

**MISSING PAGE**

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## Friends at Court

### CLEANINGS FOR NEXT WEEK'S CALENDAR

- August 20, Sunday.—Eleventh Sunday after Pentecost. St. Joachim, Father of the Blessed Virgin Mary.
- „ 21, Monday.—St. Jane Frances de Chantal, Widow.
- „ 22, Tuesday.—Octave of the Assumption.
- „ 23, Wednesday.—St. Philip Beniti, Confessor.
- „ 24, Thursday.—St. Alphonsus, Bishop, Confessor, and Doctor.
- „ 25, Friday.—St. Bartholomew, Apostle.
- „ 26, Saturday.—St. Zephyrinus, Pope and Martyr.

St. Jane Frances de Chantal, Widow.

This saint was born at Dijon in 1573. She was married at the age of twenty to the Baron de Chantal, but eight years later she had the misfortune to lose her husband through an accident. Having completed the education of her children, she founded, under the direction of St. Francis de Sales, and with the co-operation of some other ladies of rank, the religious Order of the Visitation. She died in 1641.

St. Joachim, Father of the Blessed Virgin Mary.

The Fathers of the Church unite in extolling the sanctity of St. Joachim and St. Anne, whose privilege it was to be the parents of the Most Pure Mother of God.

St. Philip Beniti, Confessor.

St. Philip Beniti, a priest of the Servite Order, was born at Florence about the beginning of the thirteenth century. He was remarkable for his extreme humility, which caused him to refuse all offices of distinction, and for a burning zeal, which brought about the conversion of innumerable sinners in the different parts of Italy which he visited. He died in 1285.

### GRAINS OF GOLD

#### BLESSED REST.

Upon our Mother's heart to sink,  
Upon our Mother's heart to rest,—  
Is there a sweeter thought to think,  
And can I do a thing more blest?  
So quiet is that holy place,  
As only I were there alone:  
So blest that rest, and full of grace,  
As if that heart were all mine own.

Oh heart that kept the things of Christ,  
And pondered on them night and day!  
Thine, thine are treasures all unpriced,  
Through Him, the Life, the Truth, the way.  
And I am close to Christ, thy Son,  
When I abide in peace with thee.  
Help me to say, as thou hast done:  
'Ecce ancilla Domini!'

As soon as a man begins to love his work, then he will begin to make progress.

The great rule of moral conduct, says a wise man, is, next to God, to respect Time.

A kind word is often as welcome as alms and as great an act of charity as is a gift of money.

The world is the book of women; whatever knowledge they possess is more commonly acquired by observation than reading.

The punishment which the wise suffer who refuse to take part in the government is to live under the government of worse men.

Idleness is death, and a search for pleasure is sure to wreck life in shallows and in miseries. Safety and sanity lie in systematic useful effort.

## The Storyteller

### RANSOM'S PAPERS

(Concluded from last week.)

"You'll fetch it, Adelaide," pa said, when the train whistled, and he had to get off. "Good-bye! God bless you!"

"Everybody was kind to Mary and me. When the conductor found I was going to Washington, he began to ask me questions, and before I knew it, I found myself telling him the whole story. He had a boy in the army, and he seemed to know just how I felt. He lived in Washington, and when we got in late at night, he made us go home with him. His wife made us welcome. I'll never forget her.

"Early the next morning we went up to the Capitol. Mr. Torrey—that was the conductor's name—went with us. As early as it was, there were a lot of people waiting, and most of them looked as if they had their share of troubles, too. Mr. Torrey seemed to know a good many men. I suppose they go up and down on his train often. He spoke to one big man, who was going in to the inner room. The man looked at me, sort of keen-like, then he said, "I'll tell Mr. Lincoln." Then he went on.

"I couldn't keep my eye off that door. Sometimes it would be awfully quiet in there; then again I'd hear somebody laughing. After a time the big man came out. He was chuckling to himself as if he had heard something mighty funny. He nearly went by us; then he seemed to remember, and he turned to me. "The President will see you, madam," he said; then he went up and held the door open.

"Mary held on to my hand as tight as if she never meant to let go, and I felt my own heart beating pretty fast; but I just thought of John, and how I must get the papers. When we went in, the President was standing, looking out of the window, with his hands in his pockets. He turned round, and when I saw his face all my fear left me. It was so sort of homely and good and kind. He just made me think of our own Maine folks. He's a good deal like pa, only I guess maybe pa's better-looking.

"He came over and shook hands with me, then he motioned me to a chair. Mary stood looking at him doubtfully for a moment, then all at once she smiled up at him. He leaned over and lifted her on his lap, and in a minute they were talking away as if they'd known each other all their life. I heard her telling him about her kittens."

"He likes kittens," interpolated Mary, "the President does, and he likes little girls, too. He hasn't any, though; his little girls are all boys. He told me so, and I told him about daddy, and then he and mother talked."

"I told him all about your war record, John," said Adelaide, "and then I gave him Miss Eliot's letter. He read it carefully, looked sort of thoughtful, then he rang a bell, and a young fellow with spectacles came in.

"Look through the files," said Mr. Lincoln, "and see what you can find about John Ransom, 42nd Maine." His tone was real curt.

"Pretty soon the young man came back with a slip of paper in his hand. "John Ransom, 42nd Maine, Army of the Potomac; in hospital at Fernandina; made application some months ago for his discharge papers; several letters about him." He recited it all off as if he were saying a lesson.

"If the record's right, why hasn't the matter been attended to?" said the President.

"We haven't got round to it," said the young fellow, his face getting red. "We're just working on the J's."

"A man's life can't go according to the alphabet," said Mr. Lincoln. "Make out the papers at once, and send them this afternoon to Mrs. Ransom at—" He looked at me, and I told him where I was staying.

"All of a sudden he kind of laughed; then he looked at me over his spectacles. "How would you

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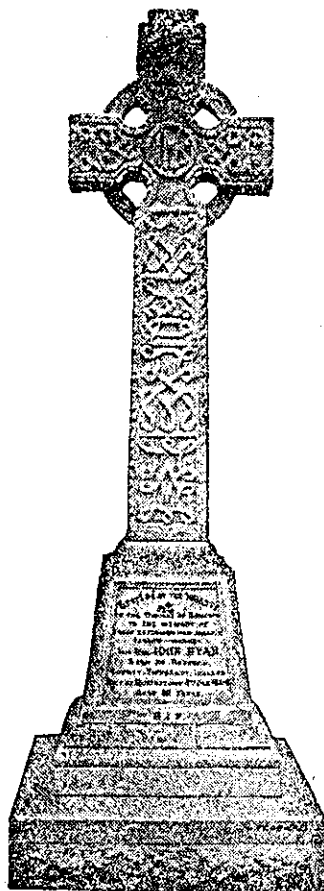
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like to take the papers to your husband yourself?" he said. "There's a gunboat going down to-morrow."

"I just looked at him. I couldn't say a word, and he smiled. 'Reckon it would be a good thing,' he said, "and I don't know but that it would be the surest way of getting them there."

"He wrote a few words on a piece of paper, signed his name, and gave the paper to me. Then he held out his hand. I couldn't say anything but "God bless you!" but he seemed to understand. Mary piped up, "Good-bye, Mr. President!" He took her up in his arms and kissed her, and she put her arms round his neck, just as she does round pa's, and said, "I like you, Mr. President," and he laughed again.

"And I like you, Mary, so I reckon it's mutual." Then we came away.

That afternoon a messenger brought the papers, and the next morning Lieutenant Callahan came to take us to the boat. He was the one who came up with us this morning.

"That was Jerry," said Mary, gravely. "He told me to call him that."

"I can't tell you," went on Adelaide, "what a relief it was when I actually held that envelope in my hand. Then my only thought was to get to Fernandina. We made a quick trip, they said, but it seemed so long to me, for I didn't know—" She stopped, her gray eyes meeting Ransom's with ineffable tenderness.

When Ransom was carried down stairs that afternoon, all the household had gathered to bid him God-speed; but his last words and last glance were for Miss Eliot. As he bade her good-bye he placed in her hand the little carved wooden case. The tears were streaming down his cheeks. "I hope it will be made up to you," he said.

Mary departed, jubilantly perched on the shoulder of the gay young lieutenant, and Adelaide's face was wonderful in its new-found happiness.

On the porch the nurse stood long, watching the boat which was bearing Ransom toward home and health. At last, with a little smile, she went slowly into the house, and up into the east corner room.

## ALL THE TIME THERE IS

The sunlight of an April afternoon fell through the tender leaves of the grape-arbor. The little tendrils had begun to show their hyacinthian curves. Arthur Bowen took the cup of tea his wife offered him, and looked through the long arbor to the road. A little girl, very poorly dressed, was passing down the road.

Mrs. Bowen replaced her cup and saucer on the Sheffield tray, and followed the child with her eyes. The husband finished his cup of tea. He was thirsty; he and his wife had walked from Vespers in the church at Seagirt.

"Ah, my dear," he said, "this is comfort! No visitors expected, a lovely afternoon, and that bad, bold baby boy of our sound asleep—and quiet!"

"For shame!" said Mrs. Bowen, rather unattentively. "He is an angel even when he is naughty. That was little Clara Fallon. Did you notice how poorly she was dressed?"

"Rather!" said her husband, taking another piece of toast. "I fancy she feels it, too. I see that she always takes the last pew in church; and I noticed that, after Mass, she ran off as quickly as possible."

"It's too bad!" burst out Mrs. Bowen, her brown eyes flashing. "If I were John Wilson, with fifteen thousand a year, I'd learn something of the lives of these decent folk around us, and help them. But there he is with a new automobile every year. I'm sure, Arthur, that if you had fifteen thousand instead of two, if you could go up to the office every day in a white Mercedes instead of going in a cramped car seat as a "commuter," you'd do something for the people about us. Rich people are heartless. What a callous old bachelor John Wilson is! And yet there he is every Sunday, in the first pew, praying away, at the 9 o'clock Mass, and then rushing off somewhere in his white devil. He is heartless!"

"No, No!" answered Arthur Bowen, nibbling at a cake. "He doesn't think, because he hasn't time."

"Hasn't time!" exclaimed his wife, incredulously. "Hasn't time! he has all the time there is. Sarah Fallon, the elder sister, goes only to the 6 o'clock Mass now; her hat and old mourning dress are dreadful. Since her father died, she does plain sewing wherever she can get it. She did all baby's things; when she finished his last little frock, I noticed that her hat was awful. "There are some beautiful spring straws," I said, "at Price's for only seventy-five cents." "You don't know," she answered, with that soft glow in her face that makes her at times a very pretty girl, "how hard it is for some of us to earn seventy-five cents." She keeps Clara at school and pays off the interest on their house. Of course she can't afford to buy new clothes. Oh, these heartless rich people!"

"They haven't time," repeated her husband, seriously. "We haven't time."

"Certainly we haven't time. I haven't time. I'd help the Fallons if I could. I often think that I'll send Brigetta over to the Fallons to buy some of their early vegetables—Clara has actually raised some lettuce and things under glass—but she's always too busy. With one maid, it's really hard!" added Mrs. Bowen, with a sigh. "I must finish those napkins—I must embroider ten initials; and then I've got to make a hundred little sandwiches for the Sodality supper for Tuesday, each tied with light blue ribbon to match the candle shades."

"How tired you will be, my dear!" said Arthur, with a twinkle in his eyes. "Think of sandwiches without blue ribbons to match the candle shades!" And then he added, hastily: "I must remember to bring down a box of Henry Clays to-morrow. Do remind me!"

"I once thought that that stupid heartless John Wilson rather liked Sara Fallon; he used to see her at church on Sunday. Now he never sees her, because she has nothing to wear; and she and her little sister are very sensitive about it. A hat makes a great difference to a girl."

Arthur Bowen chuckled a moment; then, remembering the piteous little figure stealing shamefacedly from the church, he became serious. Unlike most men, he could, when it was carefully pointed out to him, understand a woman's point of view.

The shadows grew longer. The spring chorus from the salt marshes strengthened as twilight approached.

"Dear! dear!" said his wife. "I hate to think of to-morrow. Every Monday seems busier than every other Monday. I must try to tuck baby's dress, and the Villards are coming to dinner. I'll have to make the mayonnaise myself, and run everywhere for some spring flowers for the table. I don't think I can find enough violets—oh, dear! There's baby!" And she ran off.

Arthur Bowen sat contemplating the darkening landscape. He lit a cigar, and said to himself: "The rich—we're always blaming the rich; we never blame ourselves. And yet we have all the time there is, too. The rich make a thousand artificial cares for themselves, and we, too—" He drifted off into a reverie, for his cigar was good; and then he said: "We make useless cares for ourselves, and we have got into the habit of imagining luxuries to be necessities."

After a time Mrs. Bowen came down, and they went into the sitting-room—"the garden-room," they liked to call it, because the apple trees of the old orchard and the tall hollyhocks waved constant greetings to the windows.

"Do you know it quite went to my heart when Sara Fallon said that I had no idea what seventy-five cents meant to persons in her position? I wish we had something to give."

"We have," said the husband, throwing a bit of driftwood in the grate.

"Oh, my dear," answered his wife, "you mean that you could give up something! But you can't. Why nobody but an angel like you would wear that evening suit. It's almost green; you certainly need a new one. And I—" She made a little gesture of despair.

"No," he answered; "I mean that we could give time."

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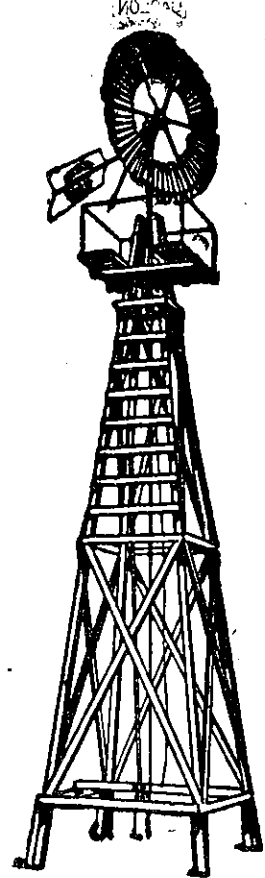
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'A little dust doesn't count,' said Arthur. 'What I mean is this. Cut out the mayonnaise for dinner. You'll gain half an hour in that way. And baby's tucks—you ought to save ten minutes by leaving that amiable child tuckless. He won't care.'

It will take just two hours,' said his wife, seriously. 'And if you don't bother yourself about putting the blue ribbons on the sandwiches, you'll gain at least half an hour; and the napkins—'

'Of course I couldn't think of doing everything in one day. I didn't mean that I was really going to work all the initials on Monday.'

'You see, my dear; you'll have three hours free to do a good act. You can make a hat for Sara Fallon—an Easter hat.'

'Arthur!' cried Mrs. Bowen, amazed.

'I've thought it out,' said Arthur, smiling a little shamefacedly. It did occur to him that he was trespassing on his wife's domain. 'You see, I am going to give up the box of Henry Clays; a half dozen will be enough. Villard smokes cigarettes, and I'll allow myself just one cigar a day during Holy Week. Here's the cash down.' He fished out a note from his waist-coast pocket and handed it to his wife. 'With your time and my money, we can make up for the carelessness of the heartless rich.' He laughed.

Mrs. Bowen was silent in amazement. She could do without the blue ribbons for Tuesday night; she could do without the mayonnaise for Monday night; the tucks, after all, were luxurious, and the initials on the napkins not by any means necessary. But that her husband should discover this in such a cold, logical way! She was inclined to be angry at first. He was invading her kingdom with a vengeance. Then she laughed. After all she was a reasonable woman.

'I can make two hats, I believe, if I can get the time,' she laughed again. 'To think of a stupid man telling me that! But the Fallons would be too proud to take what they hadn't earned.'

'Send over and ask for all their lettuce for your dinner to-night. They like to give. Make a great favor of it—the Villards are coming, and you haven't time for your usual salad, etc., etc. Then you can pay them with the Easter hats; and if Sara should appear at the late Mass in a suitable hat, who knows?'

Mrs. Bowen's eyes sparkled.

'You are ridiculous, Arthur,' she said—'perfectly ridiculous! Nevertheless, your idea about the salad is good. The Fallons do love to give, but they don't know how to take. Do you know, Arthur, I think we poor people could do more, if we made our lives more simple? Men sometimes have good ideas.' She laughed softly to herself.

Brigetta returned at this moment; and, the baby being left in her care, the Bowens went out for a walk.

As he boarded his train the next morning, Arthur, like a good 'commuter,' bore various orders with him (one especially for a little bottle of paprika he had resolved to remember, for he had forgotten it six times); the other was contained in an envelope addressed to a certain department shop, which he had sworn to visit at noon. He brought home various odd-shaped bundles.

The dinner to the Villards went off very well; and the crisp, early salad from the Fallon's garden was a most successful feature.

'Look!' said his wife, gleefully, showing him a blue silk arrangement, twined with pink roses. 'I made that for Clara Fallon from an old hat of my own, and those roses were the ones I intended for the new lamp shade.'

