward the nurse with a little start. His eyes met hers solemnly. 'So it was you,' he said. 'I had enough to thank you for before, but I guess I ain't ever going to be able to pay my debt.'

'Oh, I'm more than paid,' said the girl brightly. 'Go on with your story, Mrs. Ransom.'

'It was a long time before I tore open the envelope, and even when I did, the words just danced before my eyes. I handed the letter to pa, and he put on his spectacles kind of slow like. His hands trembled so he could hardly hold the paper. When he had finished, he looked at me.

'I'm going to Washington,' I said.

'Pa never said a word, but went to the old secretary, unlocked it, and took out a big roll of bills. He handed it to me.

'I'll go right out and hitch up,' he said. 'If we hurry, you can get the night train from Old Town.'

'He went out, and all of a sudden I felt a tug at my skirts. I looked down, and there was Mary. Quick as a flash the question came to me, what should I do with her? It seemed foolish to take her; and yet, somehow, I felt that I had to. I just couldn't leave her.'

Ransom raised Mary's dimpled hand to his lips. 'Father's little girl,' he said.

(To be concluded.)

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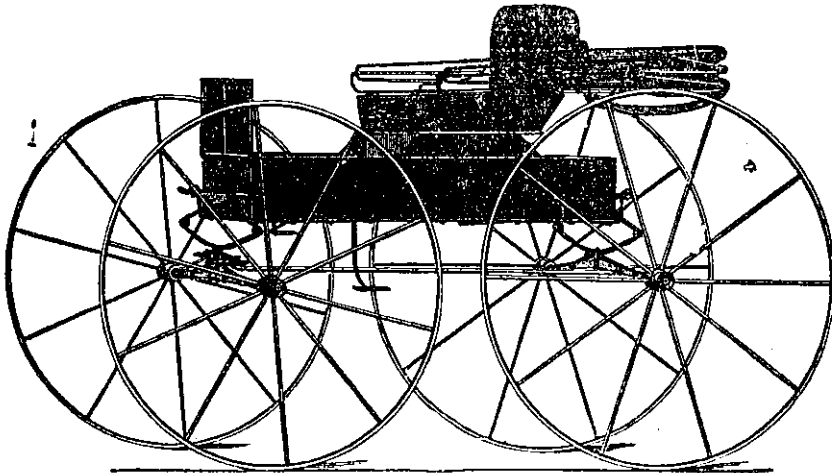
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GOD OR NO-GOD IN THE SCHOOLS?*

THE DISCUSSION: A CRITICAL SUMMARY

BY THE RT. REV. HENRY W. CLEARY, D.D.

PART III.

'THOSE THAT FLY MAY FIGHT AGAIN.'

II.—THE 'EVENING POST'S' 'DEFENCE' OF THE SECULAR SYSTEM

(Continued from last issue.)

In 1877 a party-political majority in the New Zealand Parliament found a school-creed, selected a school-theory. Creed and theory were 'as fastidious and as firm as theology,' as dogmatic as Mohammedanism, as sectarian as agnosticism. The creed-theory was the purely secular school-system, devised by Robespierre and the Revolutionary Convention (on the principles of Rousseau) for the purpose of emptying every trace of Christian belief out of the hearts of the rising generation in France; it is the same legally secular scheme by which French atheists of our own day avowedly aim at the destruction of all faith in revealed religion. Our secular system is compounded of dogmas. Whether its authors and defenders like it or no, whether they admit it or no, the whole scheme is necessarily based on dogmas—nay, even on dogmas concerning religion; that is, on religious dogmas. Some few of these dogmas are set forth on pp. 11, 41. These the *Evening Post* has not dared to face by any effort at refutation. There they are, as clear as if they were printed, in letters a foot high, over the walls, ceilings, roofs, and floors of every public school. Moreover, the 'ethical' or 'moral' teaching supposed to be imparted to children in those schools is dogma, dogma, dogma, through and through. And without dogma and dogmatic affirmation, there can be no teaching even of this thin ethical 'skilly'—the unsatisfying substitute which our State-creed offers to Christ's loved 'little ones' for the nourishing milk and the sound meat of Gospel truth and Gospel principles of morality which it has driven out of their olden place in the schools. In every such 'ethical' or 'moral' lesson, the teacher—if he is to teach at all—must be dogmatic. Every assertion of moral obligation to do this or to avoid that, is thereby an assertion (or dogma) that there is an essential moral difference between right and wrong, good and bad, actions; that we have the free will or the power of choosing between right and wrong, good and bad; that there lies upon us a duty or obligation of doing the right and avoiding the wrong. Moreover, 'the idea of obligation or duty brings us back finally to a right, and no obligation or duty can be admitted until right has been proved. But the notion of right is essentially bound up with some person who possesses that right—viz., of imposing his will upon ours. Hence any theory which fails to indicate some person possessing such a right fails to provide a solid basis for moral duty or obligation. . . . An imperious command can only proceed legitimately from a person speaking in his own name, and imposing his own will on us by inherent right. Therefore the voice of conscience, which *does* speak in this imperious tone, can only have validity if conscience is the medium by which some such person outside ourselves expresses his commands, and thus makes his will known to us.' Now this Person, Whose will is the basis of the moral order and of moral obligation, is God; and 'conscience is a reflection of the ethical character of the Supreme Being, and the vehicle through which He conveys to us His commands.' Under our purely secular system, it is illegal for the teacher to base duty or moral obligation on this, its true and only solid foundation. But he is, apparently, free to dogmatise (implicitly or explicitly) along the lines of reducing school-taught

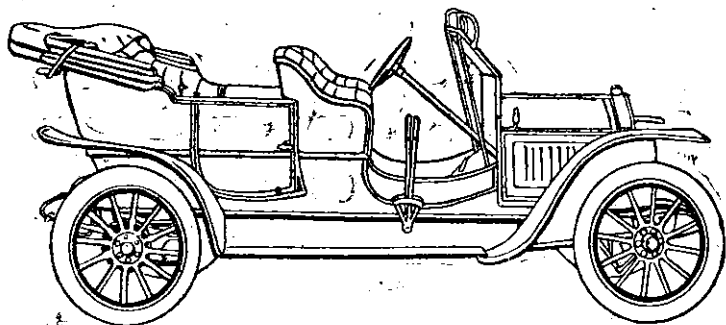
morality to 'secular' (that is, 'worldly' and 'unspiritual') motives—such as (for instance) expediency, self-interest, the fear of the policeman, passion, sentiment, policy, or feeling. These, in their first or last analysis, are the bases of morality preached by such sects as the Utilitarians, the Positivists, the Humanitarians, the Kantians, and so on. Their purely 'secular' or this-worldly bases of ethics may, apparently, be legally suggested or pressed home in the public school; but, under our 'neutral' system, it is clearly illegal to do so in regard to the spiritual and supernatural foundations of moral obligation that are known to Christians, and, generally, to those who believe in God and in the revelation of His will to mankind. But whatever the teacher affirms or denies in the matter of ethics, such affirmation or denial is a dogma. You can no more teach ethics (or religion) in the abstract than you can teach reading or history or plumbing or the making of apple-dumplings in the abstract. You must be dogmatic—or cease to teach. There is no working alternative. Nor can there be any such thing as the 'undogmatic Christianity,' the 'unsectarian teaching,' that journalists, and even some clergymen, at times talk or write about. It has no more actual or possible existence than a circle without a centre or a bright-white that is a dead-black. At the meeting already referred to above, Mr. Balfour well remarked: 'Surely the Archbishop of Canterbury is right in saying that the idea of trying to meet the religious needs of the country by setting to work to devise what is called "non-dogmatic theology" is really the wildest dream imaginable.' When (as in New Zealand) Parliament throws one religion out by the window, another will come in by the door. In his pamphlet, *Socialism in the Schools*, the Hon. Bird S. Coler (non-Catholic) says, in this connection: 'It is true in psychology, as it is in physics, that nature abhors a vacuum. The old religion is being excluded, but a new religion is rushing in to take its place. It is variously called. By some it is known as Agnosticism, by some Atheism, by some Socialism.' It is (adds he) based on a theory of material civilisation from which God is excluded, and it is affirmative, dogmatic, and intolerant. 'The teacher in our public schools,' adds he, 'may deal with the faith of the Egyptians, with the Olympian deities of the Greeks, with the Manitou of the Indians, but Christmas is taboo, Easter is a subject prohibited. No one believes there ever was a Mercury with wings on his heels, but that may be taught in the schools. Everyone knows that there was a Jesus of Nazareth, but that must not be mentioned.' The whole pamphlet is a pathetic appeal by an earnest Protestant who loves his country, and a warning of the disastrous consequences—the spreading atheism or irreligion—which must arise from this substitution of un-Christian or anti-Christian dogma for Christian teaching and practice in the schools. One who was no friend of the Catholic faith—Jules Simon—declared that ignoring God in public instruction is equivalent to denying Him. But our laws go—and go on a dogmatic basis—much further than mere ignoring. They shut out, eject, exclude God from the schools. And even though (as in New Zealand) this has not been done from any conscious hostility to religion, we cannot ignore the implications of our law, the lessons of Continental Europe, the development of the rationalistic attack among us, and the easy and legal and logical transition from negative to positive atheism or irreligion.

And finally:—

(a) *The New Zealand Education Act nowhere says that our system of public instruction shall be 'undogmatic.'* (The 'undogmatic' theory is merely an inference of the supporters of the secular system, and has no warrant in law or fact.)

(b) *The New Zealand law merely provides that the teaching in the public schools shall be 'entirely secular'—that is, that it shall 'entirely' relate to things 'pertaining to the present world,' and 'to the present life only,' and that it shall 'entirely' exclude 'things spiritual or sacred,' things connected with 'religion and religious teaching,' things associated with the 'future life' and 'eternal interests.'*

* Bishop Cleary's latest work, of which the above is an instalment, is procurable at all Catholic booksellers.



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(c) It would, therefore, appear to be no violation of the letter of the law to impart to pupils any dogmatic view of life—of its origin, duties, and destiny—provided only—(a) That such dogmatic view of life shall 'entirely' exclude the spiritual and supernatural; and (b) that it shall not transcend the powers of matter, and shall limit itself to the interests of the present world only. In other words, in the letter of the law in New Zealand (as in France) there is apparently nothing whatsoever to prevent or penalise the teaching of Utilitarianism, Positivism, Hedonism, any kind of hard Materialism, or any other 'ism,' which 'entirely' excludes 'things spiritual and sacred,' and limits itself 'entirely' to this material world and to 'the present life only.' Happily, the state of public feeling makes such teaching, at present, not 'good policy' in New Zealand. But when our schools-without-God have been doing their work for another generation, it may be practicable for those then 'so disposed,' to 'play an open game.' And when the time comes, the letter of the law will no more stand in the way in New Zealand than it has stood in less conservative France.

4. 'Undenominational.'

4. The *Evening Post* furthermore asserts that the utter exclusion of religion from its olden place in the schools, renders these schools 'undenominational,' and rescues them from the ogre of 'denominationalism' (March 9).

Reply: (a) This assertion (like Nos. 2 and 3) is not a statement of a Christian view of life, and of its duties and destiny. Much less is it a justification, on a Christian view of life, of that secular school system which atheists and other unbelievers defend on an anti-Christian view of life. This assertion of 'undenominationalism' is, therefore, irrelevant to the present phase of this discussion. (b) Once more, the *Post's* assertion assumes—what it ought to prove—that the State has, on Christian principles, a moral right to drive religion from the prescriptive place which, from immemorial ages, it has occupied in the schools. (c) The terms 'denominational' and 'undenominational' are among the shibboleths and catch-words that pass for 'argument' with practically all of the journalistic and political supporters of the godless system of public instruction. This sort of 'argument' is based upon a misconception of the meaning of the word 'denomination' and 'denominational.' Lord Brabourne (better known in the British political and literary world as Mr. Knatchbull-Hugessen) 'pinked' with gentle railery this fallacy of 'denominationalism' in a pamphlet published in London in 1872. 'Now,' wrote he, 'do not let us be frightened at that word. I have often noticed that when people in this country want to get up a cry against something or other, they give it a long name. It is astonishing how far a long name goes with some people. I have known measures condemned before they were half understood, because grandiloquent orators had declared that they were akin to "centralisation," which is a terrible word; and "denominational" is another instance of the same kind of thing. But "denomination," as you very well know, is only a longer word, meaning the same thing as "name" or "title." A denominational school is, therefore, only a school called by a particular name, or a school founded by people who are called by a particular name; therefore, a secularist school, from which religion is excluded, is just as much a denominational school as any other; and the more correct name for other schools would be "anti-secularist" or "religious-teaching" schools.' The substance of this quotation appears on page 13 of the Pastoral Letter over which the present discussion arose. The *Evening Post* has not so much as mentioned, much less 'refuted,' this argument of Lord Brabourne. (d) The denominational and sectarian character of our purely secular school system is further emphasised by the series of religious dogmas which are necessarily involved and implied in that system. (e) Here is an allied assertion of the *Evening Post* of February 25: that to Catholic children, the secular schools are at present open on the terms of perfect equality.' But (1) what is the evi-

dence of this 'perfect equality'? None has, thus far, been advanced. (2) How is this (unproven) 'perfect equality' to be reconciled with the unanswered facts and arguments that appear on pp. 11, 12, 41. (3) We all know that the utter exclusion of religion, by law, from the schools, suits directly and exactly the view of the atheists and other unbelievers who hold that there is no God to worship, no undying soul to save, and no future life to train children for. To demonstrate its unproven assertion of 'perfect equality,' the *Post* must show that the exclusion of religion from the schools suits just as directly and exactly the view of life of Catholics and others who believe in God, in an immortal soul, in moral responsibility to God, and in a future life of rewards and punishments, for which school education is (to them) a partial but most important preparation. This 'ugly proposition' the *Post* has avoided as if it were the cholera morbus. (4) The godless schools are 'open' to Catholic children. So are rationalists' and free thinkers' conventicles. But there is this important difference: Catholics are not compelled—under penalty of distress or imprisonment—to pay taxes for the endowment of either the explicit or even the implied dogmas taught in these conventicles. All this has been urged, in various forms, during the present discussion. And it has not been set aside. The reader is also referred to the other remarks on the 'neutrality' fallacy given above.

III.—The 'Taxation' Fallacy.

In its issue of February 25, the *Evening Post* devoted a leading article to the Pastoral Letter that appears at the beginning of this publication. The *Post* there quoted my words: 'We (Catholics), at least, require neither State patronage nor State pay for our religious dogmas.' The *Post*, moreover, accepted this quoted statement as the text on which to hang its criticisms. Later on, under the stress of discussion, it rose to higher temperatures, and, in its issue of March 22, began those grave misrepresentations of my plain words which form so regrettable a feature of its controversial methods. From March 22 onwards, it steadily referred to the union of religion with State-aided secular instruction as 'a policy of religious endowment,' 'to subsidise religious teaching,' to 'support it with rates and taxes,' and so on.

Reply: (a) On and after its 'break' of March 22, the *Post's* repeated statements, in this connection, could have had no other effect but to convey to its readers this idea: that the thing its Catholic opponent demands is an 'endowment,' a 'subsidy,' 'rates and taxes,' for the support of religious teaching in the schools. (b) From its very first article, the *Post* well knew that such an idea was entirely groundless, and contrary to the plain and emphatic words of the Pastoral Letter—besides being contrary to the notorious facts of 'the Catholic demand,' which are well known to every wide-awake pressman in New Zealand. In all the circumstances of the case, the *Post* might properly be expected to have taken especial care to avoid reasonable risks of misunderstanding, or of the conveying of misleading impressions, in this connection. (c) All this talk about 'endowments,' 'subsidies,' etc., comes with none too good a grace from the Christian champion of a system that is built up and financed upon the series of implied sectarian dogmas that are set forth in part on pp. 11, 41. (d) But what if the re-union of religion with education necessarily meant (as it certainly does not) the public subsidising of religious instruction? How would this circumstance justify—on a Christian view of life, and of its duties and destiny—that self-same secular system which atheists and other unbelievers defend on a view of life that is anti-Christian? That is the radical problem to which we always get back. The 'taxation' fallacy is not even a statement of a 'philosophy' or view of life. And on a view of life this whole discussion pivots.

(To be continued.)

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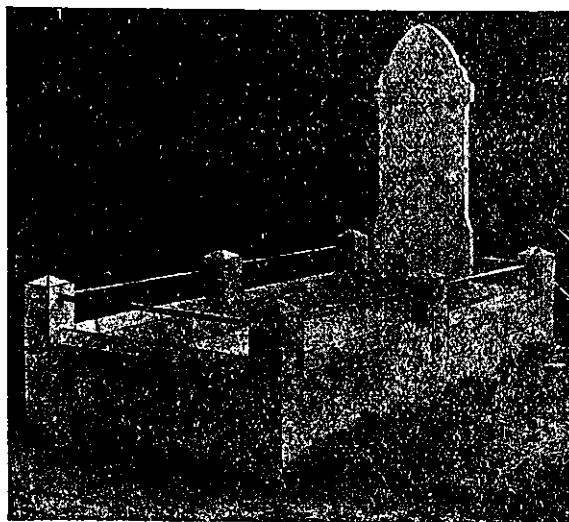
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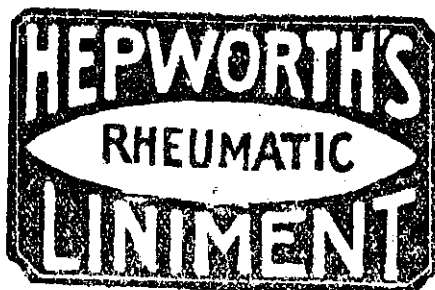
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CONCERNING MY CONVERSION

INTERESTING NARRATIVE BY A SYDNEY ANGLICAN

In the current issue of the *Australasian Catholic Record* Mr. Gordon Tidy, formerly an Anglican clergy, who was received into the Catholic Church early this year by the Very Rev. Father M. J. O'Reilly, Provincial of the Vincentian Fathers, gives the following account of his conversion:—

The cause of conversion, by which I mean its secondary cause, is not a subject which lends itself easily to expression. Even where some step or stage of such causation appears to make itself recognised, the mind is still oppressed by a consciousness of complexity. Piercing indeed must be his introspective and retrospective vision, who shall trace to its first faint dawn the full shining of faith's perfect day. For memory, if it be as interpretative as music, is often not less inarticulate, and much of the long chronicle of this secondary causation seems characterised upon the mind's diary in a keyless cipher, although no key would help the many passages that have been defaced or destroyed. I remember that I was once calling upon an Anglican clergyman who had been a preacher of great distinction. As I came into his study I noticed lying upon the floor a heap of those sermons which, in former years, had been amongst the sensations of London. I said that I should like to read them. But their preacher laughed, and told me that they were valueless, that he had advanced a great way since he wrote them, that he had long left them far behind. 'What are they?' he said, in his deep voice, as he looked down upon the pile of manuscripts scattered upon the carpet; 'what are they? the burnt-out embers of camp-fires.' 'Yes,' he continued, after a meditative pause, and seeming to speak to himself rather than to me, 'that is what they are—the camps where the wandering bushmen slept last night.' The phrase remains in my memory, 'the camps where the wandering bushmen slept last night.' Such signs and traces mark the onward travel of all of us, but to relate the story of the journey back from camp to camp would require more of both skill and time than some of us possess. And in these few pages I propose only to 'coast from headland to headland,' and that only with regard to the final stage of the itinerary, which ended with

Submission to the Catholic Church.

I have in my possession a collection of cuttings from newspapers of the early part of this present year (1911), which announce my conversion, and assign to me a place and label amongst the Anglican clergy. The labels do not all bear the same inscription, but I select the descriptive legend of 'Anglo-Catholic' as the one most pleasing to myself, and as at least not less unsuitable than any of the others. I daresay that my connection with St. James' Church, Sydney, and the fact that I travelled from Bathurst, where I was at the time in charge of the Cathedral, for the purpose of speaking at a meeting of the parishioners of St. James' on what has become so notorious as 'the Vestments question.' I daresay these facts had much to do with my being thus described by this term, as I say perfectly acceptable to myself, of Anglo-Catholic. Amongst the Anglo-Catholics I had for some time been sojourning, and with them it had been my hope, and something more than my hope, to find a home. But I was to learn that with me the position of the hero of Goldsmith's comedy was to be reversed. Charles Marlow mistook a home for an inn; I may be said to have mistaken an inn for a home.

I was present in St. James' Church on the last occasion when 'the vestments' were worn there. After the service was over I lingered in the empty church, feeling acutely all the pathos of the past. I realised as I looked upon the scene of so much association what Virgil meant by the tears of things. And as I came out into the, to me, so familiar sight of King street, in the cool, clear air of the early morning, and came down the oft-trodden steps, I remember that (for, as

was well known to some of my friends, my mind was already in movement), I found myself haunted by a passage in one of Mr. Augustine Birrell's essays, in which that fascinating writer speaks of an inquiry, and probably a final one, into

Certain Anglican Credentials.

The position seemed to me capable of a clear and concise statement. The clergy of St. James' parish had for a good many years worn 'the Vestments.' When Dr. Wright arrived in Sydney he found the parish vacant, that is to say, he found the parish without a Rector, and he found, therefore, also an opportunity for putting a stop to a practice which undoubtedly the Privy Council, appealed to upon the matter, had pronounced to be illegal. He addressed the people of St. James' parish upon the subject. He explained to them how the law upon the matter stood, and he declared his intention of taking care that within his jurisdiction the law should be kept. He said in brief that to wear the 'vestments' was to break the law, and that he could not permit the law to be broken. Furthermore, in an address to his Synod, he implied that 'the Vestments' had a doctrinal significance, that they 'connoted' a certain doctrine, and that that doctrine was not the doctrine of the Church of England. This doctrine he did not, in any report of this address which I have seen, define or even name, but from a quotation which he made, and from the general tendency of his remarks, he seemed to make it plain that he was in sympathy with those of his clergy, and of his laity, and these were numerous, who were accustomed, when making allusion to the illegal Vestments, to speak of them as 'the Mass Vestments,' or the Sacrificial Vestments.' To myself it appeared (and it is only of myself that I have now to speak) difficult, and even impossible, to vindicate the 'Branch Theory' of 'Anglo-Catholicism' unless unity by acceptance of the great central doctrine of Catholicity could be shown. And it had become my belief that such vindication of the 'Branch Theory' was to be found in what I believed to be a priest standing offering before an altar. Our claim to Catholicity, as I thought, demanded the doctrinal significance of the chasuble, and if it could be demonstrated that members of the Church of England had no right to this 'connotation' of the chasuble, or even to the chasuble at all, then I felt that I would not be justified in calling myself one of those members. The utterances and action of Dr. Wright brought me face to face with

What Seemed to me to be a Dilemma.

The Primate said that to wear 'the Vestments' was to break the law. He said also, or seemed to me to say also, that in his opinion these Vestments connoted doctrine, which was not the doctrine of what so many of his clergy, and of his laity, seem fond of describing as 'the Protestant and Reformed Church.'