'Roses on lamp shades,' said Arthur, 'are like pillow-shams—nuisances. I have brought the frame for the other hat and all the other stuff besides.'

'Yes, it's all right,' said Mrs. Bowen. 'I shall be able to finish the other hat to-morrow evening, and go to the School Hall to help arrange things for the Sociality supper, too. Sallie shall have a beauty of an Easter hat. But I could have cried when I saw you offering a small handful of cigars.'

Arthur laughed.

'Villard doesn't smoke cigars.'

'I wrote to the Fallons saying that their salad had actually saved my life and the dinner. You ought to have seen Clara Fallon's face when she brought the lettuce! She was so pleased to have something to give! I said: "You must let me give you something I shall make you for Easter!" She was delighted.'

Sara Fallon, at the High Mass on Easter Sunday, looked very well, indeed. Her straw hat was a thing of roses and ribbons and beauty. Her gloves were darned, and her white frock (she had ceased to wear black on that day) was carefully preserved. The experts knew this; but she was quite radiant, and held her head high. Clara sat beside her sister, properly adorned, and at peace with the world. Mrs. Bowen noticed that John Wilson waited at the church door to bow to Miss Fallon as she passed out.

'It has worked!' whispered Arthur.

'What?' asked his wife, seemingly unattentive. 'You are perfectly ridiculous!'

As they walked home from Benediction, the Bowens saw John Wilson descending from his white automobile with a big bunch of Japanese quinces and early lilacs in his hand. This was in front of the Fallon house. In half an hour Mrs. Bowen, for no apparent reason, insisted on passing the house again. The automobile was still there. Arthur smiled.

'John Wilson seems to have all the time there is.'

'How ridiculous!' said Mrs. Bowen, frowning. 'I'll just call for a moment; you can go on—'

But John Wilson came down the garden path, passing Clara's vegetable frames, yet not seeing them.

'Congratulate me,' he said, his rather serious face smiling broadly.

Arthur laughed.

'I don't see what you are laughing about, Arthur. What are you thinking of?' whispered Mrs. Bowen.

'The heartless rich!' he answered.—Maurice Francis Egan, in *Ave Maria*.

## Humors of the U. S. Postal Service

In view of the announcement that Secretary Hitchcock has succeeded in wiping out the postal deficit, the following from the *World's Work*, calling attention to some of the glaring features of the postal 'graft,' should be of interest:

'By mail, you may now send packages weighing more than four pounds to forty-three foreign countries—but not to any part of the United States of the Union.'

'If you live in New York, you may send a ten-pound package by mail to Tokio—but not to Brooklyn. If it weigh only four pounds, it may go by mail to Brooklyn for 64 cents—but four pounds to Germany costs only 48 cents.'

'These are not little jokes perpetrated on the public by the Post Office Department: they are facts which have grown naturally out of the deep interest that the express companies have taken in the distribution of merchandise by mail. If you insist upon having the same parcel service to Chicago or St. Louis that you have to Berlin or Marseilles, how do you expect the express companies to make a living?'

Another little joke on the dull-witted public has been published in *The Survey*; it is a photograph of a delivery wagon in New York City labelled: 'Parcel Agency for the Imperial German Mail.' The idea is that Germany now offers in New York a service that the United States Government will not render—just as the German Government has set up a post office in Tangier, with German postage stamps, because Morocco is not progressive enough to establish offices itself.

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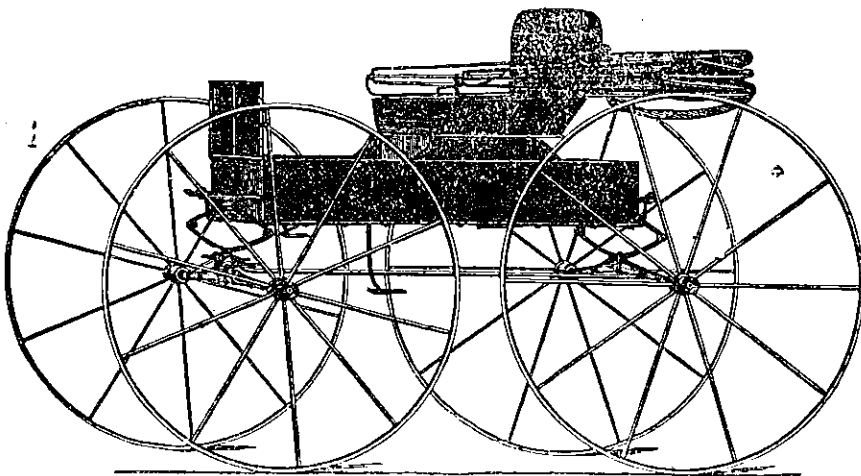
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## GOD OR NO-GOD IN THE SCHOOLS?

## 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.)

Here, again, we get back to the same considerations as before:—

1. *The New Zealand Education Act nowhere provides that the system of public instruction shall be 'undenominational.'* (The 'undenominational' theory is merely an inference of those supporters of the secular system who have yet to learn the meaning of the terms 'denominational' and 'undenominational').

2. *The New Zealand law merely provides that the teaching in the public schools shall be 'entirely' connected with the 'present world' and the 'present life only'—as set forth above.*

3. *It would, therefore, appear to be no violation of the letter of the law to impart to pupils any denominational view of life—of its origin, duties, and destiny—with the following provisos only: (a) that such denominational 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 this present world only.* Here (as in the previous cases considered) the law apparently leaves the door wide open to the propaganda of any and every form of materialistic denominationalism that the state of public feeling, at any particular period, may render it 'good policy' to impart to children in the public schools.

## IV.—The 'Prediction' Fallacy.

The 'prediction' fallacy consists in dark forebodings (1) in regard to the dissensions that would follow the re-introduction of religion into the schools, and (2) in regard to the breaking-up of the present system of public instruction.

*Reply:* (a) In discussion, prediction has, proverbially, a rather 'slumpy' argumentative value. Indeed, George Eliot somewhere describes it as 'the most gratuitous form of human error.' (b) Neither of these predictions has anything to do with the justification of our secular system, from the Christian view-point of life, and of its duties and destiny. They are, therefore, beside the present issue. (c) The scared prediction as to the 'fierce resentment and never-ending controversy' that would follow the re-introduction of religion into education has been amply met on pages 9-10, 31 of the present publication. To the matter there set forth, *there has been no reply.* (d) There are, on Continental Europe, two countries which grew weary of the fad of pure, legalised secularism in the schools, and restored religion to its old and prescriptive place in State-aided public instruction. These are Holland and Belgium. Holland is well described by the rationalist historian Lecky as 'a country where Evangelical Protestantism is, perhaps, more fervent and more powerful than in any other part of the Continent.' In 1857 a system of 'secular national education' was established there. The schools were denounced as 'atheistical,' 'without prayer, without Bible, without faith.' The Dutch Protestant majority then did what the Catholic minority in Australia and New Zealand have been doing for a generation. By 1888 they had (says Lecky, p. 72) 'no less than 480 Bible schools supported by voluntary gifts, with 11,000 teachers and 79,000 pupils. These schools had an annual income of three millions of florins; they had a subscribed capital of 16 millions of florins, or about £1,340,000.' In the battle for religious education (says the same author), 'the Evangelical Protestants were supported by the Catholics.' The result of this happy union of the friends of true education resulted in the continuation of the purely

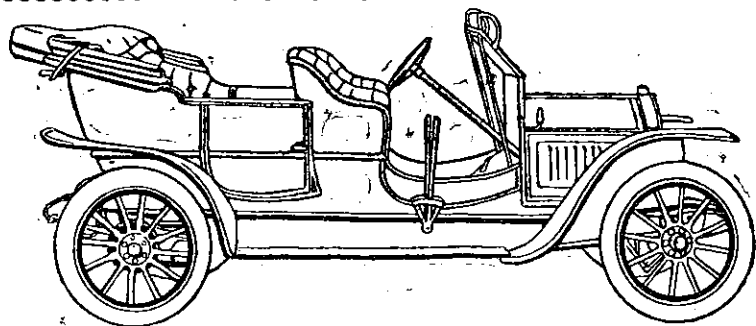
secular system for those who desire it; but, side by side with this, the Evangelical and Catholic schools were brought into the State scheme, and supported by public funds, 'on a system much like that which exists in England, and which has been very generally accepted.' In Belgium religion was (as in New Zealand) banished from the schools by the *loi de malheur* (law of misfortune) in 1878. With the fall of the secularist party, in 1884, religion ceased to be penalised, by law, in the schools. The new Catholic Government 'took the primary schools from State control, and placed them under the communes, leaving each commune to decide whether or not religious instruction should be given; the State subsidised these schools, on condition that they would accept the State programme, and would submit to State inspection.' Denominational schools 'are eligible for subsidies from the State, the province, and the municipality or commune—one or more of them. The Church is empowered to supervise and arrange for or provide religious instruction in the schools. If the communal schools do not give it, the clergy may, either by themselves or their lay nominees.' We are not now discussing the merits or demerits of any particular scheme of religious education. We are merely placing before the *Evening Post* two concrete instances of the national restoration of religion to its place in the schools, and letting that paper reconcile these facts with its dolorous prophecy, as best it may. The *Post* has the whole burden of proof upon its shoulders. It is for it to show—if it can—(1) that (and just how) the re-inclusion of religion burst up and destroyed the school system in Holland and Belgium; (2) what, precisely, were the volcanic educational evils resulting therefrom; and (3) just how and why a restoration, that was so easily and speedily effected in those two countries, should be deemed wildly impracticable or wholly impossible in New Zealand. An ounce of hard fact is worth more than a ton of mere, unsupported, predictive assertion, such as that which the *Evening Post* advances—for lack of better 'argument.' (4) Moreover (as has been shown already), in Holland and Belgium, as well as in France, religion was driven out of its prescriptive place in the school-preparation for life, precisely because legislative majorities in those countries did not believe in God or religion or a future life or immortal human souls. In this, they were at least consistent. It is for the *Evening Post* to justify—if it can—on a Christian view of life, and of its duties and destiny, that same purely secular system which Continental and other unbelievers defend on an atheistic and anti-Christian view of life and of its duties and its destiny. In every discussion on this subject between Christians, all lines of argument converge upon this deadly riddle—which (thus far) the *Evening Post*, and the other Christians who share its views, either dare not, or cannot, read. And if any reader deems that this is 'wearisome reiteration,' the present writer's true and sufficient apology is this: that this issue lies at the root of the whole discussion, and that the *Evening Post* not alone avoided it 'to the best of its ability,' but likewise persistently endeavored to obscure it by the cloud of irrelevant contentions and personalities which are, here and later on, under consideration.

## V.—The 'Authority' Fallacy.

Having declined to get down to the underlying principles and life-views involved in our secular system, the *Evening Post* 'fortifies' itself by an appeal to the 'authority' of Gladstone, Archbishop Temple, and Dr. Parker (of the City Temple, London). No references, by the way, were given to the quotations with which it credited its 'authorities.' Gladstone (says the *Post*) was not an atheist; Temple was not an atheist; Parker was not an atheist. But Gladstone, Temple, and Parker were all stout upholders of the secular system. Therefore the supporters of the secular system are not all atheists, nor is the system atheistic.

*Reply:* (1) Here, again, we have the *Post's* familiar resort of denying what was not asserted. (2) Here, too, we find that paper distinctly and improperly suggesting that I made out the Christian supporters of the secular system to be, one and all, really atheists in disguise. And this, in spite of my plain and repeated

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



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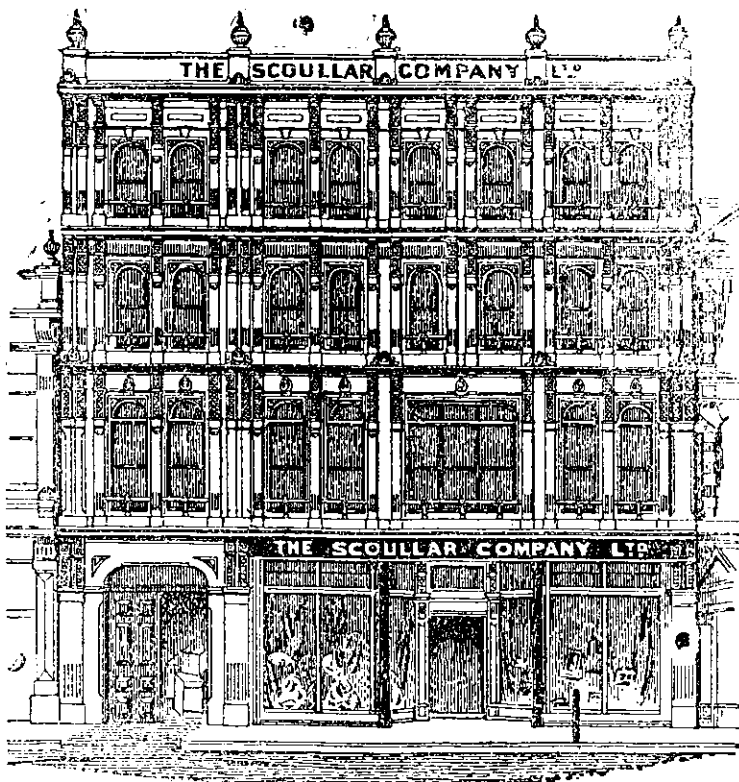
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declarations to the contrary, and of my reiterated conviction that numbers of well-meaning Christian people are misled into support of the secular system because they do not realise what it implies, and whither it is drifting, as it has drifted in France. But in terms as express I have pressed, and still press, for a statement of the Christian principles and views of life, on which Christians support a system which was devised by anti-Christians on Continental Europe for the destruction of all religious faith in the rising generation. *To this there has been no answer.* (3) The *Evening Post* makes out Gladstone, Temple, and Parker to be supporters of the utter exclusion of religion (as in New Zealand) from the working-hours of State-supported schools. This is a cruel misrepresentation of the plain, set terms, in which these three noted English Protestants stood for the inclusion (not the legalised exclusion) of religion from State-aided systems of public instruction. (a) Gladstone's real views have been sufficiently stated on pp. 32-33, and further reference to them will be found in Section III. of this Part. (b) The *Evening Post's* grievous misrepresentation of Archbishop Temple will be made abundantly clear in Section III. (c) Dr. Parker's name has been amply vindicated (to this there has been no reply). The injustice done to this friend of religious education by the *Post* will be made still more manifest in Section III., by an appeal to the context of his remarks. (d) But even if Gladstone, Temple, and Parker were as bitter enemies (as they were friends) of religious education, this circumstance would not alter, by so much as a pin-point, the content and implications of the secular system, or relieve, by so much as the weight of a speck of fluff on a moth's wing, the heavy burden of proof and justification which rests upon the shoulders of the *Evening Post* and of its fellow-Christian supporters of the policy of driving religion, by Act of Parliament, from its ages-old and prescriptive place in education.

#### VI.—The 'Big Stick' Fallacy.

The *Evening Post* avers that 'an overwhelming majority of the people of New Zealand' favor the legalised exclusion of religion from the schools. This is the argument of the physical force of mere numbers—which I have designated the fallacy of the 'big stick.'

*Reply:* (1) We have yet to learn that 'an overwhelming majority'—or any majority—of 'the people of New Zealand' were afforded any direct opportunity of expressing an opinion upon the subject either before or after the expulsion of religion from the schools. (2) No evidence has been adduced—nothing but the bare assertion of the *Evening Post*—that 'an overwhelming majority of the people of New Zealand' stoutly maintain the exclusion of religion, by Act of Parliament, from the schools. We do not know that, as a matter of fact, a very large body of public feeling in New Zealand desires some measure of religion in the working-hours of the public schools; that it has agitated ever since 1877 to have this effected by legislation; that having (owing chiefly to internal dissensions) failed in this, it has set itself to smuggle in religion somehow; and that religious exercises have, all along, been (illegally) part and parcel of the daily routine of the State secondary schools. (3) Nobody pretends that that mere 'popular' feeling is qualified to pass an expert verdict on (say) the deep questions of pedagogy (the art of teaching) involved in the rigid legalised exclusion of religion from the school-time 'preparation for life' and for 'complete living.' The *Evening Post* supplies us, in 'charmin' variety,' with the argumentative crudities and irrelevancies by which so much of 'popular' feeling as exists on this question is aroused and nourished. The 'plain man' lies under the delusion that intellectual and moral values count—or ought to count—for a good deal in determining public policy in regard to education. But even such an accredited champion and expert as the *Evening Post* cannot give an account of its scholastic faith; and it makes a count of noses, and an uninstructed, or misinstructed, or ill-instructed local feeling one of the arbiters (if not the final arbiter) in the matter of the most tremendous import to the individual, to the family, and to the nation. Is it not high time that such vital matters

as the underlying principles and methods of education should be as far removed, as is the administration of justice, from inept meddling and from the sordid turmoil and clamor of party politics? (4) The *Evening Post* calls upon the friends of religion to accept, in this matter, the doctrine of 'accomplished facts.' But (a) why should we sit calmly down and resign ourselves to the wrongs inflicted by this new-fangled and localised scheme of secularised public instruction, which has so suspicious an origin and history, and which, after a fair trial, two of the most prosperous and progressive nations in Europe flung indignantly aside? (b) Have not some, at least, of us read sufficient of history to know how people are given, at times, to dancing and singing around their golden calves to-day, and crushing them beneath their heels to-morrow? Besides, (c) when did the *Evening Post* itself begin to accept the doctrine of 'accomplished facts' in matters purely political? Do not the 'accomplished facts' of the Liberal Party's continued successes in New Zealand serve rather to nerve it to stronger efforts to educate public opinion in a sense favorable to its own Conservative views? In the still more vital and sacred matter of the school-training of our young citizens for the duties and destiny of life, why should we, the friends of the only true and full education, abdicate our role as teachers and guides, and become, instead, the mere gramophone records of an uninstructed local feeling?

Moreover (5) this Big Stick argument assumes the moral right of a majority to drive religion out of the schools and force the State-creed (already detailed) on the consciences and purses of dissidents. But this moral right we absolutely deny. It is for the *Post* to prove it—if it can. (6) Yet, again: the Big Stick argument assumes that, in this matter, minorities must, perforce, suffer. Here, however, are the words of a noted English educationist in point: "'Minorities must suffer' is the old, discarded cry of utilitarianism. It is hopelessly out of date. Democracy, and especially Liberalism, raises the counter-cry: 'Minorities must be safeguarded!'" Politics is fast learning from commerce and from science the human, necessary art of specialisation. There are now several hundred processes in the making of a shoe. Secularists would decree that there shall be one way—the way of suppression—for building up the kingdom of politics.' Lord Acton (the historian of political democracy) said at Cambridge University, in June, 1895: 'But what do people mean who proclaim that liberty is the palm, and the prize, and the crown, seeing that it is an idea of which there are two hundred definitions? You will know it by outward signs. Representation, the extinction of slavery, the reign of opinion and the like; better still by less apparent evidences: the security of the weaker groups, and the liberty of conscience which, effectually secured, secures the rest.' The view of the historian of political democracy on minority right found eloquent expression in an address delivered thirteen years later by Mr. Sidney Webb, the historian of industrial democracy. 'My first proposition,' said he, 'is, therefore, the paradoxical one that, whilst it may have been the most pressing business of nineteenth century Governments to deal with the whole people, or, at any rate, with majorities, by far the most important business of twentieth century Governments must be to provide not only for minorities, but even for quite small minorities, and actually for individuals.' The regimental boots and uniforms have got to be made to fit each individual soldier. This, when you come to think of it, is just as 'democratic,' in any sense whatever, as the merely wholesale method.' But (7) even if an 'overwhelming majority' of noses were, in this matter, ranged beside the *Evening Post*, that circumstance would not in the least explain the Great Riddle: On what particular view of life, and of its duties and destiny, do believing Christians justify a school-preparation for life, which atheists, and unbelievers generally, defend on an atheistic and anti-Christian view of life, and of its duties and its destiny? 'All roads lead to Rome'; and, between Christians, all arguments on the secular system lead, ever and evermore, to this forbidding Riddle, which the *Post* has avoided as it would the Seven Plagues of Egypt.

(To be continued.)

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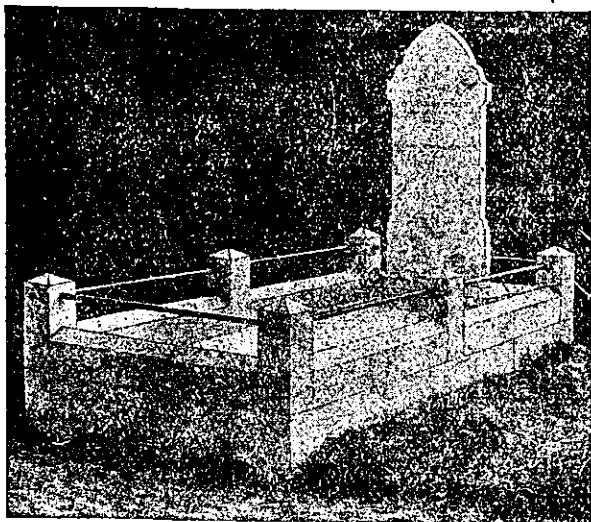
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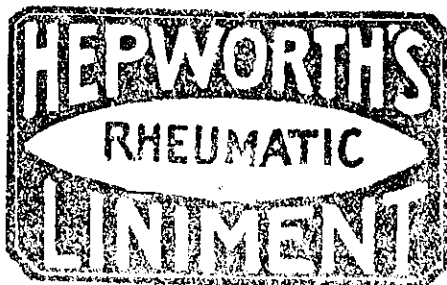
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'This assemblage, I venture to assert, has had but few counterparts in history.' So spoke President Taft in the Fifth Regiment Armory, Baltimore, on the afternoon of June 6. The nation's head was gazing upon twenty thousand persons assembled to testify to their appreciation of Cardinal Gibbons—fifty years a priest and twenty-five years a member of the Sacred College—as a great American and a great Baltimorean. It was a tribute of the heads of the nation, its law-makers, its judges, and of the people of his own city and State to the greatness of the beloved Prince of the Church as a man and as a patriot, and as such it was unparalleled.

No such outpouring of the people has ever taken place in Baltimore; no such gathering has ever assembled under one roof in that city. And such a gathering! Every shade of social, religious, business, and political life was represented. The social leader and the laundress were there; Catholic priest, Protestant minister, and Jewish Rabbi fraternised in the gallery set apart for the clergy. Representatives of 'big business' and the little merchants worked together like brothers on the committees, and Democrats, Republicans, and independents lifted their voices in unison to cheer the speakers for their praises of the lofty citizenship of the Cardinal.

The President of the United States, the Vice President, the only living former President, the Chief Justice of the Supreme Court, the Speaker, and the only living former Speaker of the House of Representatives, Great Britain's Ambassador and the Ambassadors of other foreign Governments, United States Senators, Congressmen, distinguished clergy of every denomination, the Governor of Maryland and the Mayor of Baltimore joined in the celebration.

Speeches were made by President Taft, Vice-President Sherman, former President Roosevelt, United States Senator Elihu Root, Speaker Clark, of the House of Representatives; former Speaker Joseph G. Cannon, Ambassador Bryce, Governor Crothers, and Mayor Preston. Chief Justice White, of the Supreme Court, was on the programme for a speech, but it is contrary to all precedent that justices of the court shall make public speeches. Indeed, it is an unwritten rule of the court that they shall refrain from making such speeches. The Cardinal responded to the addresses.

The whole event was a happy one from every point of view. It brought the people of the city closer together and made them feel more like brethren. It helped to soften religious differences, and it was whispered that it helped to wipe out possible political animosities which are reported to have existed between him who is now at the head of the nation and him who previously held that great office.

The Cardinal, as the guest of honor, sat in a gilded chair in the centre of the stage, beside Governor Crothers, who presided. To the Cardinal's right sat the President, then Colonel Roosevelt, then Chief Justice White, Bishop MacSherry, of South Africa, and Mayor Preston. On his left hand sat Vice-President Sherman, Ambassador Bryce, Speaker Clark, Senator Root, and former Speaker Cannon.

The President spoke first. His voice was strong and clear, and carried to the furthest parts of the hall. His eulogy of the Cardinal as a great American and true patriot was a striking one.

He was followed by Vice-President Sherman, and then by Colonel Roosevelt, whose speech was characteristic of the man. The ex-President was given a tremendous ovation when he arose, no less great than had been the demonstration for the President. The next speaker was Senator Root, who paid a great tribute to the Cardinal as a man and a patriot, and held him up as an example for the children of America. Ambassador Bryce had not expected to speak, but in spite of this delivered one of the most forceful and thoughtful addresses of the day.

## THE EUCHARISTIC CONGRESS

### A MOST IMPRESSIVE SPECTACLE

The enthusiastic reception of his Eminence Cardinal Aguirre, the Papal Legate, at Madrid on Friday, June 23 (says the *Catholic Weekly*), was a fitting inauguration of what will be, it is hoped, one of the most imposing and magnificent Eucharistic Congresses on record. An air of unwonted joy and festivity pervaded the usually sober streets of the capital, which were decorated with that profuseness which Spaniards know so well how to lavish, when it is a question of celebrating great ecclesiastical functions.

At the railway station, the representatives of the King and the Government and the municipal authorities, the representatives of provincial deputations, and the heads of the military and police force, as well as the heads of the religious Orders, together with crowds of eager congressists of all nationalities, assembled to greet the Cardinal Legate with an enthusiasm which warmly testified to their devotion to the Holy See. His Eminence drove from the station in company with the Bishops of Sion and Namur, and preceded by a royal escort, to the Church of Santa Cruz, where he was received by the Bishop of Madrid-Alcala, and other prelates, and an enormous concourse of secular and regular clergy, who, forming in procession, conducted the Legate to the Cathedral, where the 'Te Deum' was splendidly sung by the Isidorian choir, and the Papal Brief was read by a notary of the Curia. The Bishop of Madrid then formally welcomed his Eminence, and after the function was over Cardinal Aguirre was driven, amid enthusiastic crowds of spectators, to the Royal Palace, where he was received by his Majesty King Alfonso and the Infante, Don Carlos. Waiting to welcome him also were the Queen Mother Maria Cristina, and the Infantas Dona Isabel and Dona Maria Teresa. Later, there was a reception of all the ecclesiastics and prelates, with the representatives of the secular and regular clergy, and a solemn service in the Cathedral at night.

The opening ceremony of the Eucharistic Congress was held on Sunday, June 25, in the Church of St. Francis, which was crowded. Cardinal Aguirre, the Papal Legate, who presided, was surrounded by prelates, members of the Cabinet, the Governor of Madrid, and the Municipal Councillors. The Infante Don Carlos represented King Alfonso. He sat on a throne surrounded by officers. The nave of the church was filled with people of distinction, members of the nobility, and others.

The Infante read an address on behalf of the King. It was in his Majesty's handwriting. King Alfonso, after welcoming the Legate, said it gave him great pleasure that his Eminence, who was so dear to the people of Spain, had been selected for that high office. His Majesty invoked the blessings of Heaven on the Congress, and said he hoped that by increasing devotion to the Blessed Sacrament of the Altar it would extend the feeling of Christian brotherhood between all classes of Spaniards.

Cardinal Aguirre, in replying, returned thanks for the support given to the Congress in all official circles. On the previous day his Eminence had sent a telegram to the Holy Father, informing him that the Papal Legate had been received by the Royal Family, the authorities, and the people with acclamation, and asking for his Holiness' blessing. Two telegrams from the Pope were now read. His Holiness bestowed his blessing on all the members of the Congress.

The Bishop of Namur then spoke, dwelling on the importance of the Eucharistic Congresses for the promotion of religion.

As the Legate and the Infante returned to the palace they were heartily cheered by vast crowds.

On the second day of the Congress a telegram was read from his Eminence Cardinal Merry del Val, Papal Secretary of State, giving expression to the satisfaction with which the news of the opening of the Congress had been received by the Pope, and conveying the Holy Father's blessing.



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That morning 7000 children received Holy Communion in the various churches of Madrid.

#### Most Imposing Spectacle Ever Seen in Madrid.

A cable message from Madrid on June 29 said:—The Eucharistic Congress reached its climax to-day in a great procession, which started from the Church of St. Jerome and crossed the capital to the palace in great pomp and splendor. Open air altars and triumphal arches, erected in streets decked with precious Gobelin tapestry, bunting and garlands, converted the city into an immense temple. It was the most imposing spectacle ever seen in Madrid, and it is estimated that it was witnessed by half a million spectators. The weather was hot.

One hundred tons of flowers were strewn along the route of the procession. The whole garrison of Madrid, commanded by a field marshal and three generals, took part in the parade.

The participants in the great ceremonial included twenty thousand children, twenty thousand working men and women, seven Archbishops, sixty-five Bishops, three thousand priests, deputations from the Ministry and the Chamber of Deputies, grandees, the Mayor of Madrid, the Councillors, Knights of the Golden Fleece, sailors from trans-Atlantic steamships, and King Alfonso and noblemen in State carriages. The procession wound up with the municipal guards in their violet uniforms.

From a magnificent altar, hung with Gobelin tapestries and decked with jewels, in the vast Castelar plaza, the Pope's Legate blessed the people, and the bells of all the churches in the city pealed.

At the closing session of the congress proper, the King and Queen and all the members of the Cabinet being present, the accommodation of the vast church of St. Francis was taxed, and thousands were unable to find room within. Cardinal Aguirre read a telegram from the Pope asking the members of the congress to pray for the Church in Portugal, whose prelates were being persecuted for their faith.

### CATHOLIC MOTHER DEPRIVED OF HER CHILDREN

#### ANOTHER MIXED MARRIAGE CASE

What may be regarded as a counterpart of the notorious Belfast mixed marriage case (says the *Somerset County Gazette* of June 3) has arisen at South Petherton, where from the home of Mrs Catherine Realie, wife of Samuel Realie, it is alleged that three children have been taken by a brother-in-law to Ireland to ensure their being brought up Protestants. A sad story to this effect was told by Mrs Realie at Ilminster Petty Sessions, where she made application to the Bench for the recovery of her little sons, aged six, four, and three respectively. She explained that she was a Catholic and her husband a Protestant. He was afraid that the children would be brought up Catholics, and had given the three boys to his brother to prevent it.

In reply to questions by the Magistrates' clerk (Mr. Duke), Mrs. Realie said the family numbered five children, and she had two infant daughters left with her. The names of the boys were Edwin, Samuel, and Joseph. Her husband had not deserted her, but had, against her will, handed over three of her children to his brother, who came over from Ireland to fetch them. She had no reason to suppose that they would be badly treated, and knew that they would be taken care of, but she did not want to lose any of them. Her husband had done it without her consent, and when the boys were taken away she had to bow to the inevitable.

Mr. Lean: Was there any agreement at the time of your marriage that what children there were should be brought up in one particular faith?

Mrs. Realie: Yes. It was that they were to be brought up in my faith—as Catholics. He promised that before witnesses, but not in writing.

Mr. Lean: The agreement should have been in black and white.

Mrs. Realie: But the witnesses could prove it.

By Mr. Duke: Her husband was not paying anything to his brother for taking the children. He would now bring them up as his own.

In answer to Mr. Lean, Mrs. Realie declared that she did not want to be relieved of her children. She loved them too much for that, and did not want to lose any of them.

The chairman (Mr. Jefferys Allen-Jefferys) informed the mother that the court had no jurisdiction to enter into a question of that kind. The father had the right to select the religion of his children and the control over them.

Answering a question afterwards, P.S. Foote said he knew the family well. The children were, he (the sergeant) understood, being brought up as Protestants.

Says the *Catholic Times*:—We have received the following letter in reference to this case:

Sir,—Being the only other Catholic present, I was much moved by the statement made at the Ilminster (Somerset) Police Court on Wednesday, the 31st ult., by a Catholic mother, who, if her story be correct, has been grievously wronged. Her appearance and manner indicated that she was in real earnest, and believed that the magistrates had the power to order the restoration of the three children, of whom she appears to have been cruelly deprived. The notorious McCann case was so exploited by the secular and Protestant press as to have elicited much sympathy for the Protestant mother whose children were taken from her. I think some action should at once be set on foot in the interest of this Catholic woman. The Catholics of this country, with all their power and influence, should not allow one of their number to suffer so great an injustice as Mrs. Realie, of South Petherton, declares she has to bear.'

### GREYMOUTH CATHOLIC CLUB

(From the club correspondent.)

August 8.

The fifth annual elocutionary competitions commenced last Tuesday morning in the Town Hall, and were continued until Saturday evening. His Worship the Mayor (Mr. A. C. Russell) occupied the chair, and Mr. C. N. Baeyertz (Wellington) was sole judge. The competitions were held under the auspices of the five societies of the town—viz., St. Columba Catholic Club, Trinity Institute (Anglican), Mutual Improvement (Presbyterian), Methodist Guild, and Greymouth Young Men's Club (open). The hall was crowded each evening, and the greatest enthusiasm prevailed. In addition to the individual trophies a silver cup was offered to the club securing most points in the various competitions. Each club was allowed three representatives in each item. The items were also open to the general public. The following St. Columba Club members were successful in securing places in the various contests:—

Impromptu Speech (23 competitors)—Mr. P. J. Smyth, 2.

Junior Recitation (15 competitors)—Mr. J. Deere, 2; B. Rasmussen, 3.

Senior Recitation, 'Napoleon's Tomb' (30 competitors)—K. S. Dillon, 1.

Humorous Recitation (6 competitors)—P. J. Smyth, 2.

Musical Monologue (22 competitors)—K. S. Dillon, 2.