Now, either the Primate was right, or he was wrong. If he were right how, with honesty, could I remain in the Church of England? If, on the other hand, he were wrong, then it would appear that the Church of England was a Church of so questionable a nature that it could appoint to be Archdeacon of Manchester and Archbishop of Sydney, one who was ignorant of the law that bound and of the doctrine that characterised the Church in which he was given such high and responsible position. It may indeed be thought by some that this latter of the difficulties presented by the dilemma by which I considered myself to be confronted, might be smothered or suffocated by that argumentative art for which Anglicanism in general and Anglo-Catholicism in particular are so justly famed. But whatever ingenuity might have accomplished in the matter was to be of no consequence to me, for it was the former horn of the dilemma upon which I was to find myself impaled. I may, perhaps, mention here that altogether apart from this dilemma, the old note of discord within the Church of England was now being struck with that arresting and annoying iteration which marks some of the methods of piano-tuners, and of piano-tuners whose feet are on the loud pedal. However, it is only of the very high



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degree of probability that the Primate was not wrong (and from Dr. Butler I had learnt to follow the guidance of the law of probability) that it is necessary for me to say anything just now. For some time, though I know not exactly when the thing began, I had been more or less disturbed by a vague, but yet insistent feeling, that all was not well with

The 'Branch Theory.'

Events brought the feeling to the stage of doubt. I began to experience that swerving of the heart, which a man, impelled thereto by circumstance, might find himself feeling towards a confidential clerk. Under the spur of suspicion such a man might begin to notice what he had not noticed before, might go on to knit his brow, and to stroke his chin, and even to drift into talking about clues, and ask himself such questions as: 'Was it possible that the fellow was a humbug after all?'

Was it possible that the Anglo-Catholic theory was a humbug after all? This was the note of interrogation which necessarily followed upon my observation of facts, for the observation and examination of facts were now forced upon me. To me it seemed evident that such fact was inimical to the Anglo-Catholic theory. If I had said that studied in the light, or by the light, of what was going on before my eyes; if, after a thus illuminated study, I had said that the Anglo-Catholic theory seemed to square with these facts, I should have said what my own private judgment declared not to be true. I am here speaking of the evidence of my senses. It was the evidence of my senses that made it appear to me—for I am speaking only of myself—that the Anglo-Catholic theory was not a right-theory. Whatever might be said about the evidence of Church history, certainly the evidence of that Church history which was being made by the facts to which I allude was against the Anglo-Catholic theory. The circumstantial evidence, the evidence that was made by the circumstances which surrounded me, was against that theory, was, in my opinion, fatal to it. And I began to apply this touchstone of fact, not only to Church of England history, as it was being made before my eyes, but to history in the sense in which it was used by the schoolboy who desired that by-gones should be by-gones. It seemed to me that the fact of to-day might be the fact of yesterday, and I believe that any detached examination of the documents will find that in all probability such is indeed the case. I, at all events, arrived at a conclusion that

The History of the Church of England, which I had the privilege to watch as it was being made, was history repeating itself; and I did not do so without good and sufficient cause. Of course, I knew—who does not know?—that there was within the Church of England a 'party' of which the members were not less opposed to the Anglo-Catholic theory than were these facts to which I am forced to make so much reference, and upon which I wish to lay great stress. And the theory held by the party to which I allude was strictly in accordance with these facts. In their case fact and theory squared. And, always keeping the facts before me, it seemed to me that the interpretation of the Prayer Book by that party (the party which were opposed to the Anglo-Catholic theory), and even that interpretation in practice wherever such interpretation with them is practical, was probably a more correct interpretation than the one given by those to whose opinions they were opposed. Facts were on their side, not on the side of the Anglo-Catholics. I came to agree with those who were opposed to the Anglo-Catholic theory as to the unsoundness of that theory, although it was quite impossible for me to ally myself with them. To the Anglo-Catholic theory I could no longer in sincerity and truth give assent. That theory, when the flood of fact had swept over it, was, in my opinion, proved to have only the flimsiest of foundations, and for me it fell. It was, therefore, plain that I had no further place in the Church of England, and in consequence, I ceased, by resignation and retirement, to be in communion with that Church.

(To be concluded.)

CATHOLIC CLUBS

MARIST BROTHERS' OLD BOYS' AND CATHOLIC MEN'S CLUB, AUCKLAND.

(From the club correspondent.)

The literary and debating branch of the club were successful in their inter-club debate with the Y.M.C.A. on July 13, winning by a comfortable margin. The branch was represented by Messrs. Dwyer, McKenna, and Carroll. It is gratifying to report that the attendances at the meetings of this branch are much better than last year, and it is hoped that this improvement will continue. On Monday, July 24, Mr. M. J. Sheahan kindly delivered a very interesting address on 'The truth about Ulster.' There was a large attendance of members and their friends, and Mr. Sheahan was listened to with close attention, the address being very instructive and entertaining. At the conclusion a hearty vote of thanks was accorded the speaker.

Since my last report the football club has been meeting with success, having beaten the Newtown and Ponsonby Clubs, with good margins to spare in each case. On Saturday and Sunday the Catholic members of the country touring football team were entertained by this club, every effort being made to make their visit to Auckland a pleasant event.

Mr. W. Dervan, who has been on a trip to New South Wales, returned during the week much benefited by his stay in Australia. Mr. C. Dod, a prominent member of the musical branch, has also returned from an extended tour of Australia.

ONEHUNGA.

(From the club correspondent.)

July 29.

On Friday evening, July 21, the members of the H.A.C.B. Society held their annual concert in aid of the Sisters of Mercy, in St. Mary's Hall. The hall was packed to the doors, and the concert will result in a considerable sum being handed over to the Sisters. The first part of the programme consisted of vocal items by Miss C. Lorrigan, Messrs. Pritchard and Martin, and the convent pupils (girls and boys). The second part consisted of the farce, 'My Turn Next,' staged by the literary branch of the club. The characters were as follow:—Taraxicum Twitters (an apothecary), Mr. A. J. Martin; Tim Bolus (his professional assistant), Mr. J. P. Boland; Tom Trap (a commercial traveller), Mr. D. Williams; Farmer Wheaten (from Wayback), Mr. J. E. Dempsey; Lydia (Twitters' wife), Miss N. Healey; Cicely (Lydia's niece), Miss Britie Barry; Peggy (Twitters' housekeeper), Mrs. A. J. Martin. Every item was well received by the audience, and the farce, which was productive of much mirth, was capitally played. This speaks well for the literary branch of the club, which, during the past twelve months, under the leadership of one of Auckland's foremost elocutionists and actors (Mr. A. J. Martin), has made marvellous progress.

On Thursday, July 27, the Rev. Father Ormond, of Auckland, visited Onehunga and gave a very interesting and instructive lecture on Rome. The Very Rev. Father Mahoney occupied the chair. There was a good attendance of members and their friends, who were delighted with the intellectual treat provided. At the conclusion of the lecture Mr. A. J. Martin (president of the club) moved a very hearty vote of thanks to the Rev. Father Ormond for his able and interesting lecture, which was carried by acclamation.

Messrs. Dwan Bros., Willis street, Wellington, report having sold Mr. T. Lawliss' interest in the lease, goodwill, and furniture of the leading hotel in Wanganui—the Rutland Hotel; Mr. Robert J. Paul's interest in the Masonic Hotel, Blenheim; the lease and goodwill of the Provincial Hotel, Napier; Mr. William Young's interest in the Gladstone Hotel, Carterton; Mrs. Strouts' in the Napier Hotel, Napier; the lease of the Empire Hotel, Napier; the Governor Blackball Hotel, Toowoomba, Queensland; Mr. Hurman's interest in the United Australia Hotel, Sydney.

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Current Topics

'Of More than Local Interest'

It is interesting and gratifying to note that Bishop Cleary's Lenten Pastoral on Education and the Education Question—which was so greatly appreciated by the Catholics of New Zealand and which met with such high encomiums from all the Australasian Catholic papers—has attracted attention farther afield, and has now been published in permanent form, and in very neat and tasteful style, by the *America* press of New York City. From the *America* press and under the auspices of the *America* newspaper is issued bi-monthly a publication which is named *The Catholic Mind*, each number of which consists of a specially-selected article, of permanent and more than ordinary value, on some important question of the day; the articles so selected being considered—in the judgment of *America*—the best current statement of the Catholic position on the particular subject discussed. The very high compliment that is implied by the selection of any article for *The Catholic Mind* may be gathered from the editors' official statement as to what it is precisely which the publication undertakes to give to its subscribers. *The Catholic Mind* is intended, they say, to give in popular style the 'best statements of Catholic doctrine; surest results of historical research; latest word on subjects in dispute; documents such as Papal Encyclicals; and Pastoral Letters of more than local interest,' etc. 'These articles,' add the editors, 'are taken from the best sources, and the rule of selection is: *One at a time and the best to be had*,' so that subscribers may keep each number for frequent reading and reference. Bishop Cleary's Pastoral is published as the May issue of *The Catholic Mind*; and it comes in under the double qualification: 'Pastoral Letters of more than local interest,' and, 'One at a time and the best to be had.' What *America* thought of the Pastoral is indicated by the comment of one of the ablest writers on that extremely able paper: 'It is marvellous how, for an old subject, he has put it so differently and so well.' The republication of the Pastoral is highly gratifying, both as a notable compliment to its author, and from the fact that by this means Dr. Cleary's wise, weighty, and well-considered words will be given to thousands of readers throughout the English-speaking Catholic world.

A 'Socialist'—Of a Kind

An esteemed Australian correspondent has sent us a cutting from a local secular paper containing the report of an address by a priest, in the course of which the latter appears to have made the statement, 'I am an out-and-out Socialist'—and our correspondent wants to know if we can explain the phenomenon. The explanation in this case is not very difficult—and as the report of the priest's utterance is sure to travel to some of our numerous New Zealand Socialist papers it is perhaps as well that we should deal with it now. The priest on this occasion—an all too common blunder!—overlooked the importance of defining his terms; and 'Socialism' with him is merely another term for 'republicanism' or pure democracy. There is not a word in his address about economic or industrial Socialism; and it is evident from the context that he is thinking exclusively of forms of government—and, in particular, of democratic as opposed to monarchical government.

Thus, after pointing out that 'We had been fortunate in having very good Kings and Queens on the English Throne, and now, following after such illustrious sovereigns as Queen Victoria and the beloved Edward VII., we had King George V. and Queen Mary—two sovereigns who had already earned the respect and love of the English-speaking world, and with such persons occupying the English Throne there was little danger of the British Empire not prospering,' he continued: 'I am a Socialist, an out-and-out Socialist. I have travelled in various parts of the world since I was a lad, and the older I grew and the more acquainted I became with the various forms of govern-

ment in the world the more dissatisfied I became with the system of having kings and queens as the head of government. . . . I am now one of the staunchest republicans living, and believe in that form of government as being before any other for the great benefit of the masses of any country's people. I came to this conclusion after having paid a visit to the greatest Republic in the world, and that is the United States of America, where they have a President, who is elected by the people, and who is forced to abide by their decisions.' In other words, the 'out-and-out Socialist' merely means that he is an out-and-out democrat. There was a time when the word 'Socialism' was so vaguely and loosely employed as to almost justify the remark—said to have been made by the late King Edward when he was Prince of Wales—that 'we are all Socialists nowadays.' In later years, however, its meaning has become narrowed down and much more clearly defined; and a careless, slipshod, and inaccurate use of the term—especially on public occasions—is certainly to be deprecated.

'Graft'

When the late Mark Twain was in London on one occasion, he was the 'lion' of a dinner given by a literary club in the modern Babylon. One of the rules of the club required that each member should formally and in set phrase introduce his guest to the company. 'I like that custom,' Mark drawled out in his reply, 'for it reminds me of the time I lectured in a little town in the Rockies. My chairman was a well-to-do "cow-puncher," who found the situation evidently irksome. "I'm told I must introduce this yer man t'ye, boys," said he; "but I can only say two things in his favor. One is, that he's never been in gaol, and the other is, that I don't know why."'

The revelation in the *Otago Daily Times* last week of a somewhat bare-faced case of 'graft' in connection with civic affairs in Dunedin has come with a shock on the local community; and the stories now going the rounds as to other instances of the practice are such as to suggest that Mark Twain's 'testimonial' is of very wide application. The *Otago Daily Times* thus states the facts in the case in question: 'Some little time ago, incidental to changes in the system of administration, an official of an important local body retired from the position he had been occupying. The local body, desirous of recognising in a tangible form the services he had rendered, decided to vote him on his retirement a bonus of an amount equal to six months' salary. The official was deeply sensible of this mark of the good-will of the local body and appreciated highly the sentiment that had prompted the members to treat him so handsomely. Nor did he at the time regard as other than jocular the remark of one of the members to him that the vote was worth a new suit to the speaker. This seemed to him to be one of the pleasantries that might be viewed as appropriate to such an occasion. He had no expectation that the member in question really contemplated the acquisition of a suit of clothes at his expense. It came, therefore, as a surprise and rude shock to him shortly afterwards when he received an account for £8, being the cost of a suit that had been supplied to this member. He concluded that the only course open to him was to settle with the tailor and look as pleasant as he could—though he may perhaps have considered that the suit was a more costly one than he was himself in the habit of purchasing,—and to say nothing about it.' The *Otago Daily Times* practically vouches for the facts in this case. It is possible that the other stories we have referred to may be exaggerations; but even if the instance cited is an entirely isolated one it is well that attention should be drawn to it. It is always easier to stamp out an evil at the beginning; and public opinion is strong enough to kill 'graft' in any New Zealand community if only the people can be placed in possession of the facts.

More 'Popery'

Dr. Gibb is right after all. The 'intolerable invasion' and 'subtle encroachment' of 'Rome,' which he is to denounce next November, proceed apace; and

'Popery' is penetrating into the blessed kirk itself—not in any underground, back-stairs fashion, but openly, in the very courts of the Church. Here is the latest evidence. The General Assembly of the Established Church of Scotland was held the other day in Edinburgh; and—as we learn from the *Outlook*—the feature of the report of the Temperance Committee was the recommendation as to occasional fasting as a means of grace, which evoked a mild controversy. Mr. W. S. Thomson, of Aberdeen, described it as more a matter of monkish mediævalism than modern Christianity, and Mr. Crabb Watt, an eminent King's Counsel, described it as the introduction of a new cult into the Established Church, which was on a par with flagellation and the wearing of a hair shirt. Despite all opposition, however, the recommendation in favor of fasting was carried.

*

It may soften the blow to the anti-Rome 'stalwarts' to know that the action of the General Assembly in approving of fasting is but a return to the attitude which has ever been adopted by the overwhelming majority of Christians in regard to this practice, and which was adopted by the early Presbyterians themselves. The early Reformers (says the Protestant historian Schaff) approved of fasting 'as a means of self-discipline and a preparation for prayer.' This was the view of fasting taken by Luther in his commentary on the following words of Our Lord: 'And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward.' Calvin in his *Institutiones* (IV.), says: 'Holy and legitimate fasting is directed to three ends; for we practise it as a restraint on the flesh, to preserve it from licentiousness, or as a preparation for prayers and pious meditations, or as a testimony of our humiliation in the presence of God when we are desirous of confessing our guilt before Him.' Down to the present day the Church of England retains in her Book of Common Prayer all our days of fast and abstinence, together with a number of vigils which we no longer keep; and many of her foremost divines urge the Christian duty of fasting as strongly as it is inculcated from the Catholic pulpit. In the formularies of the Presbyterian Church 'religious fasting' (which requires 'total abstinence from food') is reverently and emphatically laid down (in the 'Directory for the Publick Worship of God') as 'a duty which God expecteth from the nation and people' in certain circumstances. In the 'Confession of Faith' (xxi., 5) solemn fastings are set forth as 'part of the ordinary religious worship of God'; while the 'Directory' contains minute instructions for the conduct of national, congregational, and family fasts (in the section 'Concerning Publick Solemn fasting'). Unless we are wrongly informed, Scottish almanacs to this day publish the fasting days fixed by various Assemblies. So that in approximating now towards the Catholic idea of fasting the Scottish Presbyterians are at the same time returning to the original teaching and practice both of their own denominations and of the Reformed bodies generally.

Leprosy and Fish

According to a Sydney cable in Saturday's papers, in giving evidence before the Food Commission, the Naturalist of the New South Wales Fisheries Department, dealing with the connection between leprosy and fish-eating, said that 'with proper cooking there was nothing to fear, even when fish had internal parasites. He emphatically disclaimed any connection between leprosy and fish if eaten fresh or when reasonably fresh, after being treated by any method.' The emphasis of the Sydney official was amply justified, and both the facts and the authorities are on his side. Some months ago Sir James Crichton-Browne, one of the most famous specialists in England on mental and nervous disorders and public health, and president of the Sanitary Inspectors' Association, in his presidential address at the annual Conference of Sanitary Officers took occasion to dispose of the absurd notion that the Church should consider the question of modifying

her laws of abstinence in order to avoid the danger of a spread of leprosy through fish-eating. This theory was first advanced by a Dr. Jonathan Hutchinson, whose peculiar views received considerable prominence in New Zealand papers some few years ago. 'Wherever Catholic missions are successful,' he had said, with particular reference to India, 'there is an increase of leprosy'; and he continued: 'The facts which I have brought forward are such as to impose a duty upon the authorities of the Roman Catholic Church to reconsider their fast-day ordinances.' To this view the president of the Sanitary Inspectors' Association gave no countenance. Whilst admitting that there could be no question of the generally pernicious effects of fish that was in any way diseased or in even the incipient stage of decay, he declared that 'leprosy, even were its dependence on a diet of decomposing fish fully demonstrated, which was not the case, need not now in this country be mentioned in such a connection.' So far from thinking an abatement of the Church's fast-day ordinances desirable Sir James referred with unmistakable regret to the decline of the old custom—which prevailed in the old days when England was Catholic—in accordance with which the people marked the observance of Lent by confining themselves, during the whole of the period, to an exclusively fish diet.

*

It would seem clear, from the facts, that the use of fish, even when it is far from fresh, has nothing to do with the causation of leprosy. Our New Zealand Maoris eat largely of fish, and their favorite food, eels, is always eaten 'high'—yet the Maoris do not develop leprosy. A writer in the *Manchester Guardian* supplies—from Burmah—a valuable set of facts to the like effect. 'Every Burman,' he says, 'eats fish, and even eats putrid fish, with every meal. This food is known as "ngapi," which is fish pressed in a primitive and unscientific way. Yet it would appear that leprosy is not only not prevalent in that country, but is declining. According to the census of 1891, there were 6464 lepers, while ten years later the number was only 4190, or eight per 10,000 of the whole population. The numbers vary greatly in the different districts, but Mr. Hutchinson's conclusion, drawn from his recent tour in India and Ceylon, that the great prevalence of leprosy is almost always in or near a fishing place does not appear to apply to Burmah, where the investigations of Mr. Lewis, the Census Commissioner, show that the highest rates for the districts are not in those near the chief centres of the fishing industry. Mr. Lewis's conclusion in regard to the distribution of the disease, so far as Burmah is concerned, is that it prevails more in the West than in the East, and (curiously enough) more in the dry than in the wet area.'

*

The Census Report of the protected native State of Travancore for 1901 also comes into ruinous collision with Dr. Hutchinson's theory. The figures are specially valuable in view of the fact that the overwhelming majority of Christians in Travancore, as in the rest of India, and in Ceylon, are Catholics. In the diocese of Travancore there are one Bishop, 270 priests, 50 monks, 60 nuns, 38 ecclesiastical students, and 140,000 native Catholics. Volume XXVI. (part I., p. 243) of the Report has a chapter on Leprosy in the State (chapter x., No. 185). 'Leprosy,' says the Commissioner, 'considered by religion, is most common among the Musulman males and the Animist females, the least common among the Christian males and the Musulman females. Taking a lakh (100,000) as representing each class of religionists, the lepers among them will be 64 Animists, 53 Musulmans, 50 Hindus, and 38 Christians.' In chapter x., p. 248 (table II.), the Commissioner gives the average number of lepers per 10,000 of each sex by religion. It sums up as follows: Hindus, 7.1 males and 3.0 females per 10,000 of each sex respectively; Musulmans, 8.5 males and 1.8 females; Animists, 7.1 males and 5.7 females; Christians, 5.4 males and 2.3 females. The indisputable and ascertained facts of the case knock the fish-leprosy theory 'kite-high.'

EDUCATION IN BELGIUM

SOCIALISTS AND THE RIGHTS OF PARENTS

About two months ago, as we were informed by cable, the Belgian Premier, acting for himself and his colleagues, tendered the resignation of the Cabinet, which was accepted by King Albert. The following day Baron de Broqueville, a member of the late Ministry, was entrusted by the King with the task of forming a Government. The retirement of the Schollaert Cabinet took place under very unusual circumstances. In Belgium, as elsewhere, the school question is the battleground of parties, and it was an attempt to settle this vexed question which caused the resignation of the Cabinet. Some five months ago the Schollaert Government introduced an Education Bill, exceedingly moderate in character, embracing reforms the majority of which were demanded even by their political opponents. Among other provisions of the Government scheme it was proposed that school attendance should be compulsory up to the age of fourteen years, that instruction should be gratuitous, and that two years should be added to the studies of the present programme, the time to be mainly devoted to the elements of professional or technical training. The scheme also contemplated a substantial improvement in the pay and prospects of elementary teachers. There was, however, another important reform set forth in the Government measure, and it is over this proposed reform the battle raged for three months. M. Schollaert, the Minister responsible for the Bill, introduced a provision stipulating that the communal authorities should each year give to every head of a family in the commune

A 'Bon Scolaire'

—a sort of money order representing a certain sum in payment of school fees—for each child of the family between the ages of six and fourteen. With this 'bon scolaire' the parent was at liberty to send his children to the school of his choice—to the official school or the denominational school. The amount represented by this 'bon' was to come in part from the State, in part from provincial funds, and in part from communal funds. The Government scheme of educational reform embraced two or three changes for which both Liberals and Socialists have long been clamoring: it provided for obligatory school attendance, it raised the age to which primary instruction should be continued, and it added a two years' course to be devoted in great part to preliminary professional training. With these provisions the Opposition had no quarrel; but the 'bon scolaire' had the same effect on both Liberals and Socialists that the proverbial red rag has on the proverbial bull. It rendered them furious. In their eyes it was simply preposterous that the essentially Catholic schools should be placed on a footing of financial equality with the official establishments, that the communal administrations should be bound by law to contribute even indirectly to the support of primary schools other than those immediately under their control. In vain it was urged that this provision respected the right and guaranteed the liberty of the father to have his child educated in accordance with his own conscientious convictions, whether religious or the contrary. This right and this liberty Liberals as well as Socialists deny to parents. M. Vandervelde was frank enough to declare a short time ago in the Chamber: 'I do not admit this

Principle of the Liberty of the Family.

Above the liberty of the father in the family, there is the right of the child.' The Socialist leader thus ignores the right of the Catholic parent to have his children brought up in the Faith which he himself professes; at the same time he ignores the right of the child to receive a moral and religious training.

No sooner was the new Education Bill presented to the Chamber than the anti-Catholic Opposition started a noisy agitation which, however, found little or no responsive echo outside some of the great towns. Meetings were held denunciatory of the projected re-

forms, in which appeals were made to the worst anti-religious prejudices; revolutionary violence was even threatened should the Bill receive Parliamentary sanction. Think of it! Twenty millions (francs) to go annually to the coffers of the convents! In the Chamber a system of organised obstruction, pursued during several weeks, brought the legislative machine to a standstill. Public business being thus impeded, and the internal political situation becoming seriously troubled, King Albert deemed it expedient to seek the advice of some of the most experienced Ministers of State, among them MM. Beernaert and Woeste, and M. Cooreman, President of the Chamber. After having had

Several Interviews with the Sovereign and frequent consultations with his Ministerial colleagues, M. Schollaert came to the decision to offer his resignation, in which he was followed by all the other members of the Cabinet. The King, it is stated, was desirous that the Bill should be withdrawn, but M. Schollaert did not see his way to accede to the royal wishes, being evidently of opinion that he held power, not to carry out the policy or fulfil the behests of his adversaries, but to comply with the unanimous demand of his Catholic supporters throughout the country.

That the energetic attitude adopted by M. Schollaert in the crisis had the cordial approval of the Right was unmistakably shown by the enthusiasm with which he was acclaimed when he announced the resignation of the Cabinet at the sitting of the Chamber. The Catholic deputies vociferously cheered the announcement, and repeated cries of 'Vive Schollaert!' rang through the House, while counter-cries of 'Vive le suffrage universel!' 'A bas les convents!' and 'Vive la République!' were proffered from the Opposition benches. The sitting having been suspended, an informal meeting of the Catholic deputies was held in one of the committee rooms, at which all the members of the Right, save three, assisted. In a brief address to his Parliamentary colleagues M. Schollaert referred to the circumstance of his resignation, impressed on them the necessity of thoroughly united action, promised his cordial support to the Ministry, and, amidst a storm of cheers, intimated that the Education Bill was not to be abandoned, but should form the first and

Chief Plank in the Catholic Platform.

With a unanimity as remarkable as it is rare, the Catholic Press throughout the entire country heartily approved of M. Schollaert's efforts to do long-delayed justice to the educational claims of the Catholic majority of the nation; with equal unanimity it has approved his action during the recent crisis and testified its appreciation of the eminent services he rendered to the country during the years of his Premiership. His retirement from office at this juncture occasions very sincere regret.

As regards the Education Bill, there is no intention on the part of the Catholic majority to abandon it—on the contrary, Educational Liberty and Educational Equality will be their battle-cry at the next legislative elections.

Wanganui

(From our own correspondent.)

August 4.

The Catholic euchre tournament, which took place in the Fire Brigade Hall on Wednesday evening, 2nd inst., was a decided success. The hall was packed, over 280 paying for admission, and 184 took part in the games. The evening passed off most enjoyably. Miss Mahoney and Mr. Johnston were the winners in the tournament, the former receiving a silver-mounted umbrella and the latter a fancy vest, donated by Messrs. Clapham and Co., tailors. The officials responsible for the tourney were: Messrs Gaffaney (chairman), Miles, Foley, McLachlan, Naughton, Keogh, and Kennedy.

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 5.

Very Rev. Dean Regnault left for the south on July 28.

The Marist Brothers' boys were again successful in Association football matches on last Saturday. One team defeated St. David's by 16 goals to nil, and the second team defeated the Rangers by 3 goals to 1.

It is with regret that I have to record the death of Mr. Thomas Finucane, son of Mrs. Finucane, of Willis street, after a short but painful illness. The funeral took place on Friday. The Rev. Father Venning, S.M., officiated at the church and at the grave, Mount street.—R.I.P.

Last Sunday being the Sunday selected for the monthly devotions to the Blessed Virgin in connection with the Arch-confraternity of the Rosary at St. Anne's, Wellington South, special devotions were held. The Rev. Father Herring, S.M., preached an eloquent sermon on 'Sin,' and afterwards enrolled a large number in the confraternity.

When the Ladies' Particular Council of the St. Vincent de Paul Society was formed, the men's society helped the ladies financially and otherwise, and now that the funds of the male society are at a low ebb the ladies at their last meeting very generously donated £5 from their funds, thus showing their gratitude in a practical way.

A gentleman of the fine old age of 92 years was received into the Church on last Thursday, and received his First Communion on Friday. His faculties are excellent, and the old gentleman feels quite happy now that he has made the change. It is not often one of that age is received into the Church, and probably this case constitutes a record at any rate for New Zealand.

Parents and guardians are reminded of their duty in respect to their boys who, under the new Defence Act, have to register. In this city as well as others Catholic Senior Defence Companies have been formed for the express purpose of keeping our boys in Catholic associations, and at the same time of complying with the law of the land. Parents and guardians should therefore see that the boys under their control join these companies and no others.

Yesterday being the first Friday of the month, the meetings of the Women's Confraternity of the Sacred Heart were held in the following parish churches:—Sacred Heart Basilica, addressed by Rev. Father Peoples, Benediction of the Blessed Sacrament being given by his Grace the Archbishop; St. Joseph's, Buckle street, addressed by Rev. Father Venning, S.M., who exhorted those present to join the ladies' branch of the Hibernian Society; St. Anne's, Wellington South, addressed by the Rev. Father Eccleton, of St. Patrick's College, on 'Father Damien.' There were good attendances at all of the meetings.

The illuminated address presented to the Irish envoys by the Hibernian Society has been on view at Beadnall's Picture Gallery, Willis street, and has been very much admired. The address contains the emblem of the society, a miniature painting of St. Patrick, views of the Lakes of Killarney, Mount Egmont, Mitre Peak, Milford Sound, and figures of the kiwi, the whole being entwined with plants and flowers, including the shamrock and the fernleaf. The address is a perfect work of art, reflecting great credit on the Rev. Mothers Smith and Dillon, of the Convent of the Sacred Heart, Island Bay.

On Wednesday evening last the recently formed St. Anne's Cadet Drum and Fife Band held a concert in aid of the band fund at St. Thomas' Hall. There was a large attendance, including the Ven. Archdeacon Devoy, S.M., and Rev. Fathers Mahony and Herring. An excellent programme was presented and much ap-

preciated by the large audience. The principal events of the evening were the selections played by the band for the first time in public. The boys have only been practising for three or four months, and their playing on last Wednesday night reflects great credit on Bandmaster F. L. Dean, their instructor. The boys were assisted by Misses M. Murray and Davis, Messrs. J. F. Carr, P. Leo Minifie, C. McErlean (whose comic items were much enjoyed), J. McCarthy, and others.

The Hibernian ladies' debating society met last Monday at St. Mary's presbytery, under the presidency of Sister F. O'Flaherty, when a very interesting subject, 'Monarchy versus Republicanism,' was ably debated. The republic champions easily defeated the monarchists by 15 to 4. Sisters Gregory, Griffin, and Carmody spoke for the monarchy, whilst Sisters D. McGrath, G. O'Flaherty, and K. Robinson upheld republicanism.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

August 7.

There was Exposition of the Blessed Sacrament from the 11 o'clock Mass in the Cathedral on Sunday last. Included in the usual procession in the evening was the St. Alphonsus (Men's) division of the Arch-Confraternity of the Blessed Sacrament. Over four hundred members of the women's division of the Arch-Confraternity approached the Holy Table at the Cathedral and various churches of the parish for the monthly Communion at the early Masses.

Writing on board the Atua, under date July 21, his Lordship Bishop Grimes says that since leaving Auckland they had not experienced very fine weather until that day, and once again the Pacific Ocean had belied its name for tranquillity. 'We are now,' writes the Bishop, 'within 70 or 80 miles of Nukuolofa, one of the group of Friendly Islands, our first stopping place, where I believe the Bishop, Dr. Olier, S.M., is lying dangerously ill.'

There was a crowded audience in St. Mary's School-room, Manchester street, on last Friday evening at an excellent entertainment given by the pupils of St. Mary's Schools, and promoted to provide funds for furnishing the new convent chapel of the Sisters of Mercy with appropriate seating accommodation. Several of the clergy were among those present. The following excellent programme was presented, and met with great acceptance, the young performers acquitting themselves admirably:—Chorus, 'Violets,' pupils; piano-forte duet, 'Spring,' Misses M. Young, L. Moraghan, L. and N. Sunley, F. Gerity, Masters B. Kingan, H. Moody, and D. Morrison; national flag march, pupils; comic duet, Masters C. and L. Lawrence; piano solo, 'Study,' Misses B. Nicholson, H. Ryan, J. Donnelly, and M. Simpson; dialogue, 'Be truthful but courteous,' Misses M. Hayward, M. Young, T. Ward, A. Ryan, V. Haigh, and M. Petre; vocal solo, 'A little child lead them,' Master M. Lawrence; solo and duet, 'Simple Aveu,' Misses L. Young, M. Wood, G. Couzins, V. Wilson, M. Young, and Master Alan Payling; violins: Misses L. Burrow, O. Westerberg, and Master C. Morrison; vocal trio, 'Mermaid's song,' Misses M. Riordan, A. Geaney, L. Wormald. In the operetta, 'The Midshipmite,' the characters were sustained by Masters S. Lawrence, B. Kingan, P. Riordan, L. Dobbs, M. Lawrence, C. Kingan, Misses K. Haughey, E. McDavitt, N. Goggan, M. Shaw, G. Burns. Pianoforte duet, 'May queen,' Misses H. Ryan, J. Donnelly, F. McDonald, W. Barcock, G. Harding, M. Simpson, G. Burns, and D. Goggan; chorus, 'Out with the tide,' pupils.

After the general Communion of members of the Marist Brothers' Old Boys' Association, the Senior Cadet Corps and Marist Brothers' School Cadets, on last Sunday week at the Cathedral, marched to the boys' schoolroom, where breakfast was laid and dispensed by a number of young lady friends. The Very Rev. Father Price, Adm. (spiritual director), presided, and, in the course of an address, said he was proud and

happy to be present that morning and witness such a demonstration of Catholic life and activity, which would act as a stimulus where such may be needed. The display at the altar rails was a distinct edification to the congregation, and, personally, he was gratified at the flourishing state of the association on the right lines. Distinguished as the members were in the field of sports, they, too, proved themselves to be faithful in the discharge of their religious duties, which was of more importance. The main function of the association was to take charge of the youth on leaving school, to interest him during hours of recreation, and generally to keep a watchful eye upon him. Without such kindly supervision there was always a danger of some going astray. In this, therefore, the association was engaged in a very noble and very laudable work, and fulfilling a necessary function in the Catholic life of the city. On retiring three hearty cheers were given for Father Price. Several toasts were duly honored. Among invited guests were representatives of the H.A.C.B. Society and Catholic Club. On the motion of Mr. J. R. Hayward (president of the club) a vote of thanks and appreciation was passed to the executive committee. Feeling reference was made to the death of Mr. E. O'Connor, a vice-president of the association, and of Mrs. Watson, mother of one of the members, a vote of condolence with the relatives being recorded in both instances. Mr. C. Lafferty occupied the chair during the after-breakfast proceedings. The officers in charge of the Marist Brothers' School Cadets on parade were Lieutenants Thom, McCarthy, and Christopher.

In his report to the North Canterbury Board of Education of the recent examination of the schools under the control of the Sisters of Mercy of St. Mary's Convent, Colombo street, the Inspector (Mr. W. Brock) writes as follows:—'St. Mary's Catholic school: This school on the whole makes a satisfactory appearance, giving strong evidence of teaching on enthusiastic lines. A fair measure of work has been covered, and a creditable amount of progress has been made. Reading, drawing, and singing are good subjects, while geography is promising. Writing has improved, and greater continuity of style is observable. Sewing is, as usual, of excellent quality. Standards V. and VI. are satisfactory classes, presenting fairly full, well-prepared programmes. The results range from fair in arithmetic to good in composition and writing. Standards III. and IV: These classes obtain a commendable amount of success in the various tests; composition is mainly a good subject. Standard II. makes a creditable appearance, and with continued effort should make a good class for promotion at the close of the year. Standard I. has been carefully taught, and makes a good display, all subjects reaching a satisfactory level, while spelling is distinctly good.' The preparatory class also came under review and elicited a fair comment. The primary division of St. Mary's Collegiate School was examined in conjunction with St. Mary's parochial school, and the remarks made in connection with that school apply to the various classes of which it is composed in Standards I. to VI.

In his examination report of the Convent School at Darfield, conducted by the Sisters of Mercy, the North Canterbury Board of Education Inspector (Mr. Thomas Hughes) in a general summary comments as follows:—The school is conducted in accordance with the regulations prescribing the course of instruction in primary schools. Pupils are grouped for instruction in a suitable manner. A marked improvement is noticeable in the attendance of pupils. The results obtained in the various standards are given as 'satisfactory,' 'generally satisfactory,' and 'suitable.' Time tables are constructed on approved lines; they provide for suitable courses of study. Schemes of work, outline programmes, generally, satisfactory in quality and amount. The methods of instruction are suitable, and the teaching sympathetic and earnest. The order, discipline, and behaviour of the pupils are in general commendable, the training afforded is directed towards the formation of character.

SUCCESSFUL NEW ZEALANDERS.

At the recent Sydney University junior examination twelve students were presented from the Marist Brothers' Training College, Hunters Hill, and all passed. Among these were four students from New Zealand; two from Napier, one from Greymouth, and one from Christchurch, all former pupils of the Marist Brothers' primary schools. Francis Merrick and Richard Taylor are from Napier. The first-mentioned obtained five first-class passes and one second class. Gerald Gill, from Christchurch, obtained five first-class passes and one second class. Cyril Whittaker, of Greymouth, obtained three first-class passes, two second class, and two third class. Another student, Charles Meadth, obtained six first-class passes and one second class, getting *prox. acc.* for algebra. As these boys are all being trained for the Order, it can be seen that they are being well equipped to take their places as teachers in the schools.

Ashburton

(From our own correspondent.)

August 6.

Beautiful spring-like weather is now being experienced here. The many severe frosts and plentiful rain supply promise well for this season's harvest in this county.

The programme for the evening at the last weekly meeting of the Catholic Young Men's Club took the form of a progressive euchre tournament, the prize for which was presented by Mr. D. McDonnell. A very enjoyable evening was spent, the winner being Mr. T. Purcell. A vote of thanks to the chairman (Rev. Father O'Hare) terminated the meeting.

DIOCESE OF AUCKLAND

(From our own correspondent.)

Rev. Father O'Farrell has been transferred from the Sacred Heart parish to that of St. Benedict's to replace Rev. Father Finn, who, through ill-health, has been compelled to relinquish his duties for a little while.

Mr. Martin Kennedy, central treasurer of the Irish envoys fund, writing this week to the local secretary in Auckland, said: 'Now that the campaign is over we have time to look back on the movement and share in the general rejoicing of all our people on the brilliant success it has been, not only by the liberality of the subscriptions but also in the personnel of the envoys and the good effected throughout the Dominion by their illuminating addresses. They have dispelled many illusions hitherto levelled against us, Catholic Nationalists, and made many converts to Home Rule, who previously would not give it a hearing. The success was largely due to good organisation, and organisation could only be done effectually by a capable head in each centre, and any share I had in obtaining such men was due in most part to our hierarchy and priests, to whom I appealed in the first instance throughout the Dominion.'

Last Sunday a new church was opened at Henderson by the Right Rev. Mgr. Gillan, V.G., assisted by the Rev. Father Carran. Some time ago four and a-half acres of land were secured, and now a suitable little church has been, thanks to Monsignor Gillan and his energetic assistant (Father Carran), erected there. In this they have been assisted by the parishioners, particularly by the Austrians who, at the opening ceremony last Sunday, attended in large numbers. A handsome new altar was presented to the church by Monsignor Gillan. The first Mass in the church was celebrated at 10.30 o'clock by Rev. Father Carran. Monsignor Gillan addressed the congregation and heartily congratulated them upon erecting one more church in the diocese. He thanked all who worked so assiduously to accomplish this meritorious work of erecting a building to the honor and glory of God.

The music of the Mass was rendered by the choir, mostly composed of boys from St. Benedict's.

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(By Telegraph from our own correspondent.)

August 7.

The usual monthly Exposition of the Blessed Sacrament took place from the last Mass until Vespers at the Cathedral yesterday. In the evening there was the usual procession, followed by Benediction.

The Rev. Mother of the Sacred Heart Convent, Remuera, has so far recovered that she was able to leave her room yesterday, and her numerous friends are delighted at the good news.

Rev. Brother Clement, Superior of the Marist College, Ponsonby, is still in Mater Misericordiae Hospital. He is making good progress towards recovery, and it is expected he may soon leave the institution.

Rev. Father Forde, of Propaganda College, was ordained in Rome last June for the Auckland diocese. After touring the Continent he intends to spend a few days in London with Rev. Father Furlong, and then proceeds to Ireland. Rev. Father Forde and two young priests from Carlow College will leave London next month for Auckland.

Rev. Father Holbrook, at the Cathedral last evening, preached on the great necessity of reading good literature. He condemned many of the books, magazines, and papers which found their way into too many Catholic homes. Their presence was like poison, which should be avoided, because the soul and mind were injured by them. Though the press of the Dominion, with some exceptions, was commendable, yet it was not to be considered as an infallible guide in matters of philosophy and Christian morals. Whenever a Catholic stated that there was something in the attacks made upon the Church you may rest assured that his faith was unsound. The rev. preacher exhorted the congregation to read Catholic authors, the publications of the Catholic Truth Society, and the Catholic newspapers.

Remuera

(From an occasional correspondent.)

A women's Conference of the St. Vincent de Paul Society is about to be established in connection with the Remuera parish.

His Lordship Bishop Cleary will make his visitation of the parish on Sunday next, and administer the Sacrament of Confirmation to a large number of children and some adult converts.

The quarterly general meeting of the Society of St. Vincent de Paul was held in SS. Michael and George's Schoolroom, Remuera, on Sunday evening last. There were about one hundred members present. Rev. Father Doyle occupied the chair. Quarterly reports were handed in from the various branches of the society, all of which showed a marked increase in charitable works and membership. Interesting addresses were delivered by Rev. Fathers Wright, Holbrook, Smiers, and Messrs. T. Mahoney and C. Little. The meeting was followed by Benediction of the Blessed Sacrament given by Rev. Father Doyle.

A progressive euchre party and social in aid of the Remuera Catholic Church was held in St. Benedict's Hall on Thursday night last, and, in spite of the inclemency of the weather, was a brilliant success, socially and financially. Misses Jones, Green, Finerty, Levien, Hobson, Bannon, and Messrs. Grey, Melican, Newport, Duggan, McEntee, and Wright were amongst the energetic workers who so materially helped to make the entertainment a success. The euchre tournament attracted some hundred players. After the prizes were handed over to the successful competitors, refreshments were served by members of the ladies' committee. The secretarial arrangements were in the hands of Mr. F. Grey.

Invercargill

(From our own correspondent.)

August 7.

The annual smoke concert of the Athletic Football Club was held on Saturday evening, August 5. The president (Mr. G. W. Woods) was in the chair, and there was a large attendance. During the evening several congratulatory speeches were made with reference to the improved form displayed by the team this year, and it was generally considered that should the present team keep together they would have a very fine chance of winning the championship next season.

The usual weekly meeting of the Invercargill Catholic Club was held in the clubrooms on Tuesday evening, August 1, when the subject for the evening was a debate on 'Women's Suffrage.' The affirmative side was supported by Messrs. A. Kearney, F. Shepherd, and P. Eccles, whilst Messrs. M. Timpany, J. O'Brien, and T. Pound supported the negative. The speeches of the various speakers showed that the subject had been closely studied, and an interesting debate ensued. The Rev. Father Kavanagh (president) acted as judge, and in giving his decision in favor of the negative side, complimented the members on their fine showing.

GOLDEN JUBILEE OF REV. FATHER BELI, S.M.

(From our Christchurch correspondent.)

The golden jubilee of the ordination to the priesthood of the Rev. Father Charles Bell, S.M., chaplain to the Magdalen Asylum, Mount Magdala, was celebrated there on last Thursday, August 3. Solemn High Mass was celebrated in the Convent Chapel by the venerable jubilarian, Rev. Father Tubman, S.M., (Timaru) being deacon, and the Rev. Father Daull, S.M.A. (Lyttelton), subdeacon. There were also present the Very Rev. Dean Regnault, S.M. (Provincial), Very Rev. Dean O'Donnell (Ashburton), Very Rev. Father Price, Adm., Rev. Fathers Hyland (Rangiora), Richards (Hawarden), Hoare, S.M., and Dignan, S.M. (St. Mary's Christchurch North), Quinn, S.M. (St. Bede's College), Drohan, M.S.H. (Darfield), McDonnell and Hanrahan (Cathedral). A sermon, relative to the sacred office of the priesthood, was preached by the Very Rev. Dean Regnault, S.M. After Mass the party were entertained by the children, who produced most artistically and greatly to the enjoyment of all 'The Challenge,' a play by the Rev. Father Kelly, S.J.

At dinner the venerable jubilarian received the congratulations of all his fellow priests who were present, and through them of those who were absent. The toast of Rev. Father Bell, with hopes of many more years of usefulness in the sacred ministry, was proposed by the Very Rev. Dean Regnault, and duly honored. The Rev. Father Bell responded. Among gifts received by Father Bell in honor of the auspicious occasion, was a beautiful set of Breviaries from the priests and congregation of Napier, where he labored for some years.

The Rev. Father Bell was born on June 27, 1836, and is thus in his 76th year. He was educated in England at Sedgely Park (a college now non-existent) and at St. Edmund's College, Ware, and fifty years ago (in 1861) was ordained to the priesthood by his Eminence the late Cardinal Wiseman, whose Cathedral Church at the time was St. Mary's, Moorfields, London. He was professed in the Society of Mary on July 2, 1890, prior to which as a secular priest he worked in the archdiocese of Westminster. On the return of his Lordship Bishop Grimes to New Zealand from one of his early visits to Europe, he was accompanied by Father Bell, who for some years afterwards was on the staff of the Cathedral clergy. This was during the tenure of office of as Vicar General, and Administrator of Christchurch of the late Very Rev. Father Cummings, S.M. Whilst at Barbadoes street, Father Bell greatly endeared himself to the congregation, the young

people, and especially the young men, who became greatly attached to him through his influence and interest in the Catholic Literary Society. From here he was transferred to the archdiocese of Wellington, performing devoted duty at Reefton, Napier, and elsewhere. Returning in later years again to Christchurch he was stationed at St. Mary's, Manchester street, and from there on the retirement of the late Dean Ginaty, S.M., he was appointed to Mount Magdala as chaplain.

The Irish Hierarchy and the Insurance Bill

At the meeting of the Irish Hierarchy at Maynooth College on June 20, the following resolutions with regard to Mr. Lloyd George's Insurance scheme were passed:—

While we regard the National Insurance Bill as a great and beneficent provision for the needs of the large industrial population of England and Wales, of which 78 per cent. are urban and only 22 per cent. rural, and of which the vast bulk both in town and country subsist on daily wages, we consider the measure inapplicable to Ireland, which is, in the main, an agricultural country, of whose population only 28 per cent. are urban and 72 per cent. rural, and only a mere fraction either in urban or rural areas are wage-earners, the immense majority being workers on their own account as farmers, shopkeepers, and others, who neither receive nor pay wages.