Junior Oration (14 competitors)—B. Rasmussen, 1; J. O'Donnell, 2; J. Deere, 3.

Senior Recitation, 'Gloster's soliloquy' (23 competitors)—K. S. Dillon, 1.

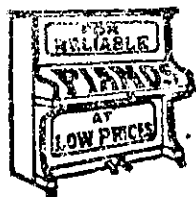
Reading at sight (26 competitors)—K. S. Dillon, 1.

Senior Oration (24 competitors)—K. S. Dillon, 3.

The result of the competition for the Russell Cup is—Trinity Institute, 3693 points, 1; St. Columba Club, 3552, 2; Methodist Guild, 2607, 3.

Our club was greatly handicapped this year by losing the services of its three most prominent members—viz., Messrs. A. F. O'Donoghue, E. Casey, and T. M. Heffernan, who were transferred during the year to other parts of the Dominion, and who were always amongst the prize-winners at previous competitions.

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5d, 5½d, and 6½d yard

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9/8, 11/4, and 14/4 each  
Wide Maltese Scarves—25/-, 30/-, 35/-, 45/-, 55/-,  
65/-, 75/-, 85/-, £5/5/-, to £6/10/- each  
Cream Spanish Lace Scarves—10/11, 12/11, 13/11,  
14/11, 15/-, and 17/6 each.  
Black Spanish Lace Scarves—10/11, 15/-, 19/11, 28/-,  
30/-, and 36/- each

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7½d, 8½d, 9½d yard.  
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wide—7½d, 8½d, 9½d, 10½d, 1/-, 1/2, 1/3, 1/4, 1/6,  
and 1/8 yard.  
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wide—1/4, 1/6½, 1/9, 1/11, 2/4, 2/6, and 2/11  
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## Current Topics

### The Snub Direct

It is satisfactory to note, that while 'the heathen rage and the people imagine a vain thing' in regard to *Ne Temere*, the agitators receive scant sympathy when they appeal to responsible authorities to interfere. The latest illustration in point is that furnished by the case of an Edinburgh celebrity, the Rev. Jacob Primmer—a sort of Scottish comrade-in-arms to the Rev. Dr. Gibb. We are indebted for the facts to our live contemporary, the *Edinburgh Catholic Herald*. 'Once more,' says our contemporary, 'Mr. Primmer has been snubbed, and by no less a person than the Under Secretary for Scotland. When the storm of the McCann case blew hardest, the ladies attending the Queen's Hall Protestant meetings drew up a petition, "humbly beseeching her Majesty to use her Royal influence on behalf of Mrs. McCann, Belfast, to see that her children are restored to her." What precisely it was expected the Queen could do in the matter is a mystery. Anyhow they drew up a petition, to which, it is said, some 9505 women of Edinburgh appended their signature. The petition, along with the inevitable letter of Mr. Primmer, was forwarded to the proper quarter. In the beginning of the month Pastor Primmer received a formal acknowledgment from the Under Secretary for Scotland of the receipt of the letter. This did not satisfy Mr. Primmer, perhaps naturally. He again wrote on the 14th June pointing out that only receipt of the letter had been acknowledged, and asking if the petition to the Queen had reached him, and, if so, if it had been presented along with Mr. Primmer's letter to her Majesty. Five days later Mr. Primmer received the following curt reply: "Case of Mrs. McCann, Belfast. The Under Secretary for Scotland has to acknowledge receipt of the letter from the Rev. Jacob Primmer on the above subject." 'Even after this,' comments the *Herald*, 'we hardly suppose that Mr. Primmer will give up either drafting resolutions or writing frenzied letters.'

\*

The *Edinburgh Evening News*, of June 27, pinks Brother Jacob's petition with the following gentle raillery: 'Pastor Primmer has hardly received fairplay from the Secretary for Scotland over the McCann petition to the Queen. For one thing, it must have been a troublesome thing to get up the petition; and, above all, it was enclosed in a "mahogany casket." As far as can be noted, the casket has in no way been acknowledged by the minions at Whitehall. They acknowledged the petition before the formality of insertion in the official waste-paper basket, but we take it that some one captured the box. If the Queen was pleased "to give no commands" on the subject, as crowned heads have so often done with Primmer epistles, surely the casket might have been returned. It might have been used for sending petitions up and down from Queen Street Hall to London, and after the business was extinct and the land was free from error, a suitable resting place might have been found for the box at John Knox's house or in the Edinburgh Municipal Museum. The pastor is a man not easily daunted, and he should insist on a satisfactory reply or the return of the casket, which may, for all we know, be holding the Secretary's cigars. Mr. Primmer will observe to-day that the Pope has sent an autograph letter to the King. Let him watch what is done with the Papal letter, and insist that his Eminence of Townhill receives as much consideration, as his Holiness at the Vatican.'

### The Struggle in Portugal

The Portuguese Bishops—whose spirited manifesto we published in our columns the other day—have not had long to wait for an opportunity of giving effect to their determination to resist to the uttermost the degrading slavery which it is sought to impose upon them; and it is becoming abundantly evident that, on the side of the persecuting Government, the contest will be carried out to the bitter end. The news-

paper *El Mundo*, the organ of the Minister of Justice, states that the Procuradoria—the highest legal consultative body under the Republic—has decided that the Bishops are now to be criminally prosecuted for high treason, and endeavouring to incite the clergy and Portuguese Catholics in general against the new régime. The ground put forward for this prosecution is the publication by the Bishops of the Pastoral Letter or Manifesto above referred to. At the same time the Government, through its own newspaper organ and its press marionettes, is industriously circulating the statement that, while the Bishops are remaining firm, the 'majority of the clergy have decided to ignore the instructions of the Vatican,' and 'to side with the Government in matters connected with separation.'

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That there will be some few instances of weakness on the part of individual priests is more than probable; but that there will be any such general submission as that hinted at, and desired by, the Government, there is not the slightest reason to anticipate. The evidence thus far to hand points strongly—indeed, conclusively—in altogether the opposite direction. Thus, the Oporto correspondent of the *London Standard* says: 'That the country continues in a state of unrest, in spite of the declarations of the press and of Ministers, is proved by the frequent acts of rebellion committed in the northern provinces, such as the refusal of priests to give up church registers, the stoning of Republican deputies, and the attempts—something successful—on the part of the populace to prevent the arrest of priests accused of preaching against the Provisional Government.' And the *Standard* writer makes it perfectly clear what is the direct cause of the trouble. 'A great deal of hostile feeling,' he continues, 'may be attributed to the law separating Church and State, which, in spite of a great deal of propaganda in its favour, has been received with feelings of disgust at the spirit in which it has been conceived. In this district, at meetings held to consider their position regarding the new law, the priests have almost unanimously decided not to accept the provision granted them, and have passed resolutions of unconditional adherence to the orders of the Pope and Bishops. Unless the law is amended it is exceedingly unlikely that the Government will be able to force its execution in the numerous small country towns and villages of Portugal, where the priests still have a great deal of influence.' The cable published last week—to the effect that Archbishop Bourne was calling upon the Government to protect the rights of British Catholics in Portugal, and to inform Portugal that Great Britain's friendship could only be retained by the discontinuance of the unjust and degrading conduct now shown towards them—is a further indication that the Portuguese Government of swaggering revolutionaries are not going to have it all their own way.

\*

Since the foregoing was written a Lisbon cable has appeared in the daily papers intimating that twelve hundred out of 6000 of the lower clergy have accepted the Government's mess of pottage. This is a very different story from *El Mundo's* original statement that 'the majority of the clergy have decided to ignore the instructions of the Vatican.' And even this latest version has to be liberally discounted: for the manufacture of anti-Vatican announcements has been carried to a very high pitch of perfection in Lisbon official circles, and it will doubtless be found that the cases of compliance with the State's demands have been as freely and as frequently multiplied as Falstaff's rogues in buckram. The true facts will appear in due time.

### A New Coronation Service

Mr. H. W. Massingham in the *London Morning Leader*, and the writer of a notable article in the *London Nation*, have strenuously denounced the anomaly and insincerity of the present Coronation service; and have put forward, in all seriousness, a plea for the substitution of a new and less unreal ceremony. 'The English Coronation rite,' says the *Nation* writer, 'is a thing unique. Regarded seriously, it is a meaningless anachronism and anomaly. But it makes a

brilliant historic pageant. Its symbolism, its ritual, its language carry us to the days of faith and chivalry, and, in some places, it even takes us back to the aspirations of the men who lived in the days before Alfred ruled. The rite is, in truth, a fair piece of mediæval tapestry, over which a rough hand has daubed, or rather printed, the war cries of the triumphant Whigs of 1688. The religion of the Uncion, the chivalry of the sword and spurs, the mystery of the throne that encloses the stone on which, in our forefathers' belief, the head of Jacob rested, the fierce feudalism of the oath of Homage are still present, but, to the vast majority of English people, they are present as the scenes in a play, and not as the solemnities of an awful sacramental mystery. Even the fact that the rite is associated with the Eucharist fails to inspire reverence.

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And then the writer makes a pointed contrast. After tracing the history of the English Coronation ritual, showing that the mediæval office, the *Liber Regalis*, grew up gradually in the Benedictine Abbey of Westminster, and was the work of unknown justice-loving monks who slowly composed it in their cloisters, he continues: 'Could those Benedictine monks have dreamed of the use to which after ages would put their solemn office book, it would doubtless have perished in the flames. To the true mediævalist, what could be more repulsive than the picture of an Archbishop administering to the King an oath under the order of Parliament? In the ancient days, the successor of St. Augustine, the national representative of the Kingdom that was not of this world, bade the King, the lord of armed might, to swear that he would rule as a Christian Prince, that he would love justice and mercy, that he would protect the Church, and uphold the laws and customs that good St. Edward had granted to the clergy and people. Only when the King had taken this oath was he deemed worthy to receive the Holy Uncion.' And then comes the contrast. 'To-day the oath of the Revolution of 1688, which the Primate administers, makes no contract between King and Church. It is a contract between King and Parliament, and when the Parliament Bill is law, the successor of Dunstan and Becket will administer it as a servant of the House of Commons. When Napoleon dragged Pius VII. to his Coronation at Notre-Dame, he shrank from inflicting on his guest this final insult. To the Pope he took the old oaths of the feudal king; only when the Pope and the Churchman had departed did he swear to the President of the Senate and Legislative Assembly to respect and protect equality and liberty. It would be well if our statesmen of 1688 had taken a similar course.'

\*

The main objection taken by these critics is that, while the present Coronation ceremony makes a brave pageant, the mass of the people regard it as a show arranged for their amusement—and thus, what is nominally a sacred service, becomes a mere travesty of religion. There is some truth in the contention; and it cannot be denied that the use of the old Catholic symbolism and ceremonial, while the reality of Catholic belief and Catholic sacrifice is wanting, gives an unmistakeable air of insincerity and unreality to the religious aspect of the function. The *Nation* writer calls frankly for its abolition. 'The rite is, in fact,' he concludes, 'hopelessly in conflict with the spirit of the age, and its days are numbered. To replace it by a ceremony that shall really symbolise the higher political and ethical ideas of our own time will be no easy task. Yet it is a task which, in the name of progress and honesty, should be attempted, and one which the House of Commons might seriously consider.' The fact that the work of revising the Coronation service—and, presumably of preparing the new order—is proposed to be relegated to the House of Commons, shows how far the world has travelled in the direction of handing over to Cæsar the things that are God's.

#### Once Again—Make Order'

The Rev. Dr. Joseph Parker, the well-known Congregationalist leader, once startled his congregation—and good people generally—by solemnly uttering from

his pulpit in the City Temple the prayer: 'God damn the Sultan.' If that eminent divine were alive to-day he would doubtless invoke the same imprecation on the head of the present Turkish rulers. Telegrams from Podgoritz to an Austrian paper—the Catholic *Vaterland*—give a disquieting account of Turkish villainy and of the Turks' treacherous and wholesale violation of the armistice that had been agreed on. The messages state that the Ottoman troops are devastating the Malissori country, cutting down every fruit tree and vine, destroying every house and such crops as had been sown, and killing all sheep and cattle with the object of compelling the Malissori after the conclusion of peace to emigrate or to die of hunger. The amnesty proclaimed a few days ago and framed so as not to impede Torgut Shevket Pasha's action has been neutralised by his bombardment of the insurgents near Broja. His tactics are to drive the Malissori proper into Montenegro while their country is being devastated. All the Malissori employed in Skutari have been expelled, and those who with their flocks and cattle had wintered as usual near the coast have been forbidden to return to the hills. The cattle will thus perish for lack of fodder and their owners of malaria. When the Malissori country has thus been depopulated the Turks intend to colonise it with emigrant Mussulmans.

\*

In the face of these facts the *Vaterland* utters an indignant protest, entitled 'Once again—make order.' 'Had such methods as these,' it says, 'been adopted by a despotic Sultan a storm of wrath would have shaken the civilised world. The Great Powers are aware of all the Young Turkish abomination and brutalities. The air of the Balkans smells of powder. Yet Russian representations have been ignored and Austro-Hungarian advice is being "considered" while the Malissori country is being devastated and the inhabitants driven to choose between emigration and starvation. Is not such conduct the purest mockery of Austro-Hungarian advice? Is our Government not aware that the Turkish tactics aim at destroying one tribe after the other in order cunningly to crush at last the Catholic Mirdites who are under Austrian protection? Why, then, does it shrink from further plain talk with the vandals of Stambul? We think it is time most emphatically to press for the fulfilment of the wishes we brought forward without heeding the whining of the protectors of the Turks. To draw back after having once made an attempt would be to incur a degree of discredit to which we, in view of our prestige as a Great Power and as the protectors of the Albanians, cannot expose ourselves.'

\*

The *Times* Vienna correspondent emphatically endorses, both the *Vaterland's* protest, and also its statement of the facts. 'There is, unfortunately,' he writes, 'no reason to consider the *Vaterland's* interpretation of Turkish intentions to be exaggerated. Strong as its language may sound it is not stronger than the situation warrants. The systematic destruction of Christian races and the substitution for them of Mussulman immigrants from Bosnia, the Caucasus, and Turkestan was debated, and as the British Government well knows, was deliberately resolved upon at the secret congress of the Salonika Committee last October. If the Powers do not intervene promptly and efficaciously now to save the Malissori and the Mirdites, they will be compelled to intervene far more drastically in the not distant future, when Macedonia will once more have been turned into a shambles. Prompt action at this moment may not only save the Christian Albanians, but may, by compelling the Young Turks to pause, avert or at least indefinitely postpone the threatening Balkan conflagration.'

#### Creeds and Figures in Ireland

A few weeks ago a paragraph went the round of our daily papers giving the decreases in the three principal religious denominations in Ireland between 1901 and 1911. The figures—taken from the recent official census—were given as follows:

	Decrease.	Per cent.
Catholics	70,005	2.1
Episcopalians	5,600	1.0
Presbyterians	3,400	0.8

The inference that has been drawn in many non-Catholic quarters is that the drain of population which has been going on during the decade has been practically confined to Catholics; that the Protestants of the North are not leaving Ireland, because the North is prosperous and contented; and that it is only in the Catholic South and West that there is discontent, and consequent emigration. A detailed examination of the figures, however, completely shatters this comforting theory. The examination has been made by a contributor to the *Belfast Irish Weekly*; and the result of his analysis—given in two special and carefully-written articles—is to show that, outside Belfast City, the Protestant communities in the North of Ireland are decreasing in numbers far more rapidly than their Catholic neighbours. The preponderant percentage of all-round Catholic loss is accounted for by the emigration from the Catholic centres of Munster and Connaught. 'In the East, South, and West of Ireland,' says the writer, 'Episcopalians and Presbyterians do not emigrate; they belong to sections of the community who are not greatly affected by industrial conditions: as a rule, they are not numbered amongst the "labouring classes," who furnish 95 per cent. of those who "seek their fortunes overseas." Then, the increased population of Belfast accounts for part of the advantage displayed in the above figures. But let us travel away from Belfast and the Counties directly affected by its proximity, and take typical Ulster areas outside it.'