The clause which compels parents both in town and country (except farmers under £20 valuation) to insure their sons and daughters over 16 years of age, who do any work in their houses, on their farms, or at any other business or trade, and to pay for them the two-fold contribution of employer and employed, would, in our opinion, cover the majority of all those to be insured, and would generally be unnecessary, and in most cases grievously oppressive for the totally inadequate benefit of free medical attendance and free medicine without sick pay or disablement pay.

Of the wage-earners to be insured a great proportion are boarded and lodged by their employers, as female domestic servants, shop assistants, farm hands, and artisans' apprentices, and would be ineligible for sick pay and disablement pay, and could receive only free medical attendance and free medicine of the very same character which they now receive through the existing dispensary system.

The cost of this Insurance scheme would be a heavy burden on many of our small, struggling industries, and would, in our opinion, increase unemployment, whereas a great need of Ireland is more employment and better wages, and not a provision designed for the wounded members of a wealthy and powerful industrial system.

Therefore, we request the Chancellor of the Exchequer not to extend the Bill to Ireland, and to set aside the State contribution necessary for financing this scheme to the credit of Ireland, either for an Insurance scheme specially devised for the needs of this country, or for some other purpose that may be deemed more beneficial to the general welfare of our population; and we ask the Irish Party to urge this policy in Parliament.

OBITUARY

THE LATE MR. MCPARLAND, WELLINGTON.

(From our own correspondent.)

The funeral of the late Mr. Francis McParland, proprietor of the Hotel Cecil, took place on Monday and was one of the largest yet seen in this city. A Requiem Mass was celebrated at the Sacred Heart Basilica. The funeral cortege left that church at 2.30 p.m. The service at the graveside was conducted by the Rev. Father Hickson, assisted by the Ven. Archdeacon Devoy and Rev. Father Peoples. The Government was represented by the Hon. R. McKenzie.

The late Mr. McParland was a native of County Armagh, and landed in New South Wales in 1861. He came to the Otago Goldfields in 1862, and after trying his luck there for a couple of years, he left for the West Coast, arriving there in 1865. The following year saw him as the owner of the first baker's shop in Cobden. In 1867 he went to Charleston, where he was married. While there he was a member of the Buller County Council. From Charleston he removed to Brunerton, of which place he had the honor of being first Mayor. About nineteen years ago Mr. McParland came to Wellington, and entered into business as baker and general storekeeper, a business which he left eight years ago to take over the Hotel Cecil. He always displayed a lively interest in matters concerned with the West Coast, and when a West Coasters' Association was formed he became one of its chief officers. The deceased was captain of one of the first volunteer corps formed on the West Coast, and was one of the oldest appointed Justices of the Peace. The late Mr. McParland took a keen interest in Catholic affairs, and was always to the fore when Church matters were concerned. During his last illness he was attended by the Rev. Father Hickson, S.M. He leaves a widow, two sons (Mr. Frank McParland and Mr. James McParland), and three daughters—Mrs. Pender (wife of Mr. Arthur Pender); Mrs. Aldridge (wife of Mr. Aldridge, late Inspector of Factories), and Mrs. Dwyer (wife of Mr. J. Dwyer, of the Club Hotel), who have the sympathy of a large number of friends.—R.I.P.

MRS. DANIEL BARRY, GISBORNE.

(From a correspondent.)

The death of Mrs. Daniel Barry, which occurred at Gisborne on July 20, occasioned the keenest sorrow to a wide circle of friends, particularly throughout the Catholic community of the district, especially as it had been fervently hoped that the deceased lady had succeeded in passing through the worst of a trying illness. Her untimely demise, therefore, came as a painful shock. The late Mrs. Barry was the second daughter of Mr. Richard O'Rourke, of 'Argyll,' Tikonino, Hawke's Bay, and sister of Mrs. J. J. Martin and Mrs. Philip Sheridan, of Gisborne. During her illness she was attended by the Rev. Father Lane, and died fortified by the rites of the Church. The remains were taken to the church on Thursday afternoon, and at 9 o'clock next morning a Requiem Mass was celebrated by Rev. Father Lane, at the conclusion of which the 'Dead March' was played. The funeral to the Makaraka Cemetery was very largely attended, members of the Hibernian Society, of which Mr. Barry is a member, acted as pall-bearers. Very great sympathy is felt for Mr. Barry and his four little children in the great loss they have sustained.—R.I.P.

On July 22 the Rev. Bro. Patrick Joseph Evans died in the St. Vincent de Paul's Boys' Orphanage, South Melbourne. The deceased was one of the first who joined the Order of the Christian Brothers. He labored unostentatiously for 36 years amongst the orphans in South Melbourne. The deceased Brother was a native of Tipperary, Ireland. He came to Australia in 1869, and joined the Order in 1875.

'You probably noticed the references of the speakers of the July 12 meetings to the *Ne Temere*?' his Eminence Cardinal Moran was asked the other day by a *Daily Telegraph* representative. 'Can you, or do you care to, say anything further regarding the decree?' 'All I have to say,' and a merry twinkle caused the Cardinal's eyes to glisten, 'is that our Protestant friends have learned more Latin during the controversy than they ever knew before. Only one thing I would like to add, and that is that I wish they could pronounce the title of the decree properly. I understand many of them call it "*No Temeer*." Now, let them pronounce it correctly, "*Ne Teme-e-re*," and—I give them no more information about it.' Whereat the Cardinal laughed heartily, and for the time being had finished with the Orangemen.



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**TRENCH'S REMEDY for EPILIPSY
AND FITS.**

A SPLENDID RECORD.

**TWELVE TOOK TRENCH'S REMEDY:
ELEVEN WERE CURED.**

L.D.S. Business College,
Salt Lake City,
Utah, June 20, 1910.

Messrs. Trench's Remedies, Ltd., Dublin, Ireland.

Gentlemen,—I have been in Europe for three years, and have just returned. A number of people have applied to me for the Remedy, so please send me some blank forms.

Some years ago I placed a great many orders for Trench's Remedy, and out of twelve people for whom I got the medicine ELEVEN HAVE BEEN CURED. I consider that a splendid record!

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,

WM. A. MORTON,
Registrar, L.D.S. University.

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Losses paid by Company to date	-	-	-	-	£7,923,756

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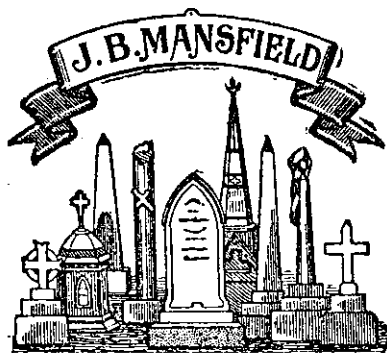
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Commercial

PRODUCE

Messrs Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday, when prices ruled as under:—

Oats.—Consignments have slackened considerably and as stocks in local stores are light shippers' orders are not readily supplied, and prices are firm at a slight advance on late quotations. Prime milling, 2s 5½d to 2s 6d; good to best feed, 2s 4½d to 2s 5½d; inferior to medium, 2s 2d to 2s 4d per bushel (sacks extra).

Wheat.—There is a good demand from millers for prime velvet and velvet-ear, while, owing to a reduction in freights, shippers have been able to bring about some business in Tuscan. There is consequently a better tone in the market. Prime milling velvet, 3s 7d to 3s 8d; velvet-ear, 3s 6d to 3s 7d; Tuscan, 3s 5½d to 3s 6½d; medium, 3s 5d to 3s 5½d; best whole fowl wheat, 3s 3d to 3s 4½d; medium, 2s 11d to 3s 2d; broken and damaged, 2s 6d to 2s 10d per bushel (sacks extra).

Potatoes.—Local stocks are now somewhat reduced, and the quantity of prime potatoes coming forward is not great. There has therefore been rather better demand, confined almost entirely to prime lots. We quote: Best table potatoes, £3 to £3 5s; medium, £2 10s to £2 15s; inferior, £2 to £2 7s 6d per ton (bags included).

Chaff.—The market is more heavily supplied, and only prime qualities have any attention, prices ruling a shade below late quotations. Prime oaten sheaf, to £4 5s; choice, to £4 7s 6d; medium to good, £3 10s to £4; discolored and light, £3 to £3 7s 6d per ton (sacks extra).

Messrs Dalgety and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday, when we offered a fair catalogue to the usual attendance of the trade. Prices ruled as under:—

Oats.—The market continues to be barely supplied, and prices have advanced another ½d per bushel. There is a keen demand for shipment, and any lines offered are readily sold at quotations. Quotations: Prime milling, 2s 5½d to 2s 6d; good to best feed, 2s 4½d to 2s 5½d; medium, 2s 3d to 2s 4d; inferior, 2s to 2s 2d per bushel (bags extra).

Wheat.—There is a good demand for all prime samples offering, velvet and velvet-ear being most in request. Fowl feed is also more saleable. Quotations: Prime velvet, 3s 7d to 3s 8d; prime velvet-ear and Tuscan, 3s 5½d to 3s 6d; medium, 3s 4½d to 3s 5d; best whole fowl feed, 3s 3½d to 3s 4½d; inferior, 2s 10d to 3s 1d per bushel (bags extra).

Potatoes.—Supplies from the country have, if anything, rather eased, but there still remains enough in store to supply the demand. The only inquiry at the present time is a local one, as the demand for shipment is practically nil. Quotations: Best table sorts, £3 2s 6d to £3 5s; medium to good, £3 12s 6d to £3 17s 6d; inferior, £2 to £2 10s per bushel (bags in).

Chaff.—Arrivals still continue fairly heavy. Only prime oaten sheaf is inquired for, medium quality being without demand. Quotations: Best black oaten chaff, £4 5s to £4 7s 6d; best white oaten chaff, £4

2s 6d to £4 5s; medium to good, £3 10s to £3 17s 6d; straw chaff and inferior, £2 to £2 15s per ton (bags extra).

Messrs. Stronach, Morris, and Co., Ltd., report for week ending August 8, as follows:—

Oats.—Very few consignments are coming to hand and prices have improved by about ½d per bushel. Shippers are in the market, and any lines offering are readily sold. Quotations: Prime milling, 2s 5½d to 2s 6d; good to best feed, 2s 4½d to 2s 5½d; medium to good, 2s 3d to 2s 4d; inferior, 2s to 2s 2d per bushel (sacks extra).

Wheat.—Fowl wheat is also easier sold. Quotations: Prime velvet, 3s 7d to 3s 8d; velvet ear, 3s 5½d to 3s 6d; medium, 3s 4½d to 3s 5d; best whole fowl wheat, 3s 3½d to 3s 4½d; broken, 2s 10d to 3s 1d per bushel (sacks extra).

Potatoes.—Best table, £3 2s 6d to £3 5s; medium to good, £2 12s 6d to £2 17s 6d; inferior, £2 to £2 10s per bushel (bags in).

WOOL

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

Rabbitskins.—Prime winter does, 17d to 18d; second does, to 16½d; prime bucks, to 16d; incoming and early winter, 14d to 15d; autumn, 12d to 13d; racks, 7½d to 9d. Horsehair, 16d to 19d; catskins, 4d to 6d each.

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

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

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

Prompt returns. No commission.

Stronach, Morris & Co., Ltd., report as follows:—

Rabbitskins.—We offered a medium catalogue at last week's sale to a smaller attendance of buyers than usual. Competition, however, was very keen, and prices for prime winter bucks and does showed a rise of from ½d to 1d per lb. Other sorts were also eagerly competed for. Quotations: Prime winter does, 21d to 22½d; second winters, 19d to 20½d; outgoing, 14d to 16½d; prime winter bucks, 17½d to 18½d; second winters, 15½d to 16d; outgoing, 13d to 14½d; incoming and early winters, 14½d to 17d; autumns, 13d to 15d; racks, 9d to 9½d; light racks, 8d to 8½d; springs, 9d to 12d; small, 4d to 5d; winter blacks, 20d to 24½d; autumns, 18d to 20d; fawns, 15d to 16½d; horsehair, 18d to 19d.

Sheepskins.—There was a large attendance of buyers at our sale to-day, when we offered a good catalogue. Competition for the finer class of skins was good, but coarse crossbred were not eagerly inquired for. Medium and inferior skins showed a slight decline. Quotations: Best halfbred, 6½d to 7½d; medium to good, 5½d to 6½d; inferior, 4½d to 5½d; fine crossbred, 6d to 6½d; medium to good, 5d to 6d; coarse crossbred, 5½d to 6½d; medium to good, 4d to 5½d; inferior, 3d to 4d; merino, 5½d to 6½d; best pelts, 4½d to 4¾d; medium to good, 3d to 3½d; lambskins, 6½d to 6¾d; medium to good, 4d to 5d.

Hides.—We held our fortnightly hide sale on Thursday, 3rd inst., when we offered a catalogue totaling 878. The majority of our hides forward were in good condition, and these were very eagerly competed for. All sloppy hides showed a slight decline. Our top price was 7½d for ox and 7½d for cow hides. In money value we sold ox to £2 12s 4d and cow hides to £2 1s 9d. Quotations: Prime stout heavy ox, 7½d to 8½d; heavy do, 7d to 7½d; medium weight, 6½d to 7½d; light weight, 6½d to 7½d. Stout heavy cow hides, 6½d to 7½d; medium weight, 6½d to 7½d; light weight, 6½d to 6¾d; medium and inferior cow and ox, 4½d to 6d; sloppy, 4d to 5½d; bull and stag hides, 4½d to 5½d; cut, 5½d to 7d; calfskins, 6½d to 8½d; medium to good, 2d to 5½d; yearlings, 6½d to 6¾d.

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We have earned a good name for
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Every Wednesday.

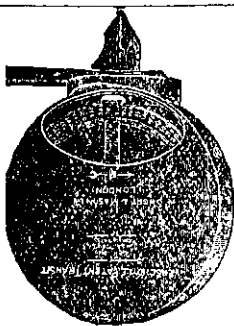
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THE SQUARE,
PALMERSTON NORTH.

Interprovincial

One of the newly-enrolled Territorials who submitted himself for examination at Lower Hutt last week, turned the scale at 17st 11lb. He is only 18 years of age, and not very tall.

In a letter received by Messrs. Watkins and Fox last week from their London correspondent, it is stated (says the *Taranaki Daily News*) that they may expect shortly in New Plymouth geologists who are being sent out to select sites for drilling in connection with the operations of new oil companies.

The Canadian snow plough imported by the Mackenzie County Council is reported to have done good work clearing the roads after the recent snowfall. Snow still lies a foot deep at Fairlie, but the sunny facings are clearing.

The Lands Department has purchased two estates, one near Scargill, North Canterbury, and the other near Fairlie, South Canterbury, for closer settlement. Possession, however, will not be taken till March 1, 1912, but the estates are now being surveyed.

In the course of a speech in the Legislative Council on Tuesday, the Hon. W. Beehan said that the price of butter should never exceed 1s per lb. It was like eating gold when butter cost 1s 6d as at present. He suggested that while the commodity was cheap the Government should buy and store a sufficient quantity to enable it to regulate the supply and the price when monopolists endeavored to force the price up.

Hereditary titles may be a mistake (says the *Auckland Herald*), but they are not so great a mistake as to justify members of Parliament behaving like ill-mannered schoolboys and making themselves ridiculous. Nobody is silly enough to really think that the Parliament of our loyal and satisfied Dominion has the same right title to flaunt and insult the Crown as had the war-embittered Congress of the seceded American colonies, already the United States. To gibe at Sir Joseph Ward under cover of making a stupid claim as to the relation which British men in New Zealand shall hold to their King and his courtesies is unworthy of self-respecting men, and should be properly put an end to by the mutual agreement of all parties in the House.

Some real poverty has been seen in Christchurch this winter, and the cold and wet weather has taken its toll in lives (says *Christchurch News*). Among old people the mortality has been very heavy. The claims made on the coal and blanket fund have been very numerous, and a financial statement prepared shows that up to July 18 the expenditure was fully £100 in excess of that of the corresponding period of the previous year. There have been nearly 500 applicants. The fund was drawn on for £182 5s 1d for coal and £147 5s for blankets. There were 483 orders for coal alone. The sphere of operations has this year been extended to include Sockburn, New Brighton, Sumner, and Prebbleton.

The inauguration of the Auckland-Vancouver steam service last week was marked by a reception on the Marama, when some fifty representative citizens were the guests of the Union Steam Ship Company. The Mayor (Mr. Parr), in a brief speech, said that it was an occasion marking an important undertaking, in that it brought them into line with the great All Red route, which meant so much to the Empire and to New Zealand. It was therefore a red-letter day in the history of the port of Auckland. The Union Company was to be congratulated upon its enterprise and its pluck. In responding to the toast of 'The Union Company,' Captain Morrisby said that, without boasting, he thought New Zealand would find this service one of the best in the Pacific, and he was pleased to find the port of Auckland included in the run. He had always hoped to see Auckland included in the Vancouver route, and although in the past there had seemed small hopes of it, they could now congratulate themselves upon the successful inauguration of the service. The Marama left for Vancouver, with a full complement of passengers, among whom were the Marquis and Marchioness of Linlithgow.

Shannon

(From an occasional correspondent.)

On Friday night a benefit concert was held in the Druids' Hall in aid of the widow and family of the late Mr. Ryan, who met his death in an accident on the Taihape railway line. The hall was packed to the doors, the attendance constituting a record for the district. The first part of the programme was opened by the Dramatic Society's orchestra, who, under the direction of Miss Laurvig, gave a selection which was much appreciated. Miss C. Smith was heard to advantage in 'Down the vale.' Master Norwood followed with a well executed violin solo. Mr. J. Berry pleased the audience immensely with his costume song. In response to repeated calls, he gave as an encore a selection on the bones, and later in the evening he sang 'The Irish gentleman.' Miss Laurvig gave a good interpretation of 'Listening.' Mr. Golder was especially good in the comic song entitled 'The senior man of the ward.' For an encore he gave 'I've brought the coal.' Mrs. Norman was much applauded for her rendering of the song, 'Idle words.' Miss Pauline Brown, of Otaki, who was a successful competitor at the recent Masterton elocutionary contest, recited 'Spring chorus.' Mr. Yates proved himself a true artist in 'Sandy McKay,' and for an encore sang 'Rob Roy McIntosh.' Miss Mumford was especially good in the 'Jewel song' from 'Faust' and 'If all the stars were mine.' Mr. J. Curran brought down the house with an Irish jig. Mrs. Hall, in the character of a Scottish fishwife, was warmly applauded for her song, 'Caller Herrin.' The programme concluded with a pianoforte solo by Mr. Tole. Mr. Moynihan, on behalf of Mrs. Ryan and family, thanked the performers, committee, and audience for the loyal and generous way in which they had responded. The committee, under Mrs. Moynihan, are to be congratulated on making the concert the splendid success it was.

GORE CATHOLIC CLUB

(From the club correspondent.)

At the weekly meeting of the Gore Catholic Men's Club there was a fair attendance of members. Mr. P. Lynch presided. The business for the evening was a question-box, in dealing with which all present took part. Some of the questions evoked considerable discussion, particularly 'Should the totalisator be abolished?' 'Should Britain go to war with Germany over the Moroccan trouble?' 'Should Kaka have been hanged?' 'Should members of a Democratic Government accept titles?' A syllabus was drawn out for the incoming month and a committee was set up to ascertain the advisableness of forming a football club in connection with the society.

August 8.

A largely attended meeting of the Gore Catholic Young Men's Club was held in Holland's Buildings last evening, Mr. P. Lynch presiding. The business of the evening was a debate, 'Married versus Single Life.' Mr. T. Gregan and Mr. Von Tounzleman led for the married side and Mr. P. Lynch, supported by Mr. Ready, was for the single men. Good speeches and much humor were the result. Messrs. Columb, Francis and Smith, for the married men, and Messrs. W. and A. O'Kane and Daly, for the single men, also spoke. Rev. Father Tobin (the judge) decided on the merits of the arguments to give the decision in favor of the married men.

Early in the evening the debate was interrupted by the arrival of a committee of Gore Catholic ladies in view of the coming social. The club decided to leave all arrangements in the hands of the ladies themselves.

After the debate Messrs. O'Kane, Francis, and Daly forwarded their report on the advisableness of forming a Catholic football team at Gore. A match with the Invercargill Catholic Club was in the meantime decided on, Messrs. Francis and Daly to draw up the team and make arrangements. A capital evening's enjoyment terminated at 11 p.m.

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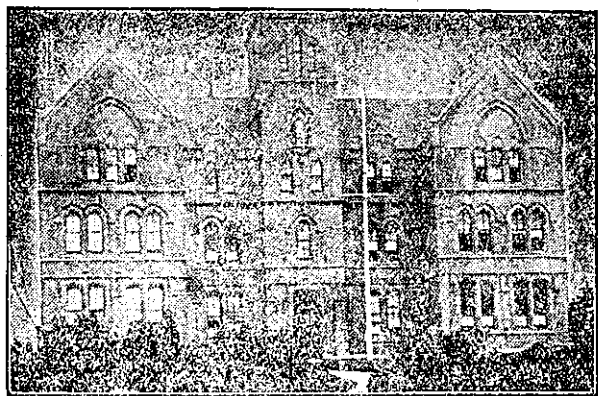
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satisfaction.

P. B. O'CONNOR.

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THE RECTOR.

DEATHS

At St. Dominic's Priory, Dunedin, on August 8, 1911, Mother Mary Vincent Whitty, in her seventy-ninth year.—R.I.P.

BARRY.—At Gisborne, on July 20, 1911, Mary Elizabeth, beloved wife of Daniel Barry; aged 29.—R.I.P.

DWYER.—Of your charity pray for the repose of the soul of Matthew John, second son of Matthew Dwyer, Beaumont, Nightcaps, who died July 29, 1911, fortified by the rites of the Church; aged 37 years.—R.I.P.

MARRIAGE

SCHWARTZE—CORLEY.—At the Church of the Assumption, Onehunga, on July 12, 1911, by the Very Rev. Dean Hackett, Emil Schwartz to May Corley, daughter of the late Mr. James and Mrs. Winifred Corley, Auckland.

ANSWER TO CORRESPONDENT

S.W.—Thanks for cutting, which we will deal with should occasion require. You will note that—as already recorded in the *N.Z. Tablet*—the clergymen in question have been raised to the diaconate in the Catholic Church.

MISSING FRIENDS.—Information desired respecting THOMAS CONCANNON by his brother, Michael, Woodlands, Southland.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et 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, AUGUST 10, 1911.

A MAGISTRATE ON EDUCATION



We print elsewhere in this issue an exceedingly interesting and carefully-thought-out address on Education by Mr. S. E. McCarthy, S.M., at present stationed in Hawke's Bay. Mr. McCarthy is not a Catholic; and so far as he is known to us at all is known chiefly for the reputation which he has acquired for being, in his judicial capacity, 'a terror to evil-doers'—as the Biblical phrase has it—and, in particular, to evil-doers of the 'sly-grog' variety. Mr. McCarthy approaches, the question, therefore, without any personal religious bias towards the Catholic view. He discusses it simply from the stand-point of the earnest Christian layman; and with the clearness, acumen, and logicalness of the trained reasoner. It is interesting and significant to note that on the great leading principles which lie at the root of what we call the Education Question, Mr. McCarthy is in complete agreement with the Catholic attitude; and, so far as its statement of principles is concerned, the address might almost have been indited by Dr. Cleary himself.

*

To begin with, Mr. McCarthy accepts entirely the Catholic definition of Education—which is, indeed, the definition which every Christian must give. 'Man,' he says, 'is a composite animal. He has a three-sided nature, consisting of body or matter, mind, and spirit. . . . Any system of education, then, worthy of the name, should not ignore any one of this trinity of qualities. If it does, the result will be a lopsided and not a fully rounded character. . . . What I am contending for is that the body, the mind, and the soul, being all God-given, the contemporaneous development of each essential part is a duty resting on all who take up education as their life's work.' What is this but an endorsement, almost in express terms, of the definition laid down by the Catholic Bishops of New Zealand in their manifesto of 1904. 'A sound education,' they write, 'consists essentially in the harmonious development of the physical, the intellectual, and the moral faculties of children. For this purpose, secular and religious instruction must ever go hand in hand, forming the minds of children to useful knowledge and their hearts and wills to the civil, social, and domestic virtues, so that each shall contribute the unit of his goodness to form the sum of righteousness that "exalteth a nation." . . . Any system of education is, therefore, defective which relegates the religious and moral training of children to a secondary or unimportant place.' And what is Mr. McCarthy's definition but a variant of the words used by Dr. Cleary—and he has employed similar expressions on many different occasions—in his *Secular versus Religious Education*: 'The child is heir to heaven. All his faculties—physical, intellectual, moral, religious—

were given to him as means to that end. These faculties are to be developed harmoniously—not with the lop-sided development of the Spartan or the Athenian, but unto the full perfection of Christian manhood and womanhood.'

*

Mr. McCarthy is also in full accord with Catholic teaching in emphasising the fact that education is essentially a parent's question. 'The right upbringing of a child,' he says, 'is so sacred a function and it is so closely bound up with its future career that we, at once and by instinct, apart from all reasoning arrive at the conclusion that this primary duty rests on the parent. The State, indeed, both in England and in this Dominion, has recognised this. For we find that it is the parent who is held responsible for the non-attendance at school of his truant child. . . . The State, then, in providing a system of primary education stands in the place of the parent. To put the matter in another form the whole question of primary education is, in the last analysis, a parent's question.' That is precisely the point which was stressed by the Catholic Bishops of New Zealand in a second pronouncement on the Education Question published by them shortly after the issue of the manifesto above referred to. 'The relation of parent to child,' they say, 'is earlier than that of the State to the citizen. And the duty of the physical, intellectual, moral, and religious growth and development of the child falls primarily and by right upon those who were the immediate cause of its existence—namely, upon its parents. This is a dictate of the Natural Law, of which God is the Author. It is, moreover, to parents, and not to the Civil Power or to the School Boards, that God's positive command was also given to train up their children to "fulfil all that is written in the Law."' (Deuter. xxii, 46.) And this, again, is but an echo of the declaration of the English Catholic Hierarchy in 1894: 'It is a right and a duty given to parents by their Creator, wherever such natural right has not been forfeited, to secure and watch over the education of their children in that which they believe to be the true religion. No plea on behalf of educational uniformity, and no decision by any majority of votes, can alter or abrogate this fundamental natural law, which the Legislature and the people of this country are equally bound to respect and observe.'

*

The practical corollary, also, which Mr. McCarthy draws from the foregoing fundamental principles—viz., that the State is fairly and logically bound to respect the wishes of parents in regard to the religious training of their offspring—is in full harmony with the Catholic position. 'If the State,' he says, 'takes up the whole of the children's educational hours it should not forget that they have spiritual as well as physical and mental natures, and if it cannot itself undertake the work of religious education it should not prevent others from so doing. Indeed, the State having superseded the parent in educational matters, cannot, on principle, ignore the wishes of the parent with regard to the religious training of their offspring. To put the matter more plainly, the State for good and sufficient reasons has assumed control of education and thus has taken the place of the parent. But, between parent and child there are ties as enduring as they are tender. If, then, the parents for good and sufficient reasons, wish the opportunity to cultivate the religious faculties of their children as part of the ordinary scheme of education, surely no one has a better right to make the demand.' That is, in a nutshell, the very position for which Catholics have been fighting for the last thirty-four years.

*

Mr. McCarthy's address is, in terms, a plea for the adoption of the New South Wales system; but the principles laid down—carried honestly to their logical conclusion—lead plainly and directly to a recognition of the justice of Catholic claims. Mr. McCarthy hesitates to go quite this length, on the following ground: 'Whilst one can concede nothing but praise to our Roman Catholic brethren for their sacrifices in the

cause of education, the objection to the first-named (Catholic) system is that if it were applied to the numerous bodies lying outside of that communion the energies of those controlling education would be dissipated, whilst the secular training would lack cohesion and the advantages resulting from concentrated effort.' The answer to that is that nobody suggests that the Catholic system should be 'applied to the numerous bodies lying outside of that communion.' The non-Catholic bodies themselves neither suggest nor desire it—being, with scarcely an exception, avowedly content either with some mere Bible-reading arrangement or with the New South Wales system. If some country could be pointed out in which the break-up or impairment of a national system had resulted from the handing over to Catholic schools of an equivalent of the taxes contributed by Catholics to public education, the well-worn contention advanced by Mr. McCarthy might, perhaps, be entitled to some small measure of respect. In Germany, Sweden, Norway, Holland, Belgium, England, Newfoundland, and in the provinces of Quebec and Ontario, denominational schools are maintained, wholly or in part, out of the public funds; and most of the countries named are recognised as being in the very forefront in the matter of up-to-date and efficient education.

*

Our desire, however, is to emphasise, not the point of difference, but the points of fundamental agreement between Mr. McCarthy's thoughtful and able treatment of this great question and the attitude of the Catholic Church. He has only one answer—and that an emphatic one—to the question, 'God or no-God in the School'? He agrees with us that education is not education unless it gives religion its due place; he agrees that the rights of the parents in regard to the religious training of their children are absolute and paramount; and he agrees that if 'a way can be found for imparting definite religious instruction without impairing the secular training,' the State is bound, on principle, not to ignore the parents' wishes. The question has been raised in Catholic circles, both in England and in New Zealand, as to whether a friendly discussion or round table conference with representative non-Catholic leaders might not be useful in promoting a better understanding and in bringing about such an arrangement as would be beneficial to all the friends of religious education in the country. Certain it is that if any considerable number of our non-Catholic friends were to bring to the consideration of the question the breadth of view and correct perspective which have marked Mr. McCarthy's utterance such a discussion could not be otherwise than productive of good.

Notes

'Wait Till You're Married'

The *Chronicle* records an amusing incident which occurred in the House of Commons during a period when, in the absence of the Home Secretary, the Home Office questions were being answered by Mr. Wedgwood Benn. Ever on the look-out for a chance to score off Ministers, Lord Hugh Cecil jumped to his feet. 'Why,' he demanded sternly, 'is there no representative of the Home Office present to answer questions?' Cries of 'Order' greeted this, and then Mr. Will Crooks supplied the unexpected answer: 'You wait till you're married,' he said. Lord Hugh subsided without a word, and the House, remembering the recent birth of a son and heir to Mr. Churchill, roared with laughter.

Why There Are Baronets

The hereditary knightly Order of Baronets—the lowest hereditary title in the United Kingdom—is just celebrating its Tercentenary. It was founded on May 22, 1611, by James I., and, as is well known, a payment of something over £1000 was exacted from the first grantees of the new title. 'The origin of the dignity,' says the *London Telegraph*, 'lay in the King's necessity. Money had to be found somehow for the

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troops in Ulster, and the £1000 that purchased the honor was made up of the pay of thirty foot soldiers at eightpence a day for three years. There was a fair response to this offer. Of this number, eighteen, it is curious to notice that the lineal male descendant of no less than nine still enjoy the honor, though in four or five cases the title has been submerged by the subsequent grant of a peerage. Seventy-three other baronetcies were conferred on the same terms before the year was out.'

Mass Among the Stokers

The following is an excerpt from the letter of a priest who sailed in the Empress of Ireland to attend the Eucharistic Congress at Montreal:—

'The voyage went on with nothing of note happening till towards the end, when the stokers, with whom I had several chats, asked me if I could not manage to get them a Mass in their quarters. The result of a lot of negotiation was, that Father Bernard Vaughan would say a Mass down below at 7 o'clock and myself at 8.30. Thursday, I began confessions in one of their bunks at 9 p.m., and went on till 11, the poor fellows rushing up from their work in all sorts of undress and blackness. I was busy nearly all the night preparing altar, etc., in one of the rooms in which thirty men slept. I wish you could have seen that chapel! It was almost as mean as Bethlehem. Yet, one man told me when he woke and saw an altar there, he almost cried. At 7 o'clock Father Bernard began; the place was packed with men who might have been niggers. I said Rosary. B. gave a short morning talk, and all went off well. At 8.30 the room was again filled. B. was there when I began Mass; he said five decades, made them sing up "Hail, Queen of Heaven," "O Salutaris," "Tantum Ergo," "Faith of Our Fathers." You should have heard that singing from throats coated with coal dust after four hours' stoking. I gave Holy Communion to about forty.'

TOPICS FOR DISCUSSION

DEBATE.

Is the moving picture entertainment, as at present conducted, a bane or a blessing?

Should the Referendum, in the form suggested by Mr. Balfour, be adopted in England?

Is horse-racing, under the conditions now existing in New Zealand, a wholesome and desirable form of recreation?

THIS WEEK'S ISSUE.

A Magistrate on Education—interesting address by Mr. S. E. McCarthy. Pages 1525, 1535.

Fish and Leprosy—a discredited theory. Page 1514.

'Popery' in the Kirk—a fasting proposal. Page 1513.

'Graft'—a strange story of a Dunedin happening. Page 1513.

God or No-God in the Schools? Page 1505.

Concerning My Conversion. Interesting narrative by a Sydney Anglican. Page 1509.

Education in Belgium. The rights of parents. Page 1515.

Golden Jubilee of a Priest. Page 1518.

DIOCESE OF DUNEDIN

The collection at St. Joseph's Cathedral, the Sacred Heart Church, and St. Patrick's Basilica in aid of the funds of the St. Vincent de Paul Society, amounted to £56 7s 1d—St. Joseph's Cathedral and the Sacred Heart Church £44 13s 10d, and St. Patrick's Basilica £11 13s 3d.

On Sunday there was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the last Mass until Vespers, after which the usual procession took place. Large numbers approached the Holy Table at the early Masses, and later in the day visited the Cathedral to pray according to the intentions of the Holy Father in order to gain the Portiuncula Indulgence.

On last Friday evening the Children of Mary held their annual euchre party in St. Joseph's Hall, when a most enjoyable evening was spent. The competition for the prizes was keen. Mrs. Nunan won the lady's prize and Mr. Wilkie the gentleman's. After the euchre, a most successful and enjoyable musical programme was gone through, the following contributing:—Song, 'Last night,' Mr. H. Poppelwell (encored); recitation, 'The ballad of splendid silence,' Miss Nettie Anderson (encored); song, 'To Anthea,' Mr. E. Mee (encored); song, 'My Rosary,' Mrs. Fraher (encored). The accompaniments were excellently played by Miss M. Callan and Miss V. Fraser. At the close of the programme refreshments were handed round by lady members of the committee.

There was a large attendance at St. Patrick's School, South Dunedin, on Monday evening, when the representatives of St. Joseph's Men's Club engaged in a debate on the subject, 'Should women be allowed to sit in Parliament?' with those of St. Patrick's Club. The Rev. Father Delany presided, and Mr. A. R. Barclay officiated as judge. Messrs. C. A. Shiel, W. Carr, P. Fitzgerald, and W. McAllen, on behalf of South Dunedin, made a spirited demand for women's right to legislate, but were met by some very forcible objections to such a proposal from Messrs. H. Gallagher, H. Salmon, T. Laffey, and J. Atwill, who appeared for the Dunedin club. The debate was highly interesting, and the speeches were without exception fluently delivered and the arguments logically arranged. Mr. Barclay in giving his decision in favor of St. Joseph's representatives by a majority of 35 points spoke very favorably of the promise shown by the younger speakers, and expressed the pleasure it gave him to see young men devoting their energies to such valuable work. Regarding the speeches of the winners, he said their matter had been excellent, and their delivery was so fluent and forcible that it left no doubt in his mind as to their nationality.

OBITUARY

MOTHER MARY VINCENT WHITTY, DUNEDIN.

Mother Mary Vincent Whitty, whose death we record in this issue, was one of the band of ten Dominican Nuns, who came to Dunedin with the late revered Bishop Moran in 1871. The deceased lady was born in Rathmines, Co. Dublin, of parents in affluent circumstances. She received her education at Sion Hill Convent, Blackrock, Dublin, where she became a Nun, and made her profession, just fifty-nine years ago. The Sisters were beginning to discuss the preparations for the celebration of the diamond jubilee of the venerable Nun's profession, but death, with sudden stroke, just a little while after Mass and Holy Communion, put an end to her long and holy career. She leaves to her Sisters the lesson of a sweet life of fidelity to duty and sincere humility. She filled no high offices; she played no prominent part in the community during those forty years in New Zealand, yet her memory will long survive among the Sisters, as a model of unswerving constancy in obedience and observance of rule—the highest monastic virtues. She was faithful indeed over the 'few things,' and well-founded is the hope that the Master will now 'place her over many.'—R.I.P.

Mr. J. D. Hall and Mr. L. M. Isitt have been nominated for Christchurch North. The former is opposed to the Government but will not follow Mr. Massey, and the latter is described as an Independent Liberal.

ST. VINCENT DE PAUL SOCIETY, DUNEDIN

LADIES' CONFERENCE

The twenty-sixth annual meeting of the Ladies' Conference of the St. Vincent de Paul Society was held in the Council Chamber of the Town Hall on Tuesday afternoon. In the absence of his Worship the Mayor (Mr. W. Burnett), Councillor J. McDonald presided. There was a representative attendance, among those present being his Lordship Bishop Verdon, Rev. Father Corcoran, Rev. Bryan King, Mr. Talboys, Mr. F. G. Cumming (Patients' and Prisoners' Aid Society).

After a few introductory remarks, the chairman called upon Mr. E. W. Spain to read the report and balance sheet.

His Lordship Bishop Verdon said he had much pleasure in moving the adoption of the report and balance sheet. He had listened with great pleasure to the report, and he was satisfied, as they all were, with the very good work done by the society during the past year. The ladies of the society had worked with great energy, great earnestness, and unostentatiously. It would be seen from the report that the members of the congregation had been most generous in assisting the society, and a considerable sum had been given by them in aid of its work. It seemed certain there was need of such a society in Dunedin. They had a most prosperous country of which they were justly proud, still there were always some who stood in need of assistance such as is given by the society. The Government was very generous, and the Charitable Aid Board did its part in relieving the wants of many, but there were many persons who would not avail themselves of such assistance, and it was necessary to seek out such persons and help them. There were many people suffering quietly and patiently to whom the visits of the ladies of the society were very welcome. The society, which had now been in existence for a period of 26 years, was doing admirable work, as all who were acquainted with it could testify. In conclusion, his Lordship said he had very great pleasure in moving the adoption of the report, and in thanking the ladies of the society for their work during the year.

The motion for the adoption of the report was seconded by Rev. Father Coffey, and agreed to.

Rev. Bryan King said he had great pleasure in bearing testimony to the grand work done by the members of the Society. There were people who said that there were too many charitable societies in Dunedin, and that all of them were not required. The St. Vincent de Paul Society was certainly one of those that were wanted. The Society was specially fortunate in having at its head Mrs. Jackson, a lady of the most kind and loving disposition, whose heart was in the work. He hoped the work would be as successful in the future as in the past, and that it would be extended.

Mr. Cumming referred to the extremely happy feeling which existed between the members of the various charitable organisations in the city. He desired to bear testimony to the splendid work done by Mrs. Jackson and the St. Vincent de Paul Society.

Mr. Talboys congratulated the members of the Society on the work which they were doing. It was a grand work, and unfortunately the necessity for such work was growing rather than diminishing.

Rev. Father Coffey, after paying a tribute to the earnestness and kindness of Mrs. Jackson and the good work of the Society, said that the success of a society's work depended principally on the office-bearers. They were all agreed that the office-bearers of the St. Vincent de Paul Society had done their work well in the past, and he had much pleasure in moving that the following be elected for the current year:—President, Mrs. Jackson; vice-president, Mrs. Mouat; treasurer, Mrs. Cantwell; hon. secretary, Mrs. T. Hussey. Office-bearers North-east Valley Guild—President, Mrs. Hungerford; secretary and treasurer, Mrs. R. Rossbotham. Kaikorai Guild—President, Mrs. Cornish; secretary and treasurer, Mrs. T. Hill.

This was seconded by Rev. Father Corcoran and carried.

A vote of thanks to Councillor McDonald for presiding and to the City Council for the use of the Council Chambers concluded the business.

The following was the annual report:—The committee of your society has pleasure in presenting its 26th annual report. The need of such a society seems as pressing as ever, notwithstanding the large sums paid out by the Charitable Aid Board and other bodies, for there is a certain class of poverty which has to be sought out to be relieved. The demand for clothing, coal, and groceries has been great, especially during the last few months. Two new sewing guilds have been formed—one at Kaikorai, the other at North-East Valley,—and are meeting with success. We expect to have a sewing guild formed at Dunedin South during the coming year. The fortnightly committee meetings have been well attended. Seven women were sent to the Magdalen Home, Christchurch, and five children to the St. Vincent de Paul Orphanage, and four children to the Nelson Orphanage through the agency of the society. The society, also, were the means of having eight children baptised, and also arranged for the funeral expenses of one young girl. The thanks of the society are due to his Lordship Dr. Verdon and the clergy, Drs. O'Neill and Hall, Messrs. Callan and Gallaway, the Union Steam Ship Company for concessions in fares, Mr. Cumming of the Prisoners' Aid Society, the Victoria Convalescent committee, and Mrs. Ansell.

The guild formed at North-East Valley has been specially successful, and the members of it are worthy of every commendation for the enthusiasm which they have shown in the work of the society.

Wardrobe list—30 pairs blankets, 352 yards flannelette made up into clothing, 53yds flannel, 183yds dress material, 25 pairs boots, 9 new coats, 4 infants' shawls, 13 new dresses, also a large quantity of second-hand clothing.

BALANCE SHEET.

Receipts.		£	s.	d.
To Balance, July, 1910	...	66	6	7
Subscriptions	...	22	11	6
Cathedral Poor Box	...	10	6	0
Devine Estate	...	34	5	9
Wilson Estate	...	5	0	0
Donations	...	2	13	0
Church Collection	...	56	7	1
		£197	9	11

Expenses.

		£	s.	d.
By Groceries	...	38	10	0
Coal	...	21	18	6
Drapery	...	45	13	6
Boots	...	14	3	2
Telephone	...	5	0	0
Mount Magdala	...	5	0	6
Part payment funeral expenses	...	1	0	0
Boat and train fares	...	23	5	0
Board	...	4	8	9
Sundries, telegrams, cab-hire, furniture, etc.	...	4	16	11
Balance in hand	...	33	13	7
		£197	9	11

At the junior public examination of the Sydney University, St. Patrick's College, Goulburn, conducted by the Christian Brothers, was very successful. The 18 boys presented for the examination passed, and 15 of the 18 matriculated. Altogether, the 18 secured 93 honors, or an average of 5 honors for each candidate presented. The honors consisted of 54 'A' and 39 'B.' Special Distinction.—University prize for general proficiency, E. O'Donnell; English history medal, J. Lamaro; Greek medal, E. L. Fitzgerald; arithmetic medal, G. Waite; prox. acc. for arithmetic, E. O'Donnell. Other passes—Christian Brothers' College, Waverley, 14; Christian Brothers' College, Lewisham, 12; Christian Brothers' College, Balmain, 7.

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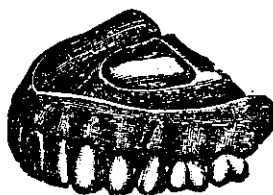
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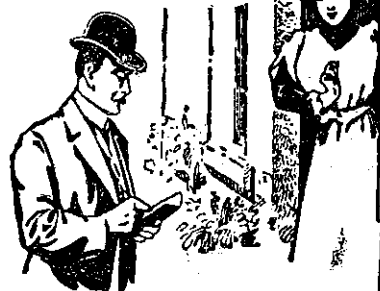
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Irish News

CORK—A Link with Nelson

The death occurred on July 3, at Ardmanagh House, Glenbrook, County Cork, the residence of her son-in-law, Edward V. McCarthy, J.P., of the firm of McCarthy and Sons, Limited, Dublin and Cork, of Mrs. Caroline Creagh Hickie, widow of the late William Creagh Hickie, D.L. and J.P., Kileton, County Kerry, and who was High Sheriff of that county in 1873. Mrs. Hickie (nee Scott) was granddaughter of Mr. John Scott, the confidential friend and secretary of Lord Nelson, and who was killed with him in action on board the Victory at Trafalgar. On the deck of the Victory, Nelson's flagship, now in Portsmouth Harbor, there is a brass plate marking the spot where both Nelson and Scott fell, October 21, 1805.

DUBLIN—Irish Industrial Conference

The seventh All-Ireland Industrial Conference was opened on June 14 in the City Hall, Dublin, by Lord Mayor Farrell, who welcomed the delegates as the future Irish nation builders. The report for the past year dealt with the success achieved in preventing non-Irish firms selling goods bearing misleading Irish titles or designs. Since the last annual meeting the Irish trade-mark had been registered in France, the United States of America, Australia, and New Zealand. Over 500 Irish firms now use the Irish trade-mark. The Lord Mayor said that, in his opinion, there never had existed a body to which Ireland owed more gratitude than it did to the Industrial Development Association. In his presidential address, Mr. J. P. McKnight said that, fortunately, the industrial movement no longer required vindication, for it had rapidly become part of the business life of the country. Their platform was so broad that all interested in Ireland's welfare might take part, and that day they had representatives present from every part of the country, north and south, east and west. Referring to emigration, he said to Irish youths who were contemplating emigration: 'Surely your birth-place has the first claim upon you, although you may have seen a fine picture of life in a colony at some railway station. Recall the old saying, "Far-off fields look green." Give the old land another chance, and help to make it the hive of industry we wish to see it.'

FERMANAGH—The County Council

The Earl of Erne has been ousted from the chairmanship of the Fermanagh County Council by the Liberal nominee, Mr. John Callum, who was elected by 14 votes to 12.