The writer takes first the County of Derry—the sets of figures in this, as in all the other cases, being taken from the official census of 1901 and the Registrar-General's 'Preliminary Report, with Abstract, of the Census Returns for 1911.' Here are the comparative figures for County Derry, the returns, for the sake of convenience, being restricted to the three leading denominations:—

	Catholic.	Episcopalian.	Presbyterian.
1901	65,296	27,804	46,682
1911	64,436	27,080	43,191
Decrease	860	724	3,491
Decrease p.c.	1.2	2.6	7.4

Here, where, above all, the Unionist 'leaders' have tried to persuade their dupes that Protestantism prospers under the Castle régime, the Episcopalian population has decreased at more than double the rate of Catholic decrease, and the Presbyterians have lost (in proportion) over six times more than the Catholics. Next comes Tyrone, with the following figures:—

	Catholic.	Episcopalian.	Presbyterian.
1901	84,404	33,896	29,656
1911	78,935	32,283	26,540
Decrease	5,469	1,613	3,116
Decrease p.c.	6.4	4.8	10.5

Tyrone County is evidently not in a satisfactory state. The Catholic decrease is three times the average for the Catholic population of all Ireland; the Episcopalians have fallen at a rate nearly five times greater than their general average; the Presbyterian decrease is more than thirteen times their all-round average. 'The Presbyterian decrease in Tyrone,' aptly remarks the *Irish Weekly* writer, 'should really persuade the General Assembly that everything is not for the best under the best of all Administrations in this northern county.' Turning to the almost entirely agricultural county of Cavan, the official documents give the following figures:—

	Catholic.	Episcopalian.	Presbyterian.
1901	79,026	14,122	3,220
1911	74,188	12,954	2,920
Decrease	4,838	1,168	300
Decrease p.c.	6.1	8.2	9.6

Here, while the Catholic population of Cavan has fallen nearly as heavily, in proportion, as Tyrone, the

Episcopalians have diminished at little less than twice the Tyrone rate, and the Presbyterians have lost nearly as heavily as in Tyrone—or more than 50 per cent. over the Catholic standard of loss in Cavan.

Finally, we have the following interesting and significant figures regarding Donegal:—

	Catholic.	Episcopalian.	Presbyterian.
1901	135,009	19,908	16,212
1911	132,943	17,975	15,064
Decrease	2,066	1,933	1,148
Decrease p.c.	1.5	9.7	7.0

'Donegal,' comments the writer, 'is one of the poorest of Ireland's counties; and the Catholic population have occupied the poorest and wildest parts of the Irish Highlands ever since the clansmen of O'Donnell were driven from the richer lands of the East and South-East of Red Hugh's territory to make room for James I.'s "planters." But the Catholic Celts are holding their own in Donegal; they are not yet as scarce in that brave old fortress of freedom as "the Red Indians on the shores of Manhattan." Perhaps the General Assembly—and Episcopalian clergymen like the Rev. Mr. Kerr—will explain how it is that 7 per cent. of the Presbyterians and 9.7 per cent. of the Episcopalians who were in Donegal ten years ago have disappeared. They did not fly from Home Rule. They were not "persecuted." They were as free as their co-religionists in Belfast or Portadown. But they have melted away, as the people melt from every country governed by strangers.' In the face of the above figures, what is to be thought of the brains of the noisy fanatics who talk about 'taking up arms,' and fighting, and killing their neighbours, in defence of a system of government under which such results are brought about.'

## THE IRISH ENVOYS IN SYDNEY

### WELCOMED BY CARDINAL MORAN

The Irish envoys, Messrs. R. Hazleton, M.P., W. A. Redmond, M.P., and J. T. Donovan, who left Wellington on July 28, arrived in Sydney on August 1. As they stepped off the steamer on to the wharf they were greeted by a band of prominent Irish citizens. They then drove to the Hotel Australia, and later were entertained at luncheon by his Eminence the Cardinal at St. Mary's Cathedral Presbytery.

The luncheon to the envoys at St. Mary's Presbytery was, of course, presided over by his Eminence the Cardinal, Messrs. Hazleton, Redmond, and Donovan occupying the places of honor on either side of him at the head of the table. Amongst the guests were District Court Judge Edmunds, Sir William P. Manning, Hon. John Meagher and Dr. J. B. Nash, M's.L.C., Major P. W. Fallon (Officer Commanding Irish Rifles), Mr. P. McGarry, M.L.A., Dr. C. McCarthy, and several of the clergy.

His Eminence Cardinal Moran congratulated the envoys on the success of their mission so far, and wished it increasing success in its continuance. In olden times it was said that nothing succeeded like success. Already they had met with unparalleled success, and, entering on their mission in Queensland and the other States, he was sure they would receive the same enthusiastic welcome and ever increasing funds as had characterised their itinerary through New Zealand. It was not surprising that such success would attend their campaign, as they were advocating a cause which had, not only the sympathy of the Irish race, the sea-divided Gael, the whole world over, but the sympathy and confidence of all the enlightened nations of the present day. And not only were they advocating a great cause, but they were the representatives of the Irish Parliamentary Party, whose advocacy of that noble cause had won the applause of Christendom. It was a wonderful thing to see how in the ages succeeding the apostolate of St. Patrick, that little island of the West, so small

in its material dimensions and population, had awakened the admiration of the world for its attainment of the highest ideals that enlightenment and religion could inspire, and was saluted as the island of saints and scholars. At a later period, when the old civilisation of Europe was trampled in the dust by the barbarian invaders from the northern forests, it was from Ireland that agents went forth to sow the seeds of enlightenment and civilisation in those lands which to-day were inhabited by the greatest nations of Christendom. Charlemagne, one of the wisest emperors the world had seen, said that the whole Irish nation seemed to be pouring out its population to the shores of France, and restoring to their former glory those States that had been reduced almost to barbarism. Later still, when the days of persecution came, Ireland became a nation of martyrs, winning not only the admiration, but the reverence of Europe, which could not restrain the expression of its astonishment at the heroism which Ireland manifested in upholding its religion and patriotism. Again, at the present moment, the eyes of the whole world were turned towards Ireland in admiration of the resurrection of the country after a thousand years of oppression and humiliation. No country during the past hundred years had made

Such Wonderful Progress in Every Field as Ireland had. Compare the Ireland of a hundred years ago with the Ireland of to-day, and it seemed two distinct countries. The influence of the Irish race the world over had increased in a corresponding degree. Speaking of this contrast, one of the members of the present House of Commons said a hundred years ago the Irish people had as little to say in the management of their own affairs as a community of mice would have if administered by a community of cats. However, he thought the tables had been turned, and now it was the mice who were administering affairs. This wonderful change they owed almost entirely to the heroic devotedness and spirit of sacrifice of the Irish Parliamentary Party, who, in Parliament and out of it, had kept, and were keeping, the cause up. He was delighted to find the envoys of that party in their midst to plead the cause of Ireland. In other days they sang 'Come back to Erin,' but to-day, addressing the delegation of the Irish Party, it was 'Come back to Australia, and the oftener you come the more welcome will you be. We may not be always able to give you as much as we would wish, but you will always have the fullest sympathy of our Irish people in Australia, and of all well-wishers of progress and enlightenment amongst us.' The Cardinal went on to say that he thought the Irish Party had shown the most singular activity, energy, independence, and whole-hearted and invincible devotedness to the cause of Ireland. It was incorruptible in the matter of the bribes a great Government offered its members, who, at the same time, could not be terrified by the threats which accompanied those bribes. They had proved themselves inflexibly resolved that Ireland's wrongs should be righted, and the Irish people in Australia were heart and hand and pocket with them. Indeed, he thought if they gave up the cause at home they would find that the people of Australia would continue to assert the right of Ireland to her own Parliament, and would not be satisfied until that blessing was won.

District Court Judge Edmunds, Sir William Manning, Dr. McCarthy, Hon. John Meagher, M.L.C., and Mr. P. McGarry, M.L.A., all expressed the sentiment of welcome to the envoys, Dr. McCarthy saying that he was sure there would be organisation, and that all would put their shoulders to the wheel to gather funds for the envoys, to supply them with the sinews of war necessary for the last great effort towards Home Rule for Ireland.

The Cardinal, in proposing the health of the visitors, assured them that every aid would be given them to achieve the final triumph of their mission in Australia.

Messrs. Hazleton, Redmond, and Donovan thanked his Eminence Cardinal Moran and those present for the kindly and warm-hearted Irish and Australian welcome which had been given them. They had been deeply

touched by the kindness and enthusiasm which they had met with in New Zealand, and they felt that the same warm-hearted, kindly welcome awaited them in Australia.

## THE HOLY FATHER AND THE PEACE MOVEMENT

The following important letter has been sent by the Holy Father to Monsignor Falconio, Delegate-Apostolic to the United States:—

'To Our venerable brother Diomede, Titular Archbishop of Larissa and Delegate-Apostolic to the United States of America, Washington. Venerable brother, Health and the Apostolic Benediction.

'It is with pleasure We have learned from you that through the initiative of some of the most eminent personages in the United States of America ardent efforts are being made to ensure to all nations the benefits of peace. Assuredly, to promote concord among men, to restrain warlike tendencies, to keep at a distance the dangers of war, and to remove the burden of what is called armed peace, is a most noble work: and everything which operates for this end, even if it does not reach at once and fully the end in view, still is a noble thing which entitles him who does it to praise and is of utility to the public. And this so much the more in our times, in which the numerical importance of armies, the destructive power of armaments, and the progress of military science make possible wars the thought of which must inspire even the most powerful rulers with fear. We are therefore exceedingly glad of what is being done; and if it seems good to all, in a special way must it be approved by Us, who, called to the Supreme Pontificate of the Church, take the place of Him Who is the Prince and God of peace; and willingly We give Our sympathy and the help of Our authority to those who prudently co-operate in the work. We feel sure that those eminent men, possessed of such strength of intellect and wisdom, in endeavoring to make our storm-tossed century a century of peace, wish to open to the nations the high road which leads to the holy and general observance of the laws of justice and charity. By the very fact that peace consists in order, he will in vain hope to bring it about who does not try with all his might to ensure that those virtues which are the beginning and chief foundation of order may be everywhere held in due honor. We recall to mind the example of many of Our predecessors, who, when the time permitted it, did so much for the civilisation of the nations and to establish firm bonds between empires. At present We can only address our prayers to God, beseeching the Lord Who knows the hearts of men, and Who can turn them wherever He wishes, that He may assist those who devote themselves to promoting the cause of peace amongst peoples, and that in His goodness He may grant peace to nations who with an unanimous wish desire it; so that these may rest once for all in the sweetness of peace, freed from the calamities of wars and strife.

'Meanwhile, as a pledge of Divine favors, and a proof of Our goodwill, We impart to you, Venerable Brother, with all Our heart, the Apostolic Benediction.

'Given at St. Peter's, Rome, on the 11th of June, 1911, the eighth year of Our Pontificate.'

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## THE CHURCH AND THE WORKER

(From our Auckland correspondent.)

The Very Rev. Father Brodie, of Waihi, addressed, last Tuesday evening at the Cathedral, a very large gathering of the Confraternity of the Holy Family. He said that he had heard often of these gatherings of the Holy Family in Auckland City, but he had not the least idea that they had attained to such dimensions as he saw before him. It was a cheering and consoling spectacle to see such a fine body of Catholic men banded together for mutual good. He congratulated Father Holbrook and his confreres, and the Confraternity, and hoped that their good work would continue and prosper. Turning to the subject of his lecture, Father Brodie said from study and observation I have noticed the dangers to which our people are exposed in this industrial age. What are the remedies? Leaders have told us that the time of the Dreadnoughts will soon be at an end, and that the wars of the future will be in the air. Is it so? No; the war of the future will be industrial. There are abundant evidences of this prophecy. See the great, opulent city of London, and in the midst of all its magnificence and splendour we find side by side with it the veriest squalor, poverty, and misery. We read there of one individual spending the prodigious sum of £5000 upon a single banquet, and of another spending upon the same object £50,000, and all this in Christian countries. Think of it. What evils we have to which to apply remedies. The Church tells us to return to the spirit of the Gospel. Outside the Church we find men who tell the workers that the Church is against them, and these men claim as a remedy Socialism. The Socialism of these men is an idle dream. The Church can show better and wiser remedies. Lurking behind Socialism are atheism and anarchy. These doctrines are fabricated by designing men to overturn religion, and drag down everything that is sacred and held dear, particularly the sacredness of the marriage tie. See what happened in France, and in Spain, at Barcelona, where the infamous Ferrer, by his teachings, had incited the populace to deeds of murder and anarchy. When Ferrer was punished by the Spanish authorities for his crimes, it was sought to lay the blame upon the priests who were charged with his death. The charge was absolutely false because the priests had no more to do with Ferrer's execution than the smallest boy in the congregation. The priests were charged with living and fattening upon the credulity of the people. This was untrue, but the priests wisely counselled the people to pay due respect to the constituted authorities of Church and State, the so-called leaders would banish respect for all governments. In this regard we discover their enmity to the priests who stand between them and the people. They boast that they will destroy the Church, but their threats were futile because He is with the Church until the consummation of the world. We had no reason to fear. What are we to do? Leo XIII. said the priests should throw themselves into their work, and stand shoulder to shoulder with the workers. Like a well disciplined army the generals should direct, and in return receive the support of the rank and file. In the workshops, when beside the Socialist worker, you should say: 'Keep to your economic teachings and warfare, but leave religion alone, because, when you introduce religion you at once introduce danger.' In my own parish men have listened to these false prophets, and have turned away from their Holy Mother, the Catholic Church. Catholic men must become leaders of this movement. I have spoken to these Socialists, and I have told them the teachings and the remedies which the Church applies to remedy the ills of the workers. They answer: 'Why, they are better remedies than those put forth by the Socialists?' The result was that we have now men who are monthly communicants who had formerly imbibed the pernicious doctrines of the Socialists. Oh! that we had some of the great leaders of the past! You all have heard of the great Daniel O'Connell, who, when the oath was handed to him to take in the House of Commons, proudly and fearlessly said, 'No, part of this I know to be false, and the rest

of it I know to be untrue. I, therefore, shall not take it.' That work begun by O'Connell is now, thank God, about to be consummated. It is not in our province to shine forth like this great man, but individually we can accomplish much by repelling accusations and calumnies. I was pained indeed to read the fulminations in this city by a so-called liberator. Avoid such dangers, and strengthen yourselves by reading and studying the writings and warnings of your true leaders, and by organisations like this confraternity, and the Hibernian Society and the Catholic Clubs. Arm yourselves for this great war of the future, and in marching order with your prelates and priests you will assuredly win a victory for God and his Holy Church. Men of the Holy Family, rouse yourselves and join forces to win back those who have been led away from the sacred fold. Implore Jesus, Mary, and Joseph to confound your enemies, and range around our altars, keep God's commandments, and your reward will be hereafter for ever in heaven.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 12.

Mr. J. J. McGrath was last week admitted as a barrister of the Supreme Court.

Mr. J. J. L. Burke has been gazetted as Examiner of Titles in the Wellington Land District. Mr. Burke is president of the Hibernian Society and secretary of the recently formed Te Aro parish committee.

Writing to his mother from Paris, Mr. A. H. Casey, president of the Catholic Club, who is making a business trip to England, stated that he had a splendid voyage and was enjoying himself thoroughly.

Playing Association football on last Saturday, the Marist Brothers' boys defeated by 8 goals to nil the Y.M.C.A. team. In the Sixth Division, however, the Brothers' boys suffered defeat at the hands of the Rangers.

The many friends of the Rev. Charles Casey, S.M., of this city, who went to Rome last year to continue his studies, will be pleased to learn that his ordination to the priesthood took place at the Basilica of St. John Lateran, Rome, on June 10.

Reference was made at the Sacred Heart Basilica, at all the services on Sunday to the recommendations of the Bishops at their recent annual Conference re the duty of Catholics to subscribe to the *N.Z. Tablet*, and the necessity for Catholics to join Catholic societies.

The monthly meeting of the men's branch of the Confraternity of the Sacred Heart, Wellington South, was held last evening at St. Anne's, there being a fair attendance of members. The Rev. Father Barra, S.M., of St. Joseph's, addressed the members on 'The Home.'

The monthly meeting of the St. Vincent de Paul Society (Particular Council) was held on last Tuesday evening, there being a good attendance of members present. Satisfactory reports were received from all the Conferences. The report of the Wanganui Conference especially disclosed very good work since its establishment twelve months ago.

Miss S. Hamilton, a prominent member of St. Mary of the Angels' Choir, who is shortly to be married to Mr. Geo. Whincop, was the recipient of a case of cutlery at the hands of the members of the choir at Mr. W. F. Healy's residence, Brooklyn, last Wednesday evening. The presentation was made by the Rev. Father Venning, S.M., who eulogised the work Miss Hamilton had done since she joined the choir.

Mr. H. W. Cockerill, of the Post and Telegraph Stores Department, and a prominent member of the Hibernian Society and Catholic Club, has been granted twelve months' leave of absence to enable him to take a trip round the world. He leaves about the end of the month from Auckland for Honolulu and Van-

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couver. It is Mr. Cockerill's intention to visit South America, Europe, and to call in at the principal Australian cities on the return journey.

I am pleased to report the success of the St. Mary's Convent pupils in the theory examinations held by the Associated Board of the Royal Academy of Music and the Royal College of Music, in Wellington on May 27 last. The results arrived by the last mail from Sydney. The following convent pupils have secured passes:—Cecelia Dwyer, advanced grade, with honors. Rudiments of Music.—May Little, Arlette Scott, Edith Chamberlain. School Examinations (higher division).—Elsie Boot and Annie Dolan. Lower division, with distinction.—Emily Gardner, Mary O'Neill. Lower division, pass.—Teresa Mahoney, Lily Dealy, Beatrice Draper, Mildred Trelove, Agnes Ward, Effie Wright; primary theory.—Edith Hunter, Mary Kennedy, May Tracy, Mary Gamble, Mary Redican, Frances Gasquoine, Myra Clegg, and Agnes Hunter.

The Sisters of the Mission at Petone were also successful, two of their pupils, Quenie Cameron and Olive Ryder, securing passes.

### Wanganui

(From our own correspondent.)

August 11.

There was Exposition of the Blessed Sacrament from the last Mass on Sunday, the 6th inst., until Vespers, after which there was the usual monthly procession.

I am informed that the leases of the remaining frontages of the Catholic property in Victoria Avenue, with the exception of those of the church and the convent, will be disposed of by public auction on the 23rd inst.

I regret to have to report the death, at the age of twenty-six years, in the Wanganui Public Hospital, of Mr. Edward Brady, brother of Mr. J. Brady of this town. Deceased, who was of a bright and cheery disposition, had been an invalid for three years, and bore his trying illness with great fortitude. The burial took place at Waverley on the 11th inst. Much sympathy is felt for Mr. and Miss Brady.—R.I.P.

The Marist Brothers' School (says the *Wanganui Chronicle*) has recently fallen into line with the other schools of the town in the formation of a cadet corps. They were officially inspected on Thursday morning, August 10, by Major Aitken, officer commanding local school cadet battalion. This being the first inspection of the corps, they paraded in full strength under Captain Frank J. Bourke, the Major expressing great surprise and satisfaction at the capable manner in which the boys had shaped at drill, which, considering that the corps had only been formed a few weeks, spoke volumes for the painstaking efforts of their commander. The Brother Superior (Bro. Basil) thanked Major Aitken for his kind and encouraging remarks, also Captain Bourke for his trouble in organising the corps. He trusted that the boys would continue to excel at their military duties, and would always be a credit to the battalion and the school to which they belonged.

### DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

August 14.

The Sisters of Nazareth enter into retreat on Tuesday (Feast of the Assumption), which is to be conducted by the Rev. Father Taylor, S.M., of Leeston.

His Lordship the Bishop writes that he arrived at Apia, Samoa, on Friday, July 28, and left on the following evening for Fiji. His Lordship is due to arrive at Sydney on the 22nd inst., and intends remaining in Australia until towards the end of September.

Playing in the President's Cup match on last Saturday week, on their own ground, the Marist Brothers' Old Boys' football team defeated Richmond by 8 points to 3, after an evenly-contested game.

McCarthy and Woodham scored for the winners, Barnett converting one try. Playing on Merivale Ground on last Saturday, the Marist Brothers' Old Boys' team defeated Merivale B. by 10 points to nil. Two tries were scored by Goulding, both of which Barnett converted.

In his report to the North Canterbury Board of Education, regarding his recent examination of St. Mary's Collegiate High School, Colombo street, conducted by the Sisters of Mercy, the inspector (Mr. T. S. Foster) wrote in part as follows:—'This school is strongly staffed. The classification appears satisfactory, and the attendance is good. Daily attendance registers are properly kept, and the order and discipline, and the general behaviour of the pupils are good. Instruction is imparted on approved lines. The pupils are taught amidst pleasant surroundings, and the size of the classes admit of close individual attention.'

At the fortnightly meeting of St. Patrick's branch of the H.A.C.B. Society, held in the Hibernian Hall on last Monday evening, there was a good attendance of members. The president (Bro. H. McKeon) occupied the chair. Sick pay was passed to nine brothers. The Very Rev. Dean Regnault, S.M. (Provincial) who takes a deep interest in Hibernianism, was present at the meeting, and congratulated the officers on the flourishing state of the society. Four new members were initiated and three candidates proposed. Fifteen members recently visited the new Headford branch in response to an invitation to play a card match, and, after a keen contest and a generally enjoyable time, were defeated by one game.

### DIOCESE OF AUCKLAND

By telegraph from our own correspondent.)

August 14.

Rev. Mother Aubert leaves by the express train to-night for Wellington, and expects to be back here again in October.

Monsignor Stockman, Monterey, Los Angeles, California, arrived yesterday by the Maheno from Sydney. He intends spending a short holiday in the Dominion.

Mr. J. J. O'Brien, chairman of the local Irish envoys' committee, cabled to Mr. Asquith on Saturday, congratulating him on passing into law the Veto Bill.

Right Rev. Mgr. O'Reilly preached yesterday morning at the Cathedral, and made a special appeal on behalf of the collection for the Aged and Infirm Clergy Fund.

His Lordship the Bishop administered the Sacrament of Confirmation at Remuera yesterday to sixty-three children. His Lordship was assisted by Rev. Fathers Doyle, Holbrook, and Clarke. The church was tastefully decorated for the occasion.

At the early Mass at St. Benedict's yesterday, the members of St. Benedict's Young Men's Club in large numbers approached the Holy Table. Right Rev. Mgr. Gillan, V.G., commended the members on their splendid muster, and suggested that they should receive Holy Communion on the second Sunday in every month.

Rev. Father Wright delivered to-night, at the Marist Brothers' Club, a lecture on the 'Visible and Invisible.' Rev. Bro. Phelan presided. Rev. Fathers Holbrook and Tormey, and a large number of ladies and gentlemen attended. The lecturer, in eloquent and striking language, depicted the universe with its teeming countless mysteries and great potentialities. He detailed the great velocity of light emerging from the celestial bodies, and then, descending to terrestrial phenomena, he described the animalcule and most infinitesimal species of life, deducting from the whole the unanswerable hypothesis of the existence of a Supreme Being and Creator. Finally, he ridiculed the assumptions of so-called scientists, who traded upon the credulity of the multitude by deriding God and His awe-inspiring and magnificent creations. He adjured his audience to honor and revere Him Whose power and majesty were manifested in so marvellous a manner.

Mr. James McKenna moved, and Mr. Charles Carroll seconded, a vote of thanks to the rev. lecturer, which was carried with acclamation. Rev. Father Wright, in replying, said, whenever his parochial duties permitted he would be pleased to lecture to club members and friends.

### Otaguhu

(From an occasional correspondent.)

August 10.

The social gathering held recently in connection with the Catholic Club was an unqualified success. There were about 230 persons present, many of whom had journeyed from Auckland, Onehunga, Ellerslie, Panmure, and Manurewa. The hall was decorated in the club colors—purple and white. Messrs. W. Whitelaw, G. Rogers, E. McGaughran, and J. Brennan, with Mr. C. McCrory, who acted as secretary, left nothing to be desired. The supper room presented a pleasing appearance, the tables and room being also decorated in the club colors. The arrangements and the decorations of the tables reflected great credit on the artistic tastes of the lady friends of the members. Financially, the social was one of the most successful functions ever held in the district.

### Invercargill

(From our own correspondent.)

August 14.

The meetings of the local branch of the Hibernian Society are now held in Allen's Hall in Kelvin street. Previously the members used to meet in St. Joseph's schoolroom, which was inconvenient in many ways, and not so central as the present rooms. On the 11th inst. the first meeting was held in the new hall, and at the conclusion of the business for the evening Mr. T. McGrath entertained the members.

This morning's *Southland Times* has the following account of the forthcoming art union of the Hibernian Band:—The Hibernian Band played a programme of Sousa's music in front of Chiaroni's Art Depot on Saturday evening. The band's art union prizes, which were on view in the Art Depot window, attracted a lot of attention, and tickets in connection therewith were disposed of in large numbers by members of the band.

## NEWMAN SOCIETY, WELLINGTON

### THE EDUCATION QUESTION

(From our Wellington correspondent.)

The monthly meeting of the Newman Society was held at St. Patrick's College on Sunday afternoon, August 6. Mr. S. J. Moran, LL.B., presided. There was a large attendance of the members and the local clergy.

The Education Question: Some Unconsidered Phases, was the subject of a very interesting and able paper read by Mr. P. J. O'Regan. Mr. O'Regan argued that, whether we admitted the fact or not, we were all, either socialists or individualists. In calling himself an individualist he was blind neither to the truths involved in socialism nor to the cold indifference to social injustice which ordinarily passed for individualism. He maintained that human rights existed independently of organised government and that, no matter how complex human society might become, it was governed by the same natural laws as society in its rudest beginnings. Inasmuch as human society existed long before the State in the modern sense was known, it would be absurd to argue that in ante-State times men had no rights. The truth was that men's rights were always the same, and hence that the proper function of government was to protect them—it had no moral jurisdiction either to curtail or diminish them, unless to restrain aggression and punish violence. In times preceding the existence of the State, education

was obviously the function of the individual parent; and hence it followed that, if the State could acquire the right to educate, it could only do so by the free delegation of the parents; secondly, if some parents chose to surrender or delegate their duty in this connection to the State, that could not rightfully bind parents who dissented. The lecturer then showed that men like Thomas Paine, Herbert Spencer, and John Bright regarded education as the function of the parent, because they were individualists, while John Stuart Mill, who was also an individualist, was opposed to the State monopolising education. Hence it was apparent that men's views on the subject in reality depended on the manner in which they regarded the phenomena of the State and the principles of political economy. The onus lay heavily on advocates of State monopoly of education to prove their position historically, for if the parent had surrendered his right to the State, history must show when, where, and how. History, however, was silent on the point. Mr. O'Regan next pointed out the important bearing in this connection of the problem of taxation. Hampden could never have resisted the imposition of ship money had it been an indirect tax, and likewise the English Nonconformists could never have paralysed the administration of the Education Act of 1903, but for the fact that direct education rates were levied locally. This fact—that education was paid for largely by local rates—made it much more difficult to adopt 'the secular solution' in England or Canada than some of the critics appeared to imagine, for the weapon used by the Nonconformist was open to others. A considerable portion of the paper was devoted to proportional representation of which the lecturer declared himself a strong advocate. He explained at length how proportional representation would secure the proper representation of minorities, and hence that Catholic opinion, which was now practically disfranchised, could express itself adequately and constitutionally in connection with such questions as education and divorce. He declared himself as opposed to any political action in connection with these questions while the present absurd system of representation existed; but predicted the early triumph of the movement for proportional representation. He also insisted that there was in the discovery of scientific truth a necessary chronological order of co-ordination. Thus, could we trace the history of the mathematical sciences, it would be found that logic preceded arithmetic, that arithmetic preceded algebra, that algebra preceded geometry, that geometry preceded statics, and so on until the circle of mathematical truth had been completed. Then out of these sciences had grown others such as astronomy, geography, and navigation, and certainly without navigation, civilisation in the modern sense could never have come into existence. The same truth held good in all other branches of knowledge. Proportional representation was based on the natural rights of minorities, or, in fact, of the representation of everybody who had the right to vote. Once it was applied in practice, other questions, now impossible of treatment, would range themselves in the sphere of the practical. Accordingly the question of scientific representation was of vital importance to Catholics.

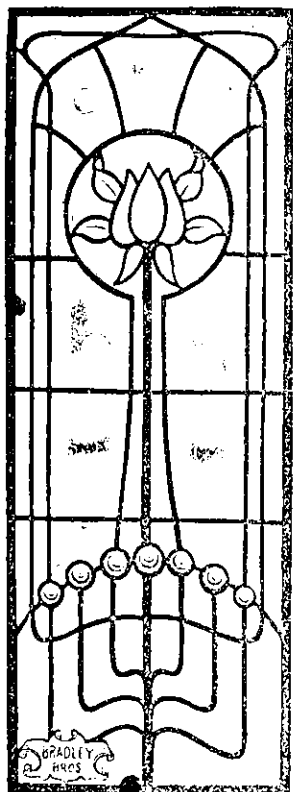
The paper was appreciatively discussed, and the lecturer was accorded a hearty vote of thanks on the motion of the Rev. Father Bartley, S.M., seconded by Rev. Father C. J. Venning, S.M.

Owing to his protracted absence from Wellington Mr. Thos. Boyce has resigned the secretaryship of the Society. Miss Mellsop has been appointed to fill the vacancy.

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

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

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

You may use my letter in any way you desire.

Very truly yours,

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

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## Commercial

### PRODUCE

Wellington, August 14.—The High Commissioner cabled as follows from London on August 12 (the quotations, unless otherwise specified, are the average market prices on spot):—

General.—This week everything is at a standstill on account of the strike in the transport carrying trades. No ships have unloaded, it being practically impossible to deliver from the steamers. The conditions improved yesterday, and the strike terminated. Work will be resumed on Monday. Prices are irregular.

Mutton.—North Island, 3½d.

Lamb.—Canterbury, 6d; other than Canterbury, 5½d.

Beef.—Stock of New Zealand hinds and fores accumulating rapidly.

Butter.—Market firmer; no change in weather; rain badly needed. Danish, 126s; Australian, 112s; Siberian, 110s.

Cheese.—Market remains firm. New Zealand stock exhausted.

Hemp.—Market lifeless. Good fair, on spot, £20; fair grade, £19 5s; fair current Manila, £20. Forward shipment: New Zealand good fair, £20 10s; fair grade, £19 10s; fair current Manila, £20 10s. The output from Manila for the week was 30,000 bales.

Wool.—Market quiet but firm.

Messrs Dalgety and Co. report:—

Oats.—The market still continues firm, with very few oats offering from the country, consequently prices are ½d a bushel better than last week. Prime milling, 2s 6½d; best feed, 2s 5½d to 2s 6d; medium to good, 2s 3½d to 2s 5d; inferior, 2s to 2s 2d per bushel (bags extra).

Wheat.—There is a very strong demand, all classes being inquired for. Millers are keen buyers, and the market since last week has firmed from ½d to 1d a bushel. Prime velvet, 3s 8d to 3s 9d; best Tuscan and velvet ear, 3s 7d to 3s 7½d; medium, 3s 6d to 3s 6½d; best whole fowl feed, 3s 4d to 3s 5d; inferior to medium, 3s to 3s 3d per bushel (bags extra).

Potatoes.—Owing to the lack of shipping inquiry there is very little demand. There is, however, a fair local demand, and any good sorts are easily disposed of. On the other hand, inferior to medium quality are hard to dispose of. Choice potatoes, £3 5s; good, £3 to £3 2s 6d; medium, £2 10s to £2 15s; inferior, £2 to £2 5s per ton (bags in).

Chaff.—There is no change to report. Consignments still arrive steadily from the country. Only the very best is in request, medium quality being unasked for. Best black oat chaff, £4 7s 6d; best white oat chaff, £4 2s 6d to £4 5s; medium to good, £3 5s to £3 15s; straw chaff, £2 to £2 10s per ton (bags extra).

Messrs Donald Reid and Co. report:—

Oats.—Prime milling Gartons, 2s 6½d to 2s 7d; good to best feed, 2s 5½d to 2s 6d; medium and inferior, 2s 4½d to 2s 5d per bushel (sacks extra).

Wheat.—The improvement reported last week has been more than maintained, values having made a further advance within the past few days. Prime milling velvet, 3s 8d to 3s 9d; Tuscan, etc., 3s 6½d to 3s 7½d; medium, 3s 5½d to 3s 6d; best whole fowl wheat, 3s 4d to 3s 5d; medium, 3s 1d to 3s 3d; broken and damaged, 2s 8d to 3s per bushel (sacks extra).

Potatoes.—Supplies are on a moderate scale. The demand is confined to prime table lots, which have ready sale at £3 to £3 2s 6d; choice lots, up to £3 5s; medium to good, £2 10s to £2 17s 6d per ton (bags included).

Chaff.—There is fair local demand for prime quality, and a few inquiries from shippers have helped to maintain the tone of the market. Values, however, are unchanged. Best oaten sheaf, £4 2s 6d to £4 5s; choice, to £4 7s 6d; medium to good, £3 15s to £4; light and discoloured, £3 to £3 10 per ton (bags extra).

Messrs. Stronach, Morris and Co., Ltd., report for week ended August 15, as follows:—

Oats.—There are very few lines offering from the country, and all coming forward meet with good demand. Quotations: Prime milling Gartons, 2s 6½d to 2s 7d; good to best feed, 2s 5½d to 2s 6d; medium, 2s 4½d to 2s 5d; inferior, 2s to 2s 2d per bushel (sacks extra).

Wheat.—Quotations: Prime milling velvet, 3s 8d to 3s 9d; red wheats, 3s 6½d to 3s 7d; medium to good, 3s 5½d to 3s 6d; best whole fowl wheat, 3s 4d to 3s 5d; medium, 3s 1d to 3s 2d; broken and damaged, 2s 8d to 2s 10d per bushel (sacks extra).

Chaff.—There is still a large quantity coming to hand, the demand being only for the prime quality. Medium and inferior lots are neglected. Quotations: Best oaten sheaf, £4 2s 6d to £4 5s; medium to good, £3 15s to £4; light and discoloured, £3 to £3 10s per ton (bags extra).

Potatoes.—There is very little demand, as the quantities coming forward are too large for local use, and there is practically no shipping inquiry. Prices remain much the same as at last report, best being saleable at from £3 to £3 2s 6d; medium to good, £2 10s to £2 15s per ton (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.

Messrs. Stronach, Morris, and Co. report as follows:—

Rabbitskins.—We offered a larger catalogue than usual at yesterday's sale, when there was a big attendance of buyers. Competition was very keen, and last week's high rates were fully maintained. Winter blacks showed an advance of from 1d to 2d per lb. Quotations: Super winter does, 21d to 23d; prime winter does, 18½d to 20½d; prime winter bucks, 17½d to 18½d; seconds, 16d to 17d; incoming winters, 15d to 17d; outgoing, 13½d to 16d; autumns, 10d to 15½d; racks, 9½d to 10d; light racks, 8d to 8½d; small, 3½d to 5d; fawns, to 17½d; winter blacks, 19d to 27½d; autumn blacks, 15d to 18d; hare skins, to 7d; horse hair, 17d to 19d per lb.

Sheepskins.—There was fair competition at our sale held to-day, but prices showed very little change. Medium and inferior sorts of skins were not eagerly sought after. Quotations: Halfbred, 5½d to 7½d; medium to good, 6d to 6½d; inferior, 5d to 6d; best fine crossbred, 6½d to 7d; coarse crossbred, 6d to 6½d; medium to good, 5d to 5½d; inferior, 2½d to 4½d; lambskins, 6d to 6½d; merino, 5½d to 6½d; best pelts, 4½d to 4¾d; medium to good, 2½d to 3½d.

Tallow and Fat.—All coming forward meets with good competition, and prices are well maintained locally although the London market is somewhat easier. Quotations: Best rendered tallow, 22s to 26s; medium to good, 19s to 21s; best rough fat, 16s to 18s; extra good, to 20s; medium to good, 14s to 16s.

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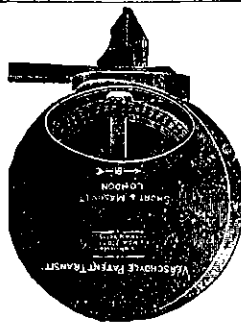
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PALMERSTON NORTH.

## CORRESPONDENCE

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

## IRELAND AND ILLEGITIMACY.

TO THE EDITOR.

SIR,—A week or two back in dealing with the 'Birth problem,' Dr. Izard, of Wellington, asserted that the illegitimate rate is lower in Australia than in any country in the world excepting only the Netherlands and Switzerland; this statement I knew to be incorrect, but unfortunately I had not available the evidence to refute it. I have since obtained the following data from *Chambers' Encyclopædia* showing the illegitimate rate per hundred of all births recorded in the countries here enumerated: Holland, 2.54; Ireland, 2.6; England and Wales, 4.0; New Zealand, 4.3; Switzerland, 4.4; Italy, 5.5; Australian Commonwealth, 5.67; Scotland, 6.2; Belgium, 7.07; German Empire, 8.7; France, 8.9, and so on up to 13.65 in Austria and Hungary. From these figures it will be seen that with an inappreciable difference Ireland and Holland share the position of highest honor. According to other authorities, Greece, Serbia, Russia, Canada, and the United States are all much below Australia, so much for Dr. Izard's accuracy of statement. My only reason for referring to it is due to the fact that he has followed the usual practice of disregarding Ireland's claim to fair treatment. I suppose it is because her most trivial offences and lightest faults have—by some sinister process—been magnified with malicious ingenuity into appalling crimes by the Tory press, and been proclaimed throughout the world in large capital letters by the subservient Press Association, that so many people find it so easy to believe that nothing but evil can or does exist in Ireland. It seems inconceivable that *Chambers' Encyclopedia* should allow itself to be swayed by racial prejudice and animosity; that it is so is proved by the carping spirit in which it seeks to disparage Ireland's extraordinary low rate of illegitimacy. In quoting, it endorses the opinion of a writer (George Moore) who, with the morals of a libertine, laments 'the strange and awful chastity of the Irish people that has killed all joy amongst them.' This is not fair comment or just and reasonable criticism, it is malignity degraded unto unmitigated filth. Surely no country that tolerates such iniquity as this suggests will escape the doom that fell on Sodom and Gomorrah for their gross immorality. No such fate can befall the nation in which the purity of their lives is the most sacred heritage of the people. This is the sure foundation on which our country rests; the safeguard of the honor and glory of Old Ireland.—I am, etc.,

NEW IRELAND.

P.S.—It may interest your readers to be informed that the illegitimate rate in Ulster is 3.4 per cent., or five times greater than in Connaught, where it is only 0.7.—N.I.

## WEDDING BELLS

## CARROLL—ANDERSON.

(From our Wellington correspondent.)

A wedding of interest was celebrated at the Church of the Sacred Heart, Eketahuna, on August 9, when Mr. P. S. Carroll, of Waipukurau, second son of Mr. P. Carroll, of Westport, was married to Miss Jenny Louise Anderson, second daughter of Mr. A. Anderson, of Eketahuna, one of the old and respected residents of the district. The church was decorated with wattles by the friends of the bride, and the ceremony was performed by the Very Rev. Dean McKenna, of Masterton. The bride was given away by her father, and wore a gown of white charmeuse satin, with a court train of lace, edged with satin fringe, and the usual veil and orange blossoms. She carried a basket of violets and snowdrops, decorated with maidenhair fern. The bridesmaids were Miss Alice Anderson (sister of the bride), and Miss Grace Dixon (Wellington). Mr. P. Anderson (brother of the bride) attended the bride-

groom as best man, and Messrs. Albert and W. Anderson as groomsmen. The bridegroom's gift to the bride was a gold necklet and cross, and to the bridesmaids were given gold and pearl brooches. After the ceremony about seventy guests were entertained at a wedding breakfast at the home of the bride's parents, 'Glenara,' the usual toasts being honored. Mr. and Mrs. Carroll left for the south by the express train, where the honeymoon will be spent.

## Blenheim

(From our own correspondent.)

The Catholic Club held an enjoyable social on Wednesday, August 2. The lady friends of the club provided an excellent supper. Mr. W. O'Neill, the club's energetic secretary, is sparing no effort to place the club on a sound basis, and is ably assisted by an enthusiastic executive.

The Catholics of Blenheim are to be congratulated on possessing a valuable property altogether free from floods. Thanks to the foresight of the early pioneers of the Church in this district, the present generation possess a property probably the most valuable in Marlborough.

## Timaru

(From our own correspondent.)

August 14.

By the new delimitation of the electoral boundaries Kerrytown, which has always had its political fortunes united to Timaru, has been taken out of our district.

Mr. P. Mahoney, secretary to the Irish envoys' reception committee, received a letter from Mr. Hazleton, M.P., prior to his departure from New Zealand, expressing his appreciation of the generous support given to the cause in Timaru, and the kind treatment he had received.

The ladies of St. Anne's Guild, to the number of over sixty, at the invitation of the Rev. Mother, visited the convent on Sunday afternoon. The pupils gave a select and much appreciated concert programme, and afternoon tea was served. The Rev. Mother and Sisters placed themselves at the disposal of their guests, and the afternoon was passed very agreeably.

The scaffolding round the new church has been almost entirely removed, and the grandeur and nobleness of Timaru's architectural gem is now more apparent. On Sunday it was announced that the opening will take place on Sunday, October 1. The members of the hierarchy of New Zealand have signified their intention of being present on the occasion, and his Grace Archbishop Redwood will preach in the evening of the memorable day. The celebrations will doubtless be of an enthusiastic character.

Next Sunday is the twenty-fifth anniversary of Rev. Father Tubman's ordination to the priesthood. For some time past a movement has been on foot to suitably recognise the occasion by a presentation and address, but as the celebrations in connection with the opening of the new church are close at hand, it was thought desirable to postpone the function till then, as a larger number of the Rev. Father's well-wishers and friends would be able to be present.

The Catholics of St. Andrew's intend making Rev. Father Tubman a presentation of a purse of sovereigns at a social to be tendered to him on August 22.

On Tuesday evening last an enjoyable social evening was tendered in the public hall, Albury, by the envoys' reception committee to their chairman (Mr. J. S. Rutherford) and their secretary (Mr. A. Lindsay). Mr. W. Barry occupied the chair, supported by Mr. M. Scannell, and Messrs. C. Byrne and P. Mahoney represented the Point and Timaru committees. Mr. Rutherford was presented by Mr. Barry with a framed illuminated address and gold pendant, and Mr. D. Angland made the presentation to Mr. A. Lindsay of a handsome gold pendant. A musical programme was gone through and toast list honoured, the proceedings being of an enthusiastic character.

AUSTRALIAN GENERAL CATHOLIC DEPOT.  
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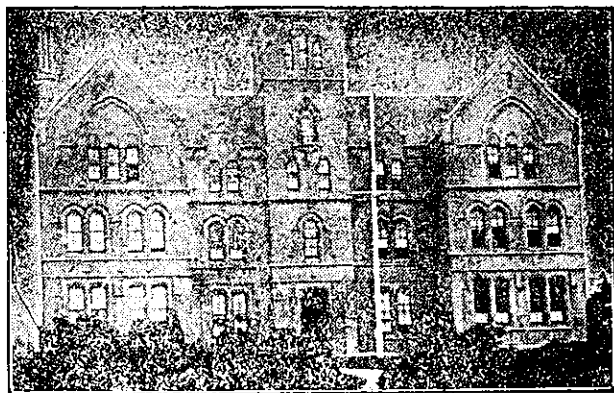
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## MARRIAGE

**FLANNERY—O'GRADY.**—At the Church of the Sacred Heart, Timaru, on July 19, 1911, by the Rev. Father Tubman, John Flannery, Co. Sligo, Ireland, to Mary Ellen O'Grady, eldest daughter of Mr. and Mrs. William O'Grady, of Timaru.

## DEATHS

**FORD.**—At his late residence, West Plains, on Thursday, August 10, 1911, Thomas, beloved husband of Ellen Ford; aged 82 years.—R.I.P.

**GARTLY.**—On August 9, 1911, at his parents' residence, Spring Vale, John Edward, third dearly beloved son of James and Mary Gartly; in his 26th year. Fortified by the last Rites of his Holy Religion.—R.I.P.

**KERIN.**—At Arrowtown, on August 1, 1911, Ellen, beloved wife of the late Patrick Kerin; aged 62 years.—R.I.P.

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

[A CARD.]

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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 Justitiae causam promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, AUGUST 17, 1911.

## A FAMOUS VICTORY



WITHOUT pretending that there is any sort of absolute or mathematical certainty that Home Rule will be accomplished in 1914—for the unexpected happens in politics as elsewhere—it is perfectly safe to say that the last and most formidable barrier has been removed, and that the accomplishment of self-government for Ireland is now brought well within measurable distance. The Veto Bill—or, to give it its correct name, the Parliament Bill—passed the House of Lords on Friday by a majority of 17, the figures being:—For the motion, 131; against the motion, 114. The Bill abolishes absolutely the Lords' right to reject—even for one session—any Money Bill; and with regard to other measures it enacts that 'If any Bill other than a Money Bill is passed by the House of Commons in three successive sessions (whether of the same Parliament or not), and, having been sent up to the House of Lords at least one month before the end of the session, is rejected by the House of Lords in each of those sessions, that Bill shall, on its rejection for the third time by the House of Lords . . . be presented to his Majesty and become an Act of Parliament on the Royal Assent being signified thereto.' There are no exemptions specified in the text of the Bill—the various amendments which were proposed in the direction of exempting certain questions from the operation of the measure having all been rejected. Mr. Asquith has promised to introduce a Home Rule Bill, on the lines of Mr. Gladstone's Bill of 1893, in January, 1912. If, then, the Premier keeps his promise; and the measure passes the Commons but is rejected by the Lords, and this procedure is repeated in 1913 and 1914, the Bill will, on its third rejection in the latter year, automatically become law, merely on receiving the Royal Assent.

\*

The Peers—as was only to be expected—have tried in every possible way to block or to destroy the Veto Bill; and have fought to the last ditch in defence of their ancient privileges. The principal 'wrecking' amendments brought down by the Lords were (1) A proposal to set up a Joint Committee—representing both Houses of Parliament—whose function it should be to decide what were, and what were not, Money Bills; and (2) An amendment exempting from the operation of the Veto Bill any Bill (a) Which affects the existence of the Crown or the Protestant Succession thereto; or (b) Which establishes a National Parliament or a National Council in Ireland, Scotland, Wales, or England, with legislative power therein; or (c) Which has been referred to the Joint Committee, and which, in their opinion, raises an issue of great gravity, upon which the judgment of the country has not been sufficiently ascer-

tained. In order to relieve the Speaker of the sole responsibility—which he was very unwilling to take—of determining what were Money Bills, the Government have adopted, in a modified form, the Joint Committee suggestion, the work of the Committee, however, being expressly restricted to the one function of deciding on Money Bills. It is obvious that the acceptance of the other amendments—particularly of that exempting from the operation of the Veto Bill any measure which 'raises an issue of great gravity'—would have completely nullified the whole Bill; and the Lords were given the option of either abandoning their amendments or of being swamped by the creation of sufficient new Liberal Peers to carry the Bill through as it stood. They wisely accepted the former alternative—lest a worse thing should befall them. From first to last of the struggle between the Government and the Peers no quarter has been either asked or given on either side. Some time ago, when the Budget was under discussion by the Lords, and Lord Milner was advocating its rejection, he was asked, What about the consequences? and he replied bluntly: 'D—n the consequences.' At a meeting of 'Stalwarts,' held a little over a week ago, the Right Hon. G. Wyndham declared—according to a Press Association message—that 'when Mr. Asquith talked of creating five hundred peers, the Unionist Party's answer should be like Lord Clive's to the cheating bully, "Shoot and be d—d." According to the cables, Mr. William O'Brien has been vaguely deprecating the 'belligerent methods' that have been used to coerce the Lords, without condescending to indicate in any way the alternative measures which he thinks could have been successfully adopted. In view of the fact that flat defiance had been frankly and fully proclaimed on both sides it is ridiculous, when the fight is over, to whimper about the 'belligerent methods' employed.

\*

That the Lords have fairly brought their fate upon themselves cannot be questioned, much less denied, by anyone who looks quietly and dispassionately at the matter. For centuries their attitude has been one of continuous and consistent opposition to all real progress and reform. To take, out of many instances, only a few of those in which we are specially interested: The House of Lords refused Catholic Emancipation until it was extorted from them by the dread of revolution. They maintained as long as they dared the fiendish penal laws by which the life of every Irishman was at the mercy of the meanest of the dominant class. They have at all times rejected or obstructed every measure intended to secure a more popular and effective representation of the wishes of the people; and they have thrown out, mangled, or postponed, from the time of the Union to the present day, every bill which was intended to secure to the Irish tenant his fair interest in the land which he tilled and to give him some guarantee for the product of his industry and his thrift. 'The chronicles of the House of Lords,' said Mr. Joseph Chamberlain in 1884, 'are one long record of concessions delayed until they have lost their grace, of rights denied until extorted from their fears. It has been a history of one long contest between the representatives of privilege and the representatives of popular right, and during this time the Lords have perverted, delayed, and denied justice until at last they gave grudgingly and churlishly what they could no longer withhold.' And the following scathing indictment of the Second Chamber is from one who is himself at the present moment a member of the House of Lords. 'What I complain of in the House of Lords,' said Lord Rosebery, in a speech delivered in 1894, 'is that during the tenure of one Government it is a Second Chamber of an inexorable kind, but while another Government is in it is no Second Chamber at all. . . . Is it possible to believe that in these days, with the democratic suffrage that we have established, a House of Commons elected by the democratic suffrage will suffer itself to be constantly thwarted, hindered, and harassed by the action of an hereditary Chamber, in which the proportion of Tories to Liberals is no less than 10 to 1? We boast of our free insti-

tutions; we swell as we walk abroad and see other countries; we make broad our phylacteries of freedom upon our foreheads; we thank God that we are not as other men are—and all the time we endure this mockery of freedom. You are bound hand and foot. You may vote and vote till you are black in the face; it will not change the aspect of matters at all. Still the House of Lords will control at its will the measures of your representatives. . . . We have nothing to do with the present constitution of the House of Lords.

We find the House of Lords as it stands, and we desire as the most practical way of effecting the object we have in view so to readjust the relations of the present House of Commons to the present House of Lords that the deliberate will of the House of Commons shall not be overborne by the action of the House of Lords. In our opinion' (Lord Rosebery was then Prime Minister) 'the time has come when the right of the House of Lords to absolute veto upon the wishes or legislation of the House of Commons should for ever be closed.'