KERRY—Ardtully Copper Mines

A few weeks ago the first shipload of copper ore from the Ardtully Copper Mines, near Kenmare, was despatched to Swansea. Great interest is naturally being taken in the revived prospects of the mines, which were working up to fifty years ago. The reports of the experts, it is said, are highly satisfactory. A new company is in process of formation.

The Ideals of Nationality

Very Rev. Charles O'Sullivan, Dean of Kerry, who opened the Tralee Feis and Industrial Exhibition in historic Desmond Castle on Thursday, June 15, addressing the great gathering of people assembled from all parts of 'the kingdom,' said they in Kerry had always been proud, and justly proud, of their country and its history. They were assembled there to promote and foster the ideals and spirit, which had always constituted the essence of the distinct nationality of their country—to promote and foster their ancient civilisation, and all it embraced—the national language, the customs, the traditions, and the ideals of their race.

KILDARE—Ordinations at Maynooth

The annual ordinations were held in St. Patrick's College, Maynooth, on Sunday, June 18, when sixty students were raised to the priesthood. A special

train from the Broadstone took hundreds of the young priests' friends to the impressive ceremony.

New Dean of Maynooth

The Rev. Malachy Eaton, St. Jarlath's College, Tuam, has been appointed Dean of St. Patrick's College, Maynooth, in place of the Right Rev. Dr. Morrisroe, the Bishop-elect of Achonry.

LEITRIM—The National Bank

Sir John Purcell, K.C.B., has been appointed chairman of the National Bank of Ireland. He has had much experience of financial matters since he entered the Inland Revenue Department in 1856. There is an old saying that wherever you go you will meet a Carrick man. Sir John Purcell is a native of Carrick-on-Shannon—a son of Dr. Purcell; and his predecessor (Mr. Henry F. Slattery) was born in Carrick-on-Suir. Sir John was formerly a Major in the London Rifle Volunteers, of which corps he was one of the six promoters. It is said that the new chairman of the National Bank bears a remarkable likeness to the late General Sir William Butler, of Bansha Castle.

ROSCOMMON—The First Teacher

Mr. M. O'Callaghan, who is secretary of the County Roscommon National Teachers' Association, has been co-opted a member of the Castlerea Rural District Council. Mr. O'Callaghan by his co-option gains the distinction of being the first teacher in Ireland selected for membership of the Councils.

TIPPERARY—Treatment of Secondary Education

The annual distribution of prizes took place at Rockwell College on June 18, and was attended by a large number of the clergy of the archdiocese. The Very Rev. Canon Arthur Ryan, P.P., V.G., Tipperary, presided. The Very Rev. T. A. Pembroke (president), on behalf of the professors, students, and on his own behalf, thanked Canon Ryan very sincerely for his kindness in coming there to preside. In asking him to preside at that function he was actuated by two motives especially, one of admiration and one of gratitude—admiration on account of his fearless advocacy of the cause of the Irish language, and gratitude for his able assistance in helping the headmasters of their Intermediate schools and colleges to obtain, through their members of Parliament, from the British Treasury, some measure of financial assistance for their almost bankrupt Intermediate system. Though protest then seemed useless, and it was rumored that the Board would not yield to popular clamor, still the agitation was kept up in the press and on the platform, with the happy result that in the new programme of 1912 Irish history would be taught to every boy and girl in their Intermediate schools, and the National language was no longer differentiated against, but was on a perfectly even footing with the other modern languages for exhibitions and prizes. Canon Ryan did more than a good man's part in bringing about this result. It was a well known fact that the more the wave of temperance spread over the land, and consequently the more the Government's income from the sale of whiskey was reduced, the more also the funds available for secondary education were diminished, since a big part of the Intermediate Board's annual income, about £72,000, was derived from the 'whiskey money.' The original £72,000 had fallen last year to £16,000. The obvious deduction was that Ireland sober meant Ireland ignorant and Irish secondary education bankrupt. Canon Ryan's able statement of the case helped very materially to interest their Parliamentary representatives in this important question, with this result that the Chancellor of the Exchequer admitted quite recently the justice of their demand for equal treatment with the secondary schools of England, Wales, and Scotland with respect to an Exchequer grant, and promised to give a substantial sum this year to prevent the absolute failure of their Intermediate system.

WATERFORD—A Distinguished Visitor

Commodore Power of the Ecuador Fleet, South America, where he has been for the past thirty years, arrived in Waterford early in June, accompanied by

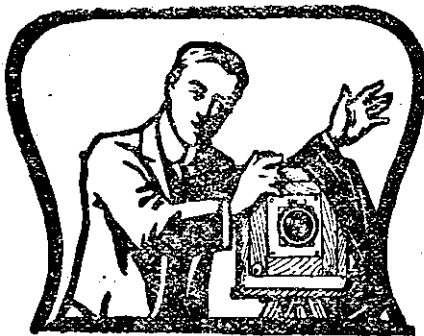
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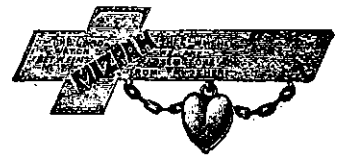
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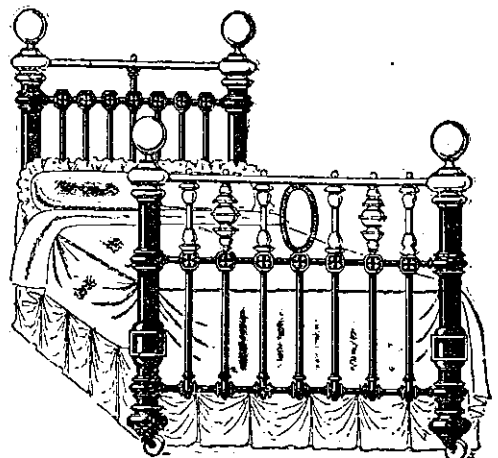
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his wife. This distinguished gentleman is a native of Waterford.

WEXFORD—More Political Than Sectarian

Mr. Peacocke, a non-Catholic who was elected unanimously vice-chairman of the Wexford County Council at the annual meeting, in returning thanks, said the action of the council in electing him to the vice-chair cut the ground from underneath the feet of the opponents of Home Rule, who cry about the interests of religion was more political than sectarian. That was his view as an old man mixing with the people. The fact of the council electing him from amongst the minority gave force to the present movement in favor of legislation for the country, and not only that, but it gave everyone to understand the generosity of the majority towards the minority. It gave a stability to the National movement, and he hoped all would work together under the leadership of the Irish Party for the sake of the country. In proposing the co-option of Lord Stopford, Gorey, on the Council, Mr. Fanning said they were all aware that Home Rule was now imminent. Difficulties in the way were disappearing day by day. The chief difficulty that prevailed amongst their Protestant fellow-countrymen, the Unionists, was that under Home Rule they would be persecuted. Of course, everyone knew they would not be persecuted. To remove any uneasiness that might exist in the county in that direction, he thought that Lord Stopford should be co-opted. Lord Stopford was then elected.

GENERAL

To'eration in the South

In the *Westminster Gazette* of June 12 'A Presbyterian' writes as follows:—"The attempt is constantly being made by a certain section of Irish Protestants to lead their co-religionists in England to believe that Protestants in the South of Ireland are badly treated by the Roman Catholic population, and that this ill-treating would be intensified under Home Rule. How is it, then, that the Presbyterian population is shown by the census to have increased in Leinster and Munster? At a public breakfast given in Belfast to members of the Presbyterian General Assembly the other day, the Rev. Thomas Brown, of Bandon, Co. Cork, made a statement which ought to be widely known on this side of the Irish Sea. He spoke of the goodwill shown to Presbyterian ministers and those of other Protestant denominations by their Roman Catholic neighbors. And he added: "Last week at the Poor-Law elections in Cork, Miss Day, a Protestant, was returned at the head of the poll; in Bandon the Earl of Bandon, a Protestant, was chairman of the Town Commissioners; in Kinsale, Mr. David Acton was chairman, and he was also a Protestant; while in Skibbereen the same pleasant conditions existed, the chairman there, Mr. William W. Wolfe, being another Protestant." These facts speak for themselves."

Sympathy with the Church in Portugal

At a meeting of the Hierarchy at Maynooth College, on June 20, the following resolution, with regard to the persecution of the Church in Portugal, was passed:—"That as the Bishops of a people who have known what it is to suffer for the Faith, in whose solidarity we are united with all Catholics throughout the world, we join our voices to the voice of the Supreme Pontiff in earnest protest against the atrocious aggression on religion that is in progress in Portugal. We deeply sympathise with our brother-Bishops, their clergy, and flocks in that country now face to face with an avowed campaign to despoil, enslave, and overthrow the Church; and we rejoice at the determination that has been shown to uphold the principles of faith and true liberty, be the cost what it may."

Portraits Are Our Forte

Sittings a pleasure, not an ordeal at the "Tesla" Studios, opposite Post Office, Wanganui, so the hackneyed phrase no longer required—sooner have a tooth out.

Enlargements made from any photo. in black and white, sepia, or water colours.

People We Hear About

A new weekly paper, under the direction of Mr. Hilaire Belloc and Mr. G. K. Chesterton, has made its appearance in London. It is called the *Witness*.

Lady Emly, the wife of a peer whose family has been connected with Ireland for many generations, has been elected chairman of the Limerick Board of Guardians.

Colonel Pryce-Jones, Conservative member for Montgomery Boroughs, has declared that if there were no party questions he would follow Mr. Lloyd George blindfold, for he regarded him as the greatest intellectual genius Wales had ever produced.

Ladies have done well in the Poor Law Elections in Ireland. In Cork three of the four lady candidates headed the polls in their respective wards—Miss Murphy, Miss Day, and Mrs. Barry. There are upwards of 40 ladies who are P. L. Guardians.

A London paper remarks that Lord Chief Baron Palles, who is probably the oldest Judge in the United Kingdom, is now in his 80th year, and is still regarded as one of the ablest men on the judicial bench in the United Kingdom. Chief Baron Palles is a Catholic, an old Jesuit boy, and was a Liberal in politics, but he is first and last a Judge, a man really of judicial temperament, and as free from bias as humanity may remain. He is the 'Last of the Barons,' that title no longer being applied to the holder of any judicial office.

Sir Joseph McGrath, who has been made a knight, is Registrar and Member of the Senate of the National University since 1908. He was one of the secretaries of the R.U.I., and has been honorary secretary of the Clongowes Union since its foundation in 1897. He is one of the honorary secretaries of the Royal Dublin Society. Sir Joseph, who was educated at St. Stanislaus' College, Tullabeg, is a graduate of London University, and was called to the Irish Bar in 1892.

Sir Reginald Arthur Egerton, C.B., who was included in those on whom Coronation honors were conferred, is Secretary to the General Post Office, Dublin, since 1897. He is the fifth son of the Rev. Sir Philip Grey-Egerton. He entered the Civil Service (General Post Office) in 1868, and was, in 1886-1891, second private secretary to the Right Hon. H. C. Raikes, Postmaster-General. He was received into the Catholic Church in 1878.

Among the Irishmen on whom honors were conferred at the Coronation was Colonel Sir Nugent Everard, whose name is so intimately associated with the re-birth of the tobacco-growing industry in Ireland. He is Lieutenant for County Meath and a J.P. for the county of which he was High Sheriff in 1883. He is the eldest son of the late Captain Richard Everard and Matilde Arabella, daughter of Le Marquis d'Amboise. He was educated at Harrow and Trinity College, Cambridge, of which University he is an M.A. He is an Hon. Major in the Army and Lieut.-Col. and Hon. Colonel late commanding 5th Battalion Prince of Wales' Leinster Regiment.

The Right Hon. Michael Francis Cox, who has been made a Privy Councillor, is a distinguished Dublin medical man, who was born at Kilmore, County Roscommon, in 1852. He was educated at St. Mel's College, Longford, and at the Catholic University. Dr. Cox is the holder of many distinctions, medical and other. He is a Fellow of the Royal College of Physicians, M.D. hon. causa of the R.U.I., Fellow of the Royal Academy of Medicine, a Senator of the National University, and Governor of the Catholic University Medical School. He is a member of the First Governing Body of the Dublin College in the National University, and was elected Chairman of Convocation last year. Apart from his professional distinctions he is the author of interesting works on *The Irish Horse* and *The Country and Kindred of Oliver Goldsmith*.

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EDUCATION OF THE YOUNG

AN ADDRESS BY MR. S. E. MCCARTHY, S.M.

At yesterday afternoon's meeting of the Trinity Church Men's Society, the Rev. H. L. Blamires presiding, an address on 'The Education of the Young' was delivered by Mr. S. E. McCarthy, S.M. (says the *Hawke's Bay Herald* of July 17).

After a few introductory remarks by the chairman, Mr. McCarthy said:—It is not my purpose during the short time at our disposal to traverse the whole subject of education. That would be impossible. To get at the immediate purpose in view we must define what education is. We shall get at this by defining what it is not. Well, then, education is something more than mere physical, or mental, or spiritual training. It is something more than the cultivation of the literary or mathematical sense. It is really a compound of all these. It consists in the gradual unfolding of man's whole nature. It is the growing up in all things to our highest possibilities. The subject matter of education is, then, man. We are not concerned with the training of wild animals for the circus, or the menagerie. Now, man is a composite animal. He has a three-sided nature, consisting of body or matter, mind, and spirit. This fact was appreciated by the ancients and, in the Latin language, there are three words which exactly hit it off, 'anima,' the principle of life common to all living creatures, 'mens,' the intellectual faculty, and 'animus,' the soul with its aspirations and appetites. Any system of education, then, worthy of the name, should not ignore any one of this trinity of qualities. If it does, the result will be a lopsided and not a fully rounded character. If you exalt the body at the expense of the mind and the soul, the result may be a magnificent physique belonging to an individual lacking not only in self control, but in the mental and spiritual faculties, to each of which the body should be kept in subjection. If you exalt the mind and neglect the soul and body, you may develop an exceedingly clever mental machine, but

A Character Lacking in Moral Principle

and a body not able to bear even the ordinary human burdens. You may even so cultivate the spiritual side of man, as to cause degeneration of the mind and the body, and in such a case you may evolve either a religious maniac or a flabby sentimentalist possessing neither driving power nor a sense of responsibility. What I am contending for is that the body, the mind, and the soul, being all God-given, the contemporaneous development of each essential part is a duty resting on all who take up education as their life's work; and here let me say that if any individual is to attain his highest possibilities he must start with a body sound in all its parts. You will not suspect me of a blind worship of mere bodily prowess, and I do not overlook the lives of patient suffering endured by the victims of accident or disease, or by those who have never been strong. I do insist, nevertheless, that we owe a duty to God, to the State, and to ourselves to develop our physical organism along sane and healthy lines. It is the temple of the Holy Ghost, and, as such its highest perfection, consistent with its subordination to the mental and spiritual parts of our nature, should be our constant care. The healthier the body the more vigorous will be our mental and spiritual growth. Moreover, from it there may spring a long line of descendants, every one of whom is liable to inherit some one or other of our physical defects.

It is a Natural Law

that our errors of omission and commission will, to some extent at least, be visited on those who cannot escape the consequences of our neglect or misdoing. This, however, by the way. The importance of education in its widest and truest sense was recognised by the poet, Wordsworth, in his poem, 'The Excursion,' written nearly one hundred years ago. The poet, with almost prophetic vision, thus peeps into the future:—

Oh for the coming of that glorious time,
When, prizing knowledge as her noblest wealth,
And best protection, this Imperial realm,
While she exacts allegiance shall admit
An obligation on her part to teach
Them who are sworn to serve her and obey:
Binding itself by statute to secure
For all the children whom her soil maintains
The rudiments of letters, and inform
The mind with moral and religious truth,
Both understood and practised, so that none
However destitute be left to droop
By kindly culture unstained,
Or run into a wild disorder,
Or be forced to drudge through weary life
Without the aid of intellectual implements and tools
A savage horde among the civilised
A servile band among, the lordly free!

Emphatically a Parent's Question.

Education, then, being what it is, we come to inquire on whom, primarily, rests the duty of educating the young, and the education is our subject. Now, the right upbringing of a child is so sacred a function and it is so closely bound up with its future career that we, at once, and by instinct, apart from all reasoning arrive at the conclusion that this primary duty rests on the parent. The State, indeed, both in England and in this Dominion, has recognised this. For we find that it is the parent who is held responsible for the non-attendance at school of his truant child. But parents, or rather a not inconsiderable number of them, have in times past and do now, neglect the education of their offspring, who tend to grow up in ignorance, and ignorance is one of the handmaidens of crime. It was this neglect and its dire consequences which has caused the State in many countries to interfere in the matter of primary education. When it did so interfere the bewildering number of different religious societies brought it face to face with a difficult problem when it came to deal with the duty of training the religious faculty. This problem the State in this Dominion has solved or rather attempted to solve, by evading it and instituting a system of free, compulsory and secular training. In New Zealand the State at present says: 'We will not attempt to foist on the community anything in the shape of a State religion, we cannot attempt anything in the shape of religious training. Those parents, therefore, who wish to have their children trained in religion, must make other arrangements. The State, then, in providing a system of primary education stands in the place of the parent. To put the matter in another form the whole question of primary education is, in the last analysis, a parent's question. Now, we in this Dominion have had an experience of this system of free, compulsory, and secular education extending over 33 years. It has thus been long enough in vogue to allow us to form an opinion of its results in the formation of character. I have no wish to contend that one of its results has been an increase in crime, but anyone looking with an impartial eye at the young men and women of this Dominion must admit, they are for the most part

Concerned With Material Things

to the exclusion of matters pertaining to the mind and the spirit. There is an undue worship of sport and of all classes of amusement. Gambling and drinking are on the increase, and there is a feverish haste to get rich among the busy few. Apart altogether, then, from its effects on church attendance, we have growing up in our midst lopsided men and women who are neglecting the deep side of eternity for those of time and the senses. If, then, the parents recognising these defects demand, not that the State should undertake the duty of the religious training of the young, but that an opportunity should be afforded to accredited religious teachers to impart the necessary instruction, surely, there is here nothing which can be termed fundamentally wrong in principle. The parents will be merely demanding that the education of their offspring shall proceed along commonsense lines. If it is contended that the State cannot spare the necessary

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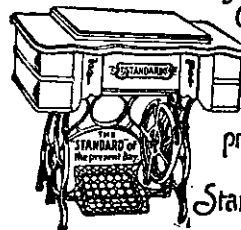
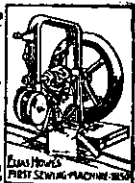
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time to allow of religious training in school hours, the obvious reply is that these hours take up the whole time during which, alone, children can be effectively trained. Outside of the school hours and the hours devoted to homework, the child is best employed in some form of healthy play. If, then, the State takes up the whole of the children's educational hours it should not forget that they have spiritual as well as physical and mental natures, and if it cannot itself undertake

The Work of Religious Education

it should not prevent others from so doing. Indeed, the State having superseded the parent in educational matters, cannot, on principle, ignore the wishes of the parent with regard to the religious training of their offspring. To put the matter more plainly, the State for good and sufficient reasons has assumed control of education and thus has taken the place of the parent. But, between parent and child there are ties as enduring as they are tender. If, then, the parents for good and sufficient reasons, wish the opportunity to cultivate the religious faculties of their children as part of the ordinary scheme of education, surely no one has a better right to make the demand.

Possible Systems.

The argument so far is a justification of any system of education which provides for the training of the religious faculty. There is the system advocated by our Roman Catholic friends, whereby the Church retains under its control the whole curriculum of education, including the training of teachers; there is the system of favoring the reading by State teachers, without comment, of certain lessons selected from the Bible; there is the system which provides for definite religious teaching by authorised teachers representing the various denominations. The two latter can exist in connection with a State controlled system of education, free, compulsory and secular. Whilst one can concede nothing but praise to our Roman Catholic brethren for their sacrifices in the cause of education, the objection to the first-named system is that if it were applied to the numerous bodies lying outside of that communion the energies of those controlling education would be dissipated, whilst the secular training would lack cohesion and the advantages resulting from concentrated effort. I am not fascinated by mere uniformity; but, any secular training to be effective should be controlled from a common centre. To say, however, that the State should have the sole right to control secular training is one thing, but to lay down as a principle never to be departed from that no place can be found in any State system of secular training for developing the religious faculty is to lose sight of one of

The Primary Factors of Any System of Education.

True it is that the State representing the collective life of the community cannot and ought not to be allowed to adopt any one religious belief. If, however, a way can be found for imparting definite religious instruction without impairing the secular training, clearly the religious faculty which is as real as the mental and the physical ought not to be neglected; and, here, I may say that there is not, in my opinion, a great deal to be said in favor of mere Bible-reading by State teachers without comment. The Bible is a book which requires earnest and sympathetic treatment, and this it would not always receive at the hands of the State teacher, though that body is, in the main, composed of earnest and self-denying men. It may be argued that we could have undenominational teaching at the hands of authorised teachers apart from the secular staff, but once you concede religious teachers apart from the secular staff what possible objection can then be urged to teachers authorised by their respective denominations to teach the tenets of their own particular faith? Now, there is a system in operation in two, at least, of the Australian States under which during a certain half hour each day, preferably the first, authorised teachers from each denomination are allowed, subject to a conscience clause in favor of those objecting to any religious teaching, access to and control over the children of their respective denominations for the purpose of

religious training. This system is found not to engender sectarian strife, and the religious half hour over, the State teacher is left free to teach purely secular subjects. It has been so often dinned into our ears that any system of State education must be exclusively free, compulsory, and secular, that some of us have, at least, commenced to make a fetish of such a system. If, however, the parents of this Dominion are once impressed with the necessity of training each part of our composite natures, a way will be found of carrying out their desires in that regard, thus preparing our little ones, not only for the performance of their duties in this world, but also for the life to come.

Several speakers briefly and appreciatively discussed the points raised in the address, and a hearty vote of thanks to Mr. McCarthy brought the meeting to a close.

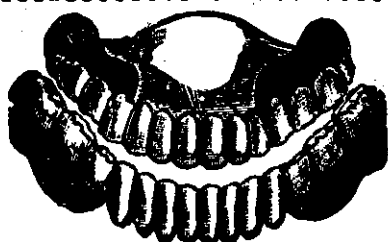
NEW PUBLICATIONS

Catholic Encyclopedia. Volume X. The most competent judges have already passed the highest encomiums on this publication; and it only remains now to say that Volume X.—the latest to reach us—of this monumental work fully maintains the high standard of excellence reached by previous issues. In the list of authors we find a remarkable number of brilliant and distinguished new contributors. The volume is even more notable for the wide range of subject which it covers—the list of topics extending alphabetically from 'Mass' to 'Newman.' A volume containing articles by experts on such subjects as Mass, Maynooth (by the Most Rev. Dr. Healy), Sisters of Mercy, Missions, Modernism, Melbourne (by Very Rev. Dean Phelan), Mormonism, Mexico, Monasticism, Mount Melleray, Napoleon, the Netherlands, and Newman (by Dr. William Barry), could not fail to be exceptionally valuable and interesting; and its issue should, of itself, be more than sufficient to turn the scale in the case of those who may still be deliberating as to the desirableness of subscribing to this great publication.

Saint Charles Borromeo: A Sketch of the Reforming Cardinal. By Louise M. Stacpoole Kenny. R. and T. Washbourne, London.

Appropriately included in this volume, as an introduction, is the full text of the Holy Father's Encyclical Letter on Borromeo, which aroused such noisy—and unnecessary—excitement in Germany on its publication in that country. The author of this sketch has a vivid and picturesque style, a faculty for seizing on the salient features and eschewing all unnecessary detail in the life-story of her subject, a lightness of literary touch, and a gift of faithful portraiture, which have combined to make the work intensely interesting and enjoyable. For all who desire a thoroughly readable, and, at times, dramatically thrilling account of the stirring career of the great reformer, we cordially commend this volume. The recent celebration of the tercentenary of the Saint makes its issue specially welcome and timely. The work is handsomely bound; and is illustrated with views of the interior and exterior of the great Duomo, and of the shrine of St. Charles, and with the reproduction of a portrait by Crespi from the Ambrosian Gallery, Milan. Price 3s 6d.

We have received from the publishers—Messrs. Ferguson and Hicks, Wellington—a copy of Mr. Wm. Jolliffe's *Parliamentary Electoral Law*, just issued. It aims at simplifying the Statute Law relating to Parliamentary elections, and contains the provisions of the Legislature Act, the Second Ballot Act, and the Amendment Act of last session, arranged in one logically continuous course, thus enabling the reader to ascertain the law without having to refer to three separate Acts, while the addition of a full index enables him to lay his finger upon any point he may wish to look up. The work also contains so much of the Licensing Amendment Act, 1910, as relates to the election of licensing committees. The publication is recognised as official; and it has already been adopted and supplied to the Government for official use by every



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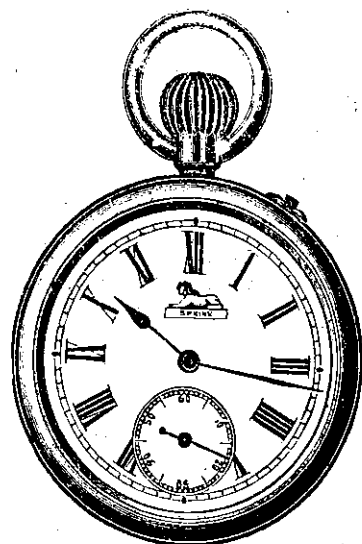
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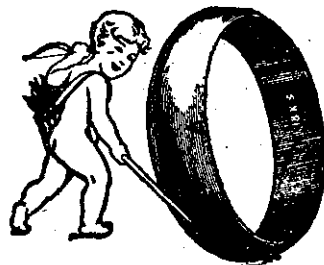
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electoral registrar, returning officer, and deputy returning officer at the coming election. It should be of the greatest assistance to candidates and their committees. Procurable from all booksellers or the publishers. Price 5s (4 copies, 20s) post free.

First Aid in Nursing. By Mrs W. M. Thomas (Sister Dickson). Angus and Robertson, 89 Castlereagh street, Sydney.

This little book contains the substance of lectures and talks given by the authoress to country audiences in Australia during the last fifteen years. They form an excellent manual on the general principles of home nursing—plain, popular in style, and practical down to the smallest detail. The work covers references to pretty well all the ills that flesh is heir to; and the amount of information which Sister Dickson has succeeded in packing into so small a compass is surprising. We cordially and unreservedly commend this little volume. To worried mothers—and particularly to those who live where medical attention cannot be quickly procured—it will prove an invaluable stand-by. Price 1s.

Notes on the Nursing of Diphtheria. By Hilda M. Loxton. Same publishers.

These notes embody the practice that obtains in the diphtheria ward of the Royal Alexandra Hospital for Children, Sydney. They are very complete and practical; but are—almost of necessity—written in strictly technical language. To those nurses who have not had the opportunity of practical experience in the nursing of diphtheria this little book should be of decided value. Price not stated.

We have received the following late issues of the Australian Catholic Truth Society's excellent publications:—*Out of Darkness Into Light*—a story of conversion by Emily Buchanan, a lady who lived for some years in New Zealand, was converted when in England through reading one of Newman's works, and afterwards received an interesting and characteristic letter from the great Cardinal; *A Fight to a Finish*, by W. L. Bowditch, M.A.—a detailed and effective summary of the speeches at the famous contest at Berlin between Father Wasmann and eleven German professors on the subject of Evolution, in which the Catholic champion scored a very notable victory; *The Catholic Church and its Mission*, Part II., by Father Stanislaus M. Hogan, O.P.—an admirable account of the Sacraments, and of the life of grace within the Church; *The Ethics of Subscription*—a reproduction, from the *Month*, of an article by the Rev. Sydney F. Smith, giving a full explanation and vindication of the much-misunderstood Modernist oath; *The Divine Institution and Obligation of Confession*—an exceedingly able, learned, and lucid reply by the Rev. Dr. Murray, of Maynooth College, to a sermon on 'Absolution' published in 1846 by the well-known Anglican leader, Dr. Pusey; and *Billie and Tony's Roses*—stories for children by Miriam Agatha, Sydney. All the foregoing Catholic Truth Society's publications are sold at one penny.

We have received from E. J. Dwyer, 705 George street, Sydney, a copy of *The Good, the Unctuous or 'Jelly-fish,' and the Bad Catholics*—a capital little pamphlet, containing a detailed description of the three classes, with the admonition: 'See to which class you belong, and know how to discern the good from the bad.' Besides being useful for the individual reader, would furnish lines of thought for sermon or instruction. Price 1d; post free 2d.

We have also received from the publishers, William Brooks and Co., 17 Castlereagh street, Sydney, *State Education in New South Wales: An Appeal to History*, by P. S. Cleary. This little booklet is no mere superficial compilation from well-known and easily accessible authorities, but is the outcome of careful and original research. Its aim is to show, by detailed reference to the history of the question, that the 'genesis and objective of State Education in New South Wales have been to break the dominion of the Catholic Church over her children.' Mr. Cleary has no difficulty in proving his proposition to the hilt; and he proves at the same time, also, how completely the promoters have failed in their anti-Catholic objective. The work is a

really valuable one; and should materially strengthen the demand which is now being made by our co-religionists in New South Wales for a change in the existing system. Price 3d.

The Very Rev. Dean Phelan's pamphlet on the *Ne Temere* decree has been already noticed in our columns.

DUNEDIN WINTER SHOW

The Dunedin Winter Show was opened on Tuesday of last week by his Excellency the Governor, in the presence of a very large gathering, including visitors from all parts of the Dominion. The show, which is generally held in June, had to be postponed until the beginning of August this year, owing to the destruction of the Society's building by fire. The change, however, did not militate against the attendance, which was splendid throughout the week, this being due no doubt to the very fine weather which prevailed. The entries this year were 150 more than in any previous year, there being close on 1200 exhibits and stands. On the whole the Society is to be congratulated on the success achieved, and there is every reason to hope that the show will increase in popularity as years go by.

The comprehensive exhibit of the Christchurch Meat Company was a striking testimony to the progress made by this Dominion within the past quarter of a century or so. Here were goods—delicacies they might be called—of all kinds put up in a manner equal, if not superior, to those of any country in the world, and we know for a certainty that the goods were the best of their kind—sheep and ox tongues in glass jars and tins, sausages, assorted meats, and meat extract. The last-mentioned is put up in convenient and attractive glass jars, and is rapidly taking the place, as it deserves, of the imported article. The company displays considerable enterprise in placing its goods in such an attractive manner before the public, and therefore deserves every encouragement and support.

According to their usual custom, Messrs. G. and T. Young, the well known jewellers of Princes street, and also at Wellington, Timaru, and Oamaru, had a valuable and choice exhibit of jewellery, silverware, show trophies—all noted for their exquisite workmanship and artistic design. The exhibits for personal adornment, such as rings, brooches, bangles, pendants, etc., are those which are at present most popular in the centres of fashion in the Home countries, and are up-to-date in every respect. The valuable exhibit by this firm attracted a great deal of attention, and was very much admired.

There are still a good many people whose purses do not allow the luxury of a motor car, whilst others are conservative enough to prefer a bracing drive in the country seated in a light running gig behind a well-groomed horse. These found in the attractive exhibit shown by Mr. J. Ormiston White (late Hordern and White) something pleasing to their tastes. The gig and buggy exhibited by this firm had much to recommend them; they were in the latest style, with the most modern improvements as regards axles and springs, comfortable, and being built of the best materials, combined lightness with strength. The workmanship, too, was of the best, and altogether the vehicles were highly creditable from every point of view to the exhibitor.

The very fine and comprehensive display of artistic furniture by Messrs. Scoullar and Chisholm was, as we would naturally expect, the centre of attraction for hundreds who visited the show. No doubt, many from a distance, whose visits to Dunedin have been few and far between, were not aware that we have in this city a firm which could turn out such high-class furniture, that for style, design, and finish need not fear comparison with the best that could be shown by the leading houses in the Home countries. To these the splendid exhibit must have been a revelation both as regards the beauty of the materials and the superior finish and artistic workmanship. The fumed bedroom



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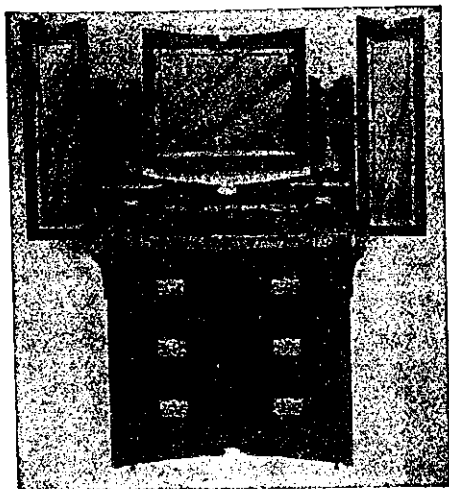
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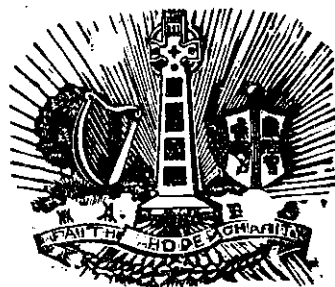
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Funeral Allowance: £20 at the death of a member, and £10 at the death of a member's wife.

In addition to the foregoing, provision is made for the admission of Honorary Members, Reduced Benefit Members, and the establishment of Sisters' Branches and Juvenile Contingents. Full information may be obtained from Local Branch Offices or direct from the District Secretary.

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suite—bedstead, wardrobe, and duchesse table, in quaint design—were very much admired, as were also the three-piece antique drawing-room suite, and the dining-room furniture consisting of a fumed oak medieval sideboard having appropriate oxidized mountings, and high-backed medieval chairs, all finished in that artistic style for which the firm is noted. The exhibit as a whole reflected the highest credit on the firm.

WEDDING BELLS

SCHWARTZE—CORLEY.

A wedding of interest, but quiet on account of a recent bereavement in the family, was solemnised at the Church of the Assumption, Onehunga, on July 12, by Very Rev. Dean Hackett (Paeroa), assisted by Very Rev. Father Mahoney. The bride was Miss May Corley, second daughter of the late Mr James and Mrs. Winifred Corley, of Upper Vincent street, Auckland, and the bridegroom Mr. Emil Schwartze, second son of Mr. and Mrs. K. G. Schwartze, of Alameda, California, formerly of Auckland. The bride looked lovely, dressed in a beautiful gown of ivory charmeuse satin, the bodice being almost entirely composed of point lace. Her richly embroidered tulle veil depended from a circlet of orange blossoms, and she carried an ivory-bound prayer-book in addition to her bridal bouquet. She also wore the bridegroom's gift, a pair of handsome diamond ear-rings. The attendant bridesmaid was her sister, Miss Margaret Corley, who wore her bridesmaid gift—a diamond brooch, and carried a bouquet of white flowers having streamers of pink ribbon. Messrs. James and Denis Boland filled the roles of best man and groomsmen respectively. Mr.

Schwartze presented his best man with souvenir of the occasion, this being a diamond and pearl scarf pin. After the ceremony, the wedding party repaired to the residence of Mrs. Boland, of Onehunga (aunt of the bride), and the wedding breakfast was partaken of in the same room which had been used by the bride's parents on a similar occasion many years previously. The presents were numerous and valuable, and included several very substantial cheques. Following the breakfast, the newly-married couple departed on their honeymoon trip to the Aranui and Waitomo Caves. Mr. and Mrs. Schwartze left by the Aorangi for San Francisco, where they will be joined by Miss Schwartze, and all will proceed on a tour of Europe. It is rather a coincidence that both bride and bridegroom's parents were married at Onehunga in the Church of the Assumption.

At a Health Conference in Dublin, Professor Thompson said that the herring was as good a food to some extent as either oatmeal or beef, and that cereals were also very valuable as an energy producing food. Dr. Heron, Armagh, said that tea, coffee, and alcohol were not foods. Oysters were, one of the greatest fallacies of the present day, because an egg costing a penny would supply as much nourishment as 14 oysters costing 2s 4d, while one pound of beefsteak contained as much nourishment as 240 oysters costing £1. 17s 6d. There was no better food for making up the waste that was constantly going on than beans, peas, and lentils.

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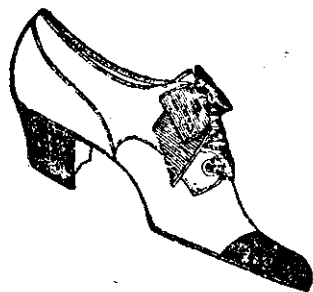
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The Catholic World

BELGIUM

THE FUTURE OF THE CATHOLIC PARTY.

For years there have been predictions that the Catholics of Belgium who have had a majority of representatives in Parliament for the past twenty-seven years would have to give way to the Socialists and the Liberals. The fall of the majority in the course of time from sixty to six, and the recent resignation of the Schollaert Ministry have given renewed confidence to the prophets, and they now foretell that the Catholic supremacy will end with the General Election next May. The assumption is that anti-clericals will be returned for the greater number of the seventeen seats which an automatic redistribution will add to the new Chamber of Representatives. Even in this event the Catholics have no cause to entertain gloomy anticipations. It is fairly certain that their opponents can only succeed by co-operative action, and that is not likely to be permanently very feasible between the Belgian Socialists and the Belgian Liberals. But it is by no means to be taken for granted that the Catholics will not retain a majority. Their representatives have a fine record, and the de Broqueville Ministry have an educational and social programme which must secure for them a great deal of popular sympathy. The Belgian voter is well instructed, and he prefers practical legislation of a progressive character to chimerical schemes, however glittering.

FRANCE

MORE ESTABLISHMENTS TO BE CLOSED.

A correspondent forwards to *L'Officiel* a list of 499 establishments belonging to various religious teaching congregations, of which 128 are to be closed before January 1, 1913, and 317 before July 1, 1914. Another decree orders the closing of 19 such establishments even by September 1 of this year, with 62 schools belonging to religious congregations. So it will be seen that the Minister of the Interior is not idle, in spite of his enforced inaction.

GERMANY

AN OFFENCE AGAINST MILITARY LAW.

Twenty-four years ago, before he had any idea of becoming a priest, a German prelate named Monsignor Wörth left his country and went to Rome without fulfilling his military duties. He lately surrendered himself voluntarily to the Military Court at Treves to expiate his youthful offence against the law. The Court has sentenced him to six months' imprisonment and formal military degradation.

ROME

THE FEAST OF CORPUS CHRISTI.

With deep joy and fervor the people of Rome (writes a correspondent) have celebrated the Feast of Corpus Christi. During the day all business houses were closed. Masses were attended from early morning in the various basilicas and churches. In several parts of the city public processions of the Blessed Sacrament were held amid manifestations of the greatest reverence. Of course with each procession a number of Italian gendarmes walked lest Socialist roughs or Masonic hirelings should occasion any disturbance. All, however, passed off in the utmost tranquility.

SPAIN

THE RELIGIOUS ORDERS.

One of the results of the Spanish Parliamentary Commission on the 'Law of Associations' must be to enlighten the public throughout Spain as to the nature of the debt the country owes the religious Orders.

Representatives of the Dominicans, the Augustinians, the Salesians, the Jesuits, and other religious bodies have given glimpses of what their brethren have done in the past and are doing at present to preserve and extend the nation's influence. Father Miguel del Val told how closely the history of Spain is bound up with that of the Dominicans, and how much Columbus, the discoverer of the New World, was indebted to that Order. Father Martinez gave an account of the many sacrifices which the Spanish Augustinians made for the progress of religion and education not only in Spain but also in the South American republics and in China. So far back as 1575 members of that Order used their good offices to improve the relations between the Spanish Government and the Chinese authorities. Father Fierro assured the Commission that the Salesians in carrying on their social and philanthropic work, avoided politics. They admitted into their houses Republicans, Radicals, Democrats, Liberals, Conservatives, Carlists, Integrists, and others, and respected the opinions of all. In their commercial and technical schools they prepared thousands for useful careers. Father Astrain related how the Spanish Jesuits had held aloft the lamp of learning, and had rendered inestimable services by establishing the world-renowned Meteorological Observatory of Manila and other famous institutions for the promotion of science. Clearly by injuring such benefactors Spain would be pursuing a suicidal course.

THE ASSOCIATIONS BILL.

An agitation has been set on foot in Spain against the Associations Bill, and the Spanish Catholics are showing an appreciation of the value of protests adopted by public assemblages. A great meeting of Catholic representatives has been held in the capital, and the harshest clauses of the Bill have been denounced by some of the best orators of Spain in vigorous language. Speaker after speaker insisted on the necessity of treating the members of the religious Orders with as much tolerance as men who belong to Anarchist clubs and secret societies, and of coming to an understanding with the Holy See before the measure is advanced another stage. If the Spanish Catholics (remarks the *Catholic Times*) defend the Orders in this way, holding meetings in the different centres of population, dissecting the Bill, and bringing home to all classes the injury done to the interests of Spain by the religious strife which the Government is provoking, they will in the end deprive the Premier of the power of doing mischief. When statesmen see that the majority of the people are against their proposals, they quickly alter their plans, and there is no mode of making this impression upon them so effective as that of the public meeting.

UNITED STATES

ORDAINED TO THE PRIESTHOOD.

Five converts from Protestant Episcopalianism were elevated to the priesthood recently in Philadelphia. They are the Rev. Fathers Bowles, Bourne, Gromoll, Hayward, and Hawkes—five splendid men (remarks the *Lamp*), and destined, no doubt, to do a glorious work for God and Holy Church.

GENERAL

IRISH COLLEGE, SALAMANCA.

The Rev. Denis O'Doherty (Elphin) has been appointed Rector of the Irish College, Salamanca, in succession to his brother, the Most Rev. Michael O'Doherty, who has been appointed Bishop of Zamboanga (Philippines).

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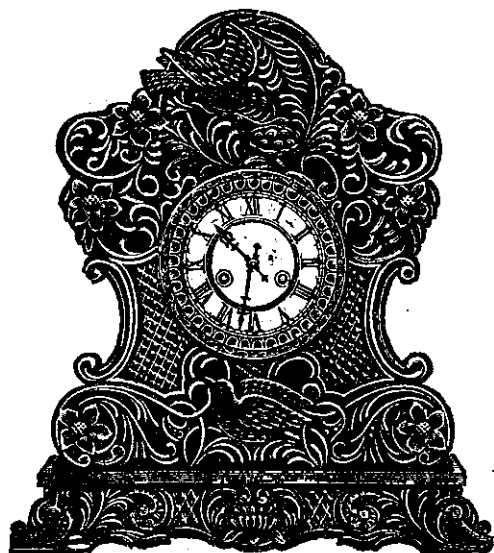
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Domestic

BY MAUREEN.

To Cure a Bunion.

To cure a bunion, it is claimed that pulverized saltpetre dissolved in sweet oil, well shaken before using, and applied with a flannel cloth to the bunion night and morning will greatly relieve, if not entirely take the soreness out.

Affected by Climatic Conditions.

Furniture is affected by climatic conditions, perspiring on hot days and readily showing the effects of neglect and exposure to dust and dirt. The proper care of furniture is more a matter of correct daily dusting than of imparting an artificial gloss at long intervals. Soap and water are not necessary. In many cases they are quite harmful; unless the soap is of a fine quality, free from alkali. A good furniture polish is the best cleanser.

Treatment of Scorch Marks.

Scorch marks, if not too severe, are most effectually remedied by soaking the part in cold water and exposing to the rays of the sun, moistening afresh as it dries, until the blemish disappears. To remove scorch from linen, put two ounces of fuller's earth into a saucepan, add half an ounce of white soap, the juice of two large onions, and one cupful of vinegar. Boil together for a few minutes, strain into a jar, and keep covered for future use. Spread on the scorched parts with a knife, and allow it to dry on. The stain will soon disappear. If the garment is scorched with ironing, rub a lump of dry starch on the mark. Then sponge it off. Repeat till the yellow disappears.

To Remove Milk Stains.

Milk stains usually come away readily enough in the ordinary washing process; that is to say, soaking in weak soda water and subsequent washing with soap. Where, however, the material cannot be washed, warm water should be applied locally, followed by weak ammonia. Ice cream makes a very bad stain, because it has both grease and sugar in its make-up. To remove stains of it from silk, sponge the stained parts with benzoline or chloroform, placing a pad of absorbent cotton or blotting paper under the spots. When dry, sponge with tepid water and a good soap, and then rub with a flannel cloth until dry. This work must be done away from the fire or artificial light. Use plain, strong coffee to remove the stains of ice cream or milk from black clothing. Dip a cloth in the coffee and rub it over the spot. If the coffee is applied as soon as possible so much the better.

Household Hints.

For scrubbing floors cold water is preferable to hot; it does not soak into the wood so readily, and consequently dries sooner. The scrubbing-brush must always be moved up and down the boards according to the grain of the wood, and not across it.

When house-cleaning is being done it is sometimes convenient to be able to frost over a window so that rooms cannot be seen into while they are still kept light. Epsom salts dissolved in a little hot water will do this. Paint on hot and leave to dry.

Sponges should have the soapsuds carefully rinsed out after using, and should be hung where the fresh air will reach them and where they will dry thoroughly. If possible the sponge should be dried in the bright sunshine and should be thoroughly scalded now and then in soda and water.

To clean dark brown patches from brown boots mix one teaspoonful of lemon-juice with one teaspoonful of prepared liquid ammonia, and apply with an old toothbrush. When the dark places have disappeared, dry gradually and polish as usual. This will make the boots appear as good as new, and is preferable to washing them, as that completely spoils the leather.

Maureen

CHRISTCHURCH CATHOLIC CLUB

(From the club correspondent.)

July 26.

The usual weekly meeting of the club, which was to have been held last night, was postponed on account of the death of Mr. Edward O'Connor. The late Mr. O'Connor at all times took an active interest in the club, being one of its vice-presidents. Feeling reference was made by the president (Mr. J. R. Hayward), and a resolution of sympathy was carried in silence. Great sympathy is felt with Messrs. B. and J. O'Connor, sons of the deceased, who are ardent workers for the club.

August 3.