\*

What Lord Rosebery so long ago projected is now happily—and, we may add, forever—accomplished. For though Mr. Balfour and Lord Lansdowne may talk airily about repealing the Bill when they return to power, nothing is more certain than that the Commons, having once emancipated themselves, will never go back in their tracks on this question. Although, as we have hinted, Home Rule may not arrive in 1914—though the probabilities are that it will—its coming, sooner or later, is now certain, the one impassable barrier having been removed. Apart from Home Rule, the Veto Bill ensures that the will of the people shall be given effect to on all other questions as well; and it clears the way for the passage of measures of reform that will revolutionize social and industrial conditions in England. Unquestionably the main credit for this history-making victory rests with the Irish Party and their leader; and the taunts of the Opposition are a very genuine tribute to the fact that it is owing to Mr. Redmond's determination, level-headedness, and statesmanship, that the Veto project has been brought, without hitch, to successful fruition. If ever a man deserved the gratitude, not of the Irish people only, but of the whole democracy of Great Britain, that man is John Redmond.

## DEATH OF CARDINAL MORAN

A cable message received in Dunedin on Wednesday afternoon, just after we went to press, conveyed the sad intelligence of the death of his Eminence Cardinal Moran, Archbishop of Sydney, who passed away that morning in his 81st year. The late Cardinal was born in Carlow, and received his ecclesiastical training in Rome, where he resided for 25 years. He was consecrated Coadjutor-Bishop of Ossory in 1872, and succeeded to the See in the same year. He was appointed Archbishop of Sydney in 1884, and was created Cardinal in the following year.—R.I.P.

### THIS WEEK'S ISSUE.

The Victory Won—good-bye to the Lords' Veto. Page 1581.

The Situation in Portugal. Page 1569. And in Albania. Page 1570.

God or No-God in the Schools—some popular fallacies disposed of. Page 1561.

The Envoys in Sydney—a great welcome. \*Page 1571.

Some Unconsidered Phases of the Education Question—interesting paper by Mr. P. J. O'Regan. Page 1575.

The drain from Protestant Ireland—official figures. Page 1570.

The Story of a Conversion—how a Sydney Anglican found his way into the fold. Page 1591.

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## Notes

### How Montenegro Feels

During his stay in London the Crown Prince Danilo of Montenegro has given an interesting interview to a representative of the *Morning Post*, in the course of which the following sympathetic references to Albania and the Albanians occur. 'I can assure you most categorically,' said Prince Danilo, 'that when I left Cetinje for London two weeks ago the revolt of the Malissors was far from an end. Neither the military operations of Turgut Pasha nor his diplomacy had succeeded in any considerable measure. The concessions which he offered to the insurgents did not go far enough to meet the moderate and reasonable demands of the Malissors. The true difficulty in the way of the pacification of the country lies in the fact that the Albanians have lost all faith in the honest will of the Turks to fulfil their promises, and that therefore they demand that at least one Great Power, if not all the Powers, should undertake to stand surety for the honest and complete execution of the offered concessions.'

'The policy of Montenegro aims at the economical and financial development of the country—in which aim we count especially on the support of English capital—and at the spread of European culture and education amongst our people. We know very well that such an object cannot be attained without the scrupulous preservation of peace and order in the country and on our border. Our grievance against the Turks is exactly this—that their, I may say, inconsiderate conduct towards the Albanians has compromised peace and order on our border, creating a state of war and disorder which unfavorably reacts on our commerce and on the peaceful development of our economical resources. The only ambition of my august father is to see his faithful people progressing in prosperity. For that object he, on his own initiative, granted his people constitutional liberties, the fruits of which can ripen only during a long and lasting peace. We have about eight thousand Albanian refugees, men, women, and children, in our country. The Government and people of Montenegro could not let these poor people starve, and did all they could to alleviate their misery. We should be very pleased if the Porte would enable all these poor people to return to their own homes, but I am much afraid that that could not be done very speedily, as the Turks have burned all their villages, houses, and huts, and cut down their orchards and vineyards. It will be necessary, at least, to build some huts for them, if not houses, and preserve them from starvation for a long time to come.'

Prince Danilo's statement as to the demands of the Albanians coincides with the account which has already appeared in our columns. 'So far as I know,' continued the Prince, 'the demands of the Albanians are not of a political nature. I should rather have called them of the *pathetic* nature. Indeed it moves my heart to see these brave and uncultured mountaineers suffer and die for the liberty of having their own schools for their children! Their second important demand is that the sons of Albania, although quite willing to serve the Sultan as soldiers and die for him against all his enemies in Europe, shall not be sent out of Europe to die in Yemen, Arabia, or on the coast of the Red Sea. The country of "black men and of the Red Sea" strikes the imagination of these simple people with awe. They are not cowards, they are the bravest of the brave. They fought against Montenegro in the Sultan's service for years. But the Montenegrins on the one side of the border and the Malissors and Mirdites on the other have learned to know and respect one another. I am of opinion that if real statesmanship governed the councils of the Constantinople Cabinet the insurgents of Albania would be offered at once the widest concessions in regard to their schools, the service due from them in the Ottoman Army, and the collection of their taxes.'

### The Protestant Truth Society

London *Truth* has been asking some awkward, but, from the subscribers' point of view, pertinent questions regarding the Protestant Truth Society. The Society has had a record year financially. It acknowledges an income for the year of £14,981—but of this £7600 came from a legacy. *Truth* suggests that the balance sheet would be more satisfactory to the subscribers if it gave fuller details. 'Mr. Kensit is practically in sole control of a movement which he inherited from his father. Ostensibly he is secretary, practically he is director. He is also a publisher, and as such proprietor of a business which he likewise inherited from his father, and one of his principal customers as publisher is the society of which he is secretary and director. Hitherto the balance sheet has not shown either what Mr. Kensit directly receives from the Society in the way of salary, nor what profit he makes indirectly by the sale to the Society of the literature he supplies to it. Reticence in regard to his salary may possibly be due to a desire to spare the feelings of his fellow-employees, who certainly cannot be said to be overpaid. Out of the twenty Wickliffe preachers and organisers the highest salary received by anyone is £156 per annum, while the salaries of the majority vary from £4 5s to £5 5s a month, out of which they have to provide their own board. Naturally, if they were to see that the salary of the chief of the crusaders ran into four figures some of them might become dissatisfied with their five half-crowns a week.'

Then it seems that £4139 was allocated to the Training College for Wycliffe Preachers at Finchley. *Truth* gives some interesting information about this establishment and asks for more. The training college appears to be run upon what may be described as domestic lines. All the advantages of home life are secured. 'The college is the private residence of Mr. and Mrs. Kensit and family, and until a short time ago the staff consisted of Mr. Kensit's brother-in-law, who combined the duties of college secretary, tutor, and examiner, for which he had himself graduated in a drapery establishment. The non-collegiate staff consists of three maid servants and a gardener. Three rooms are set apart for the use of students—a bed-room, a dining-room, and a small lecture hall. The course of study lasts for three months, and as a rule three preachers are in training at the same time. Each of them pays 10s a week to Mrs. Kensit for his board, and it would seem, therefore, that the allocation of £4000 to the college ought to leave it with "a fair working balance" for a good many years to come.' With a still unsatisfied desire for information *Truth* would like to know how much goes to Mr. Kensit as principal, what are the household expenses incurred in the training of a dozen young men a year, and what becomes of the students when they have passed through their three months' course. Obviously, Mr. Kensit is on a good wicket.

### DIOCESE OF DUNEDIN

On Tuesday, the Feast of the Assumption, Masses were celebrated at St. Joseph's Cathedral at 6.30, 7, 8, and 11 o'clock. There were large congregations at all the Masses, and numbers approached the Holy Table.

On Monday the members of St. Joseph's Men's Club entertained the Ladies' Club at a social gathering. There was a large attendance, and a most enjoyable evening was spent. Songs were contributed by Messrs. Graham, Poppelwell, and Hughes, and a recitation by Mr. H. Gallagher.

The committee of the Christian Brothers' Old Boys' Association have made arrangements for the holding of a social gathering in the Early Settlers' Hall on August 30. The success which has been a feature of the association since its inception has emboldened the committee to launch out on a more ambitious scale than previously, and it is anticipated that the gathering will be the means of further strengthening and extending the influence of the organisation.

On Thursday morning a Solemn Pontifical Requiem Mass for the repose of the soul of the late Mother Mary Vincent Whitty was celebrated in St. Joseph's Cathedral. His Lordship the Bishop was celebrant, Rev. Father Murphy (Riverton) assistant priest, Rev. Father Delany (South Dunedin) deacon, Rev. Father Corcoran subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. There were also present in the sanctuary Rev. Fathers O'Donnell (Queenstown) and O'Neill (South Dunedin). The solemn music was rendered by Rev. Fathers Liston and Morkane (Holy Cross College), and Collins (Lawrence), assisted by students from Holy Cross College. The interment took place at the Southern Cemetery, when the Rev. Father Coffey, Adm., assisted by the priests previously mentioned, officiated.

A combined run of all the harrier clubs of Dunedin took place on Saturday afternoon, the clubs running from St. Joseph's Hall as guests of the St. Joseph's Harrier Club. There was a particularly large and representative gathering of the members of the various clubs, about 150 individuals taking part in the run. The hares were C. Collins (St. Joseph's), B. Rosevear (Dunedin), L. Henderson (Pacific), O. Stenhouse (Caversham), S. McDonald (Anglican), and G. Pepp (Y.M.C.A.). The trail was similar to that followed in former combined runs from St. Joseph's Hall, the paper leading the large pack (under the command of Captain Swanson) up Rattray street and along the Town Belt above the Asylum Ground into Littlebourne, whence the District road was followed into Roslyn. A descent was made into the Kaikorai Valley via Anderson road, the pack eventually reaching the hills above the golf links. The trail then crossed the District road, and, leading over the hills, passed through the back entrance to the Dunedin Reservoir. From here the Town Belt was reached by way of Woodhaugh, and a particularly fast run home resulted. After the run the members were hospitably entertained by members of St. Joseph's Club. Mr. E. Rosevear, the president of the Otago Centre, N.Z.A.A.A., was present, and said this was the sixth year that the clubs had run from St. Joseph's Hall as guests of St. Joseph's Harrier Club, and he knew that members of the various clubs looked forward with great pleasure to this run. It was recognised as one of the best and most enjoyable runs of the season. On behalf of the clubs, he heartily thanked the club for their hospitality, and wished to specially mention Mrs. Jackson, who, as vice-president of St. Joseph's Club, was largely instrumental in arranging for this enjoyable function and making it the success it undoubtedly was. It might interest them to know that Mrs. Jackson was the only lady vice-president holding office in any harrier club in the Dominion. Captain Swanson replied on behalf of St. Joseph's Harrier Club, and also for Mrs. Jackson. Three cheers were given for the ladies who had kindly given their assistance and also for the Otago team.

### Oamaru

(From our own correspondent.)

August 14.

On Tuesday evening St. Patrick's clubrooms were the scene of a friendly euchre match between the members of St. Patrick's Club and the Hibernian Society—champions of the local friendly societies for 1911. There was a good attendance, and after a well-contested match victory rested with the Hibernians by six games. Advantage was taken of the occasion to make a presentation to Mr. W. Veitch for the zeal and enthusiasm shown by him as secretary of the Home Rule delegates committee.

The Right Rev. Mgr. Mackay, V.G., who presided, expressed his great pleasure at being called upon to make the presentation, and said the success attained by the local centre was largely due to Mr. Veitch's painstaking efforts. He (the rev. speaker) always found Mr. Veitch a most energetic worker in all parish matters, and hoped he would long be spared to labor with them, and, incidentally, to use his handsome presents. Monsignor Mackay then handed Mr. Veitch

a valuable dressing-case and set of hair-brushes in case, both suitably inscribed.

Mr. P. J. Duggan also spoke in praise of the recipient's good work and tireless energy.

Mr. Veitch thanked the donors very heartily for their splendid presents and the speakers for the kind things said of him, remarking that what little he did had been a genuine pleasure to him.

Refreshments were partaken of and a short musical programme gone through, to which the following contributed items:—Songs by Rev. Father Woods, Messrs. Salter, Curran, Hilliard, and Roxburgh, and recitations by Messrs. P. J. Duggan and W. Connor.

The singing of 'Auld lang syne' brought a very pleasant evening to a close.

### Palmerston North

(From our own correspondent.)

August 13.

On last Sunday there was Exposition of the Blessed Sacrament from the 11 o'clock Mass until the evening devotions, with the usual procession in which all the sodalities took part. At the 11 o'clock Mass a large number of the Territorials from the officers' training camp were present.

At the usual weekly meeting of the St. Vincent de Paul Society on Wednesday last, Brother Roach, of Wanganui, paid a friendly visit, and received a very warm welcome from the Brother President (Mr. P. Oakley) and a well attended muster of the society. All were much impressed with the sketch Bro. Roach gave of the Wanganui Conferences, and the good work being carried out by them in that district. At the close of his address Bro. Oakley and the chaplain (Rev. Father Dore) thanked him for the very interesting discourse, which was much appreciated.

### Greymouth

Mr. J. Kennedy, gas manager (says the Grey-mouth *Evening Star* of August 12), has received news by cable that his son, Frank, who has been studying for some time past at Manchester Technical College and also at Leeds University, secured first-class passes with honors in the final examinations held in connection with gas engineering and also in gas supply. At last year's examination Frank also secured high honors, being awarded the Goldsmith prize and also the bronze medal of the British Association of Gas Engineers. We are pleased to hear of the success of the young man, who is to be heartily congratulated on his achievement.

### Westport

(From our own correspondent.)

August 10.

In the final for the school banner competitions on Saturday last, St. Canice's School easily defeated the State School by 21 to nil.

On Monday evening there was a good attendance of members and their friends at the meeting of the debating branch of St. Canice's Club, the Rev. Father McMenamin occupied the chair. The subject set down for discussion, 'Would the affairs of the Harbor Board be better administered by an elective board?' provided an interesting and spirited debate. Mr. A. M. Kirby championed the affirmative, supported by Mr. T. Q. O'Brien, and Mr. J. Radford led for the negative, supported by Mr. J. Carmine. Messrs. R. Sproule, D. Driscoll, T. Rees, and F. O'Gorman also spoke. At the conclusion of the debate Rev. Father McMenamin congratulated the speakers on the excellent speeches made and on the marked improvement shown in the debate generally. A special feature of the meeting was the large attendance of ladies.

The New Zealand Shipping Company's steamer Rotorua, which is expected to reach Wellington from London on September 18, is bringing 488 passengers, 400 of whom are in the third class.



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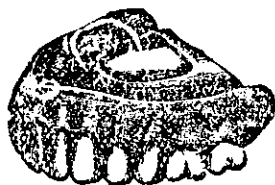
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## Irish News

### ARMAGH—Cardinal Logue on Civil Marriages

His Eminence Cardinal Logue had some plain speaking for the Presbyterians of Belfast in his speech at the Maynooth College Union. He said that at a recent Assembly of the Presbyterian Church in Belfast—an Assembly that seemed to be more concerned with other people's business than their own—there was a resolution passed calling upon the powers that be to interfere and cripple the Pope, to legislate for the Church, to cripple the Bishops and clergy of the Church, and to set up Cæsar against God. Catholics were prepared to give Cæsar his due, but they would not allow Cæsar to put his finger in other people's pie. It had been suggested that civil marriage should be introduced before the religious marriage in this country, as it had been introduced to the ruin of religion and morality in other countries in Europe. That was a suggestion which should be met promptly and at once. If marriage was a mere civil contract, it should be regulated by the law of the land, and the advocate of civil marriage should stand aside and leave it to the law, and not be dragging people into their churches.

### CORK—Fire in Queenstown Convent

Early on the morning of June 23 fire was observed in the cantalver of the main roof of the Convent of Mercy at Queenstown, with which is connected a beautiful church, an orphanage, and industrial workrooms. An alarm was raised at once, and workmen, police, sailors, and others displayed great energy and remarkable pluck, and, with the aid of ladders, succeeded in saving the building. Most Rev. Dr. Browne, Bishop of Cloyne, was one of the earliest on the scene, and had arranged for the attendance of the Cork Fire Brigade in case the local efforts proved unavailing. The nuns, although considerably alarmed, showed commendable presence of mind, and rendered excellent service to those who so effectively checked the outbreak by keeping them supplied with water. The buildings, with their contents, are valued, it is said, for about £20,000.

### DONEGAL—Demoralising Literature

Cardinal Logue preached on Sunday, June 25, at St. Columba's Church, Massmount, Fanad, County Donegal, in aid of a fund to clear the debt incurred in carrying out improvements in the church. In the course of his sermon his Eminence said the world was ever degenerating, becoming more corrupt, and further removed from the principles of Christian faith and morality. Of the dangers which it raised there was one that called for special vigilance. The country was flooded by an irreligious, unclean, and demoralising literature, which seemed to reflect the degenerate state of modern society. Many who appeared to have no higher motive in view than a concern for public decency had earnestly remonstrated with authors and publishers, but the unsavory torrent swept on regardless of protest or remonstrance. After the ceremonies in the church the new portion of the graveyard was consecrated by the Most Rev. Dr. O