The usual weekly meeting of the club was held on Tuesday evening, there being a fair attendance of members. The programme for the evening was a debate, 'Should capital punishment be abolished?' between teams led by Messrs. F. Healey and F. Quinn. It was not altogether successful, as one member of each team was unavoidably absent. It was then decided to initiate a debate between Messrs. Laurenson (affirmative) and Healey (negative). Both speakers had a good knowledge of their subject, and at the conclusion the judge awarded the following points:—Healey, 78; Laurenson, 63. The club's concert on the 27th ult. was somewhat interfered with, owing to wretched weather conditions, and also on account of the death of the Mayor, many people thinking the concert would be postponed. The executive met and decided to go on with the programme. The audience passed a resolution of sympathy with Mrs. Taylor and family in their sad bereavement. The financial result of the concert is expected to leave a very fair margin on the credit side.

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Armaments—armaments—the face of Europe one tented field and array of soldiers. This is what conscription means if war breaks out between two Continental Powers. Every man must fight, provided always that he is mentally and physically able to serve the colours.

Some predict that Great Britain must follow suit. Time alone will show this. But if that time came the great question of fitness would arise. Still, apart from military purposes, it is the duty of all to keep well. Yet thousands are not. They are in the bondage of dyspepsia, the shackles of indigestion, and they suffer in a myriad ways. Disperse such untoward conditions—get rid of your nausea, your digestive debility, your sick headache, your impure blood, your acidity trouble, and become organically perfect by taking Dr. Ensor's Tamer Juice, a purely herbal compound, the greatest of all British specifics.

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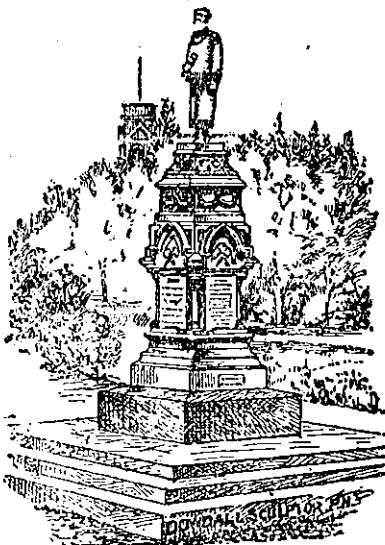
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By 'VOLT.'

The Elephant and Music.

In spite of his unwieldy size and apparently inactive ear, the elephant loves music. Not only does he learn to step in time, but he has been known to accompany the drum and flute with certain inarticulate sounds. Buffon once made a series of experiments to ascertain the musical taste of an elephant in the Jardin des Plantes. Simple melodies, played on the violin, seemed to give the beast great pleasure, whereas variations made apparently no impression. But when the horn-player played a popular tune the elephant became much excited, danced, and made an effort to accompany the music with grunts. At last he put his trunk into the open end of the instrument, as if to draw out the music itself, and then caressed the player most tenderly, to show him his gratitude.

Raising Vegetables on Sewage Lands.

France recently enacted a law making it a penal offence to raise edible vegetables on sewage disposal lands, because of the supposed danger of poisonous germs being carried and being introduced into the human system. Bacteriologists, having made a careful examination of the matter, declare the needlessness of this alarm. They have demonstrated that microbes do not enter the body of the vegetables under any circumstances, though it is possible for them to be entrained along the stem and leaves, but these locations do not favor their existence. Evidences of typhoid and cholera were negative, although a special search was made for such indications. The hardest germs only, such as tetanus, were found, and these are harmless when taken into the system through the stomach.

Sponge Farming.

Sponges are hereafter to be grown like corn or beans; or perhaps we should say like oysters, for the sponge is an animal organism. Experiments carried out in the Mediterranean show that the cultivation may be undertaken with great probability of success on the French coast, and it will not be confined to the shores of Tunis, as was feared when its possibilities were first discovered. Sponges from the opposite shores of the Mediterranean have been already carried to France and planted there, and we may expect that in years to come the sponge fisheries will be greatly extended by such methods. The investigations made on this subject recently have proved that sponges may multiply by fission, or division of substance, but that they also reproduce by means of larvæ issuing from the whole sponge, from pieces split off, or from the young sponges. Fragments of sponge transported to another locality heal in about three months and then begin to grow: irregular pieces soon become spherical and rapidly enlarge, adding 25 times their own volume in the course of four or five years. The growth, of course, is slow during the first year because of the necessity for healing the wound caused by tearing off the fragment from the main body for transplantation. The character of the spongy tissue appears to be somewhat altered by cultivation; the dark tint becomes much clearer and whiter. It is not yet known whether there is sufficient change to alter the commercial value of the product, either for the better or for the worse. All these observations have been carried on by two enthusiastic Frenchmen, Messrs. Dubois and Allemand-Martin, in their laboratory at Sfax, Tunisia. The result, we are told, is the creation of a science of 'spongiculture,' whose principles, if carried out on the lines laid down by its founders, will make fortunes for the diligent, not only in France, but in Tunis as well, the product being larger, better, and more easily gathered.

Nothing grieves the careful housewife more than to see her good furniture mishandled by careless carriers. If you have to shift, be wise and get a reliable firm like the NEW ZEALAND EXPRESS COMPANY to remove your things. They are very careful, and charge reasonably too. Their address is Bond street....

Intercolonial

The Sisters of Mercy at All Hallows' sustained a sad bereavement through the death of Sister M. Francis de Sales (Scally), says the *Brisbane Age*. The deceased nun had almost reached the golden jubilee of her novitiate, having been received in Ireland close on fifty years ago.

Rev. Father Grogan, of the Redemptorist Order, arrived in Brisbane the other day from Manila by the Japanese mail steamer. Father Grogan, who was en route to Perth, has been engaged in missionary work in the Philippine Islands for the past four years. By the same vessel also, Brother Bartholomew Lally, a lay member of the Order, was a passenger.

A boys' orphanage for the Sisters of Nazareth has been commenced at Sebastopol, in the diocese of Ballarat, where the nuns already conduct a home for the aged poor, and orphaned and neglected children. In connection with the new orphanage, which will be ready for occupation in twelve months' time, there will be a farm, where the lads will be taught practical agriculture; the land for this purpose having been donated by his Lordship Bishop Higgins.

News has been received in Sydney that Mrs. Dalton, widow of the late Hon. Thomas Dalton, K.C.S.G., died on board a steamer whilst on its way from Brisbane to Sydney. Mrs. Dalton had been on a health trip to China and Japan. She was a sister of the late Father Walsh, of Townsville, who was at the time of his death Vicar-General of the diocese of Rockhampton. Mrs. Dalton was always most generous to charities, and a leader in all movements having for their purpose the advancement of the Church.

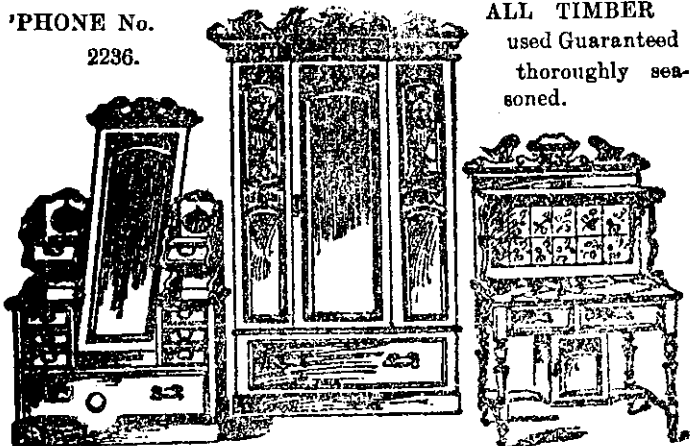
By the will of the late Mr. Thomas Walsh, of Toowoomba (writes the Brisbane correspondent of the *Catholic Press*) bequests of £200 each have been made to the Sisters of Mercy at Toowoomba and Stanthorpe; St. John's School, Sydney; Gort, County Sligo, Ireland; Callan, County Kilkenny, Ireland; the Sisters of Charity, Ballaghaderin, County Mayo; St. Joseph's Union, New York; St. Mary's College, Rosebank, Sydney; the Deaf and Dumb Institution, Waratah, N.S.W.; the Lewisham Hospital, Sydney; the Mater Misericordiae Hospital, Brisbane; St. Ann's Industrial School, Brisbane; the Nudgee Orphanage; the Magdalen Asylum, Woolloowin; and the Convent of Mercy, Stubberan, Ireland.

At the University Primary Examinations the Catholic schools have as usual done remarkably well, but it was at the Federal Public Service Examinations that the Christian Brothers' College scored (says the Melbourne correspondent of the *Freeman's Journal*). Two years ago their pupils swept the board at this examination, which is open to all candidates. In the recent test James Raymond O'Keeffe headed the list of successful pupils, with 2283 marks. He is from the North Melbourne College, conducted by the Christian Brothers. The Parade, and other of their schools did remarkably well. The Catholic colleges won 15 out of the first 20 places.

When his Grace the Archbishop made the appeal to the faithful of the diocese for funds to complete St. Virgil's College (says the *Tasmanian Monitor*), he announced to them in a letter, which was a touching tribute to his venerable predecessor, that the college would be the memorial to the late Archbishop. It was just the kind of memorial that Archbishop Murphy would have himself desired, for it was the work upon which he had set his heart, and to which he had devoted all the energies of his last years. No more fitting tribute, therefore, could have been paid to his memory. His Grace the Archbishop has just had placed on the recently completed wing a marble tablet commemorative of his predecessor's work in connection with St. Virgil's.

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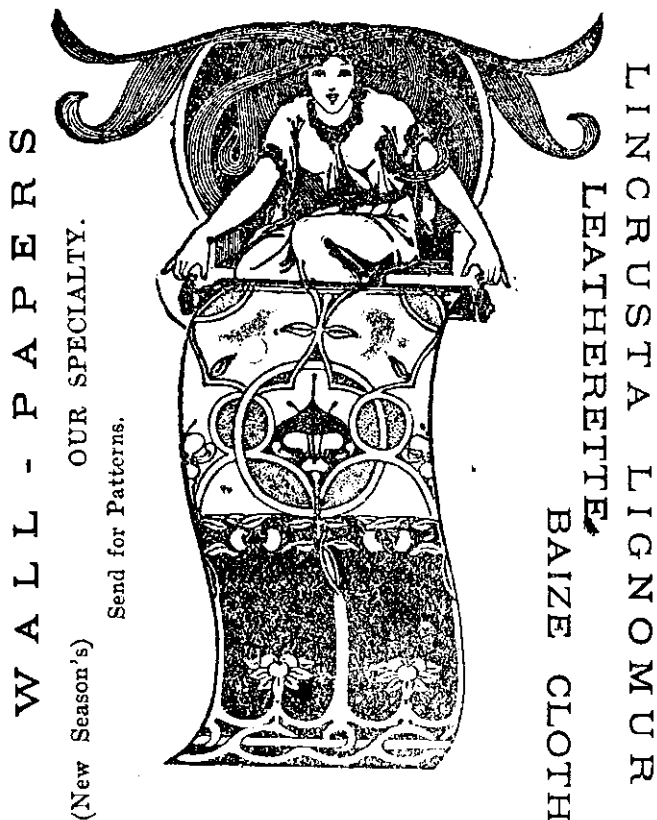
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The Family Circle

THREE SONGS

'Sing me, thou singer, a song of gold!
Said a careworn man to me;
So I sang of the golden summer days,
And the sad sweet autumn's yellow haze.
Till his heart grew soft, and his mellow gaze
Was a kindly sight to see.

'Sing me, thou singer, a song of love!
A fair girl asked of me;
Then I sang of a love that clasps the race,
Gives all, asks naught—till her kindled face
Was radiant with the starry grace
Of blessed charity.

'Sing me, O singer, a song of life!
Cried an eager youth to me;
And I sang of the life without alloy,
Beyond our years, till the heart of the boy
Caught the golden beauty and love and joy
Of the great eternity.

JIMMIE'S JOLT

Jimmy was perfectly honest, but he was careless. 'If that boy,' said Atkinson, the senior partner, 'would only steady down and attend to what he is doing and use a little common sense instead of being so thoughtless, he'd be all right! I'd have hopes of his growing up into a financial power in La Salle street! He's the sort that you take into the firm out of self-defence, and he's bright as a dollar!'

'Bright as the dollar of mine he lost when I sent him for cigars, I suppose,' added Brady, the junior partner. 'Yes, Jimmy's all right in his way. I can't help liking the lad. It's a comfort to have an office boy around with human intelligence, after some we've had. He just needs a jolt, that's all.'

'Well, he'd better get it pretty quick!' growled Atkinson. 'Those papers he lost on the way over to Smith's caused a considerable row. If you want to get rid of anything, just give it to Jimmy to take somewhere! If he sat up nights planning how to lose things with neatness and despatch he couldn't succeed better!'

It really looked serious for Jimmy. Brady, glancing at the boy's bright, cheerful face, felt a good deal of concern. Jimmy was the sort that appealed to you—you wanted to help him on.

Two days later Brady rang the bell for Jimmy. He handed the boy a bank book and a bank bill. 'I want you to take this,' he said distinctly, 'at once to the bank. You'll have to hurry to get there before closing time. And be careful how you carry it, because, if you'll look at the bill, you'll see it's a big one—it's a thousand-dollar note.'

'Gee!' breathed Jimmy. He held the bill in the extreme tips of his fingers as he turned it over. 'Never saw one before.'

Then he departed.

Atkinson, during this little episode, had sat staring at his partner unbelievably. As the door closed after Jimmy he recovered his breath.

'Have you gone quite insane?' he inquired.

'No,' responded Brady.

'He'll lose it!' declared Atkinson.

'Probably,' admitted Brady, still calmly.

'Now I know you're insane!' concluded Atkinson. Then, with a shrug of his shoulders, he flung around to his desk.

Fifteen minutes later Jimmy walked in. He came as though invisible cords were pulling his feet against his will, and his usually cheerful face was chalky white. He opened his lips once or twice, but no sound came forth. Then he crumpled up into a chair.

'I told you!' said Atkinson, jumping to his feet and glowering at Brady.

'What's the trouble, Jimmy?' asked Brady, in his usual tone.

'I—I lost it!' Jimmy got out, in a strangled voice. 'Honest, Mr. Brady, I don't see how I could uv! It's gone! A thousand dollars!' He almost hissed the last three words to express their awfulness.

'Did you take it out of your pocket after you left this room?' Brady queried.

Jimmy nodded miserably. 'I showed it to Sam in the office out there, 'cause I knew he'd never seen one, neither! An' then I stopped once in an alley to look at it, 'cause I knew I wouldn't have a chance at the bank! I was right at the bank, so I didn't put it back in my pocket, but I held it with the book tight in my hand! An' when I got to the bank window it was gone!'

Brady coughed and did not look at the wretched Jimmy. 'I'll have the police look for it,' he said. 'Meanwhile, you go home, Jimmy, while I decide what to do with you! You've always been careless, and scolding doesn't seem to make an impression on you, but this is the limit!'

'He looked as though he was going to be hanged,' commented Atkinson. 'Pretty expensive experiment of yours, Brady!'

'That's all right,' said Brady. 'Jimmy's got something to think about now!'

'I'd think I had, too, if I'd thrown away a thousand dollars,' said Atkinson.

It was nearly noon next day before Brady summoned Jimmy, who had been waiting in the outer office all the morning to learn his fate.

'Have they found it?' he gasped out, as soon as he got inside.

'No,' said Brady shortly. Then he saw Jimmy's face. Brady has a tender heart.

'Look here, son,' he said, 'I guess you've had your jolt. I was dead sure you'd lose that money when I started you out, because you are never anything but careless. And I wanted you to see what trouble you'd eventually get into if you didn't cultivate a little responsibility. It was a counterfeit note, and a bad one at that, and not worth a copper cent. But, you see, it might have been real. Do you think—'

'Oh, Mr. Brady!' half sobbed Jimmy, in an agony of relief, 'I'll never be careless again, s'lon's I live. Never! If I can stay!'

'Confound you!' Atkinson said to Brady, when Jimmy had shut the door carefully after him. 'You had me almost as worried as you had Jimmy!'

MIGHT HAVE BEEN WORSE

Notwithstanding her tender years, Catherine's characteristics are in evidence; and the most pronounced of them all is the unfailing tendency, in the most harrowing situations, to look on the bright side.

On one occasion, having got hold of a hammer, she ambitiously endeavored to drive a tack into the wall, on which to hang her doll's hat. After repeated failures to hit the troublesome tack by clutching the hammer in both fat hands and thus delivering a terrific blow, she next tried holding the tack in one hand, dealing a less powerful stroke with the hammer in the other hand. The result of this experiment brought the whole family running to the nursery.

After the damaged finger had been bathed and kissed and bandaged, in the midst of various consolations and commiserations, Catherine's tears began to stop and her philosophy to rise.

'It don't hurt so awful bad now, mamma. 'Sides, when my finger got hit, I was jus' holdin' the hammer in only one han—an' jus' s'pose I'd been strikin' with both hands!'

EDUCATING THE FARMER

A farmer wrote to the editor of an agricultural paper as follows:—

'I have a horse that has been afflicted for the past year with periodical fits of dizziness. Please let me know what I should do with him, as he seems to get worse instead of better. I am afraid he will be unfit for work if something is not done soon.'

In the next issue this answer appeared:—

'When the horse is looking all right sell him to someone.'

WORSE THAN PESSIMISM

Andrew Carnegie, at a dinner in Washington, deplored the world's excessive armaments.

'All these billions wasted on battleships,' he said, 'are declared to do good in providing work, in creating prosperity. That is a shallow and false optimism. That, in fact, reminds me of the man who said, when his wages were cut down:

"Well, there is one comfort. When I'm laid up sick I won't lose as much money as I used to do."

THE JOYS OF AN EDITOR

'The editor is one of the happiest men in the world,' wrote a Sydney schoolboy in his essay on newspapers. 'He can go to the circus in the afternoon and evening without paying a penny, also to inquests and hangings. He has free tickets to the theatre, and gets wedding-cake sent to him, and sometimes gets licked, but not often. While other folks have to go to bed early, the editor can sit up every night, and see all that is going on.'

SOMETHING TO BE THANKFUL FOR

Lord Decies was talking about American cab fares. 'They seem to be intended only for the rich,' he said. 'I was amused by a cabby who, after a drive that would have cost a shilling in London, said: "You're an Englishman, sir, and so I'll only charge you two dollars." He made me think of a lawyer, who, having won a case involving a hundred pounds sterling, kept eighty pounds for his fee, and said, as he handed over the balance of twenty pounds to his client: "I am your friend, sir. I can't charge you my full fee. I knew your father." "Thank goodness," said the client warmly, "that you didn't know my grandfather."

SAVING HIS LIFE

A story is told of an Englishman who had occasion for a doctor while staying in Peking.

'Sing Loo, greatest doctor,' said his servant; 'he savee my lifee once.'

'Really?' queried the Englishman.

'Yes; me tellible awful,' was the reply; 'me callee in another doctor. He givee me medicine; me velly, velly bad. Me callee in another doctor. He come and give me more medicine, make me velly, velly badder. Me callee in Sing Loo. He no come. He savee my lifee.'

FAMILY FUN

The Remainder.—A very pleasing way to arrive at an arithmetical sum, without the use of either slate or pencil, is to ask a person to think of a figure, then to double it, then add a certain figure to it, now halve the whole sum, and finally to subtract from that the figure first thought of. You are then to tell the thinker the remainder. The key to this lock of figures is that half of whatever sum you request to be added during the working of the sum is the remainder. Any amount may be added, but the operation is simplified by giving only even numbers, as they will divide without fractions.

Never hurry, never worry,

Don't get in a rage;

Try to keep you temper always,

Says a good old sage.

If you get a cold and shiver,

Don't take doctor's pills—

Run at once, and get—'tis precious—

Woods' Peppermint Cure for chills.

On the Land

The number of dairy factories in the Dominion at present is 415, besides which there are about 450 skimming stations. The average price paid out by the factories for butter-fat 10 years ago was a little over 8d per lb at the butter factories, whereas the average price paid out for butter-fat last year would be about 10½d and 1s respectively.

Probably never before at the Burnside weekly sales has there been such a small yarding of cattle, such a large proportion of animals of inferior quality, and such extraordinarily high prices (says the *Otago Daily Times*, writing of last week's sale). The yarding comprised only 80 head, which may be accepted as an indication that the supplies of fat cattle in this part of the country at the present time are exceedingly limited. Prices of cattle ranged up to £15 5s per head, and so poor was the quality that buyers were paying as high as 40s per 100lb. There was a general advance over the previous week's rates of equal to £2 10s per head, and in some instances equal to £3 and over per head. In respect of both quality and prices, the conditions prevailing were probably unprecedented. There was a good yarding of 3850 sheep, and while values opened weaker than was the case the previous week, they firmed as the sale progressed. Wethers sold at prices ranging up to 25s 9d and 26s 9d per head. Ewes were about 1s per head dearer. There was a reduced yarding of about 1100 lambs, but late rates were maintained.

Speaking at the Dunedin Winter Show last week, the Hon. T. Mackenzie said that were selection and improvement in herds carried out we could without increasing the number of cows now in use, increase the output of our country by 33½ per cent., or, in round figures, by £1,250,000, annually. We had been, with the means at our disposal, endeavoring to improve the milking quality of our herds. Within the last two years the department had established a herd of Holsteins at the Weraroa Experimental Farm. The record of their output was a justification for the step that had been taken in connection with the matter, and it had been found that some of our cows did as well as the finest in Denmark. One of them had already reached up to the standard of 16,000lb weight of milk per annum. He was pleased to be able to say that this herd, which would enable him to supply sires of a high type to settlers, was in itself a source of considerable profit to the department.

At Addington last week there were moderate entries of stock. Some extra prime lines of fat sheep and cattle offered, and they made exceptionally good prices. Beef generally sold at about the previous week's prices. Good young store ewes maintained their values, but hoggets showed a decline. The fat lambs offered were of inferior and ordinary quality, and made only moderate prices. There were only a few new season's lambs penned, and they sold well. Fat sheep of all classes were in good demand. Store cattle were dull of sale, and dairy cows were not selling as well as of late. Fat pigs were in demand, and stores met with a dragging sale. There was a yarding of 327 head of fat cattle. The average quality of the yarding was the highest seen at the yard for several years. There was a good all-round demand, and late values were fully maintained. Steers made £7 10s to £11 10s, extra to £20, heifers £6 to £10, extra to £14. There were only a few hundred fat lambs penned, and they were mostly of medium quality. Better sorts made 14s 6d to 18s 3d; extra, to 22s 6d. There was a moderate yarding of fat sheep, and the range of quality was very wide, running from inferior wethers and ewes to specially prime show wethers. The range of prices was: Extra prime wethers to 33s, prime 20s to 26s, extra prime ewes to 29s 9d, prime 17s 6d to 23s 6d. All classes of pigs were in good demand. Choppers realised 75s to £6, large baconers 52s 6d to 60s, lighter 43s to 48s (equal to 4½d to 4¾d per lb); large porkers 30s to 38s, smaller 23s to 27s (equal to 4½d to 5d per lb).

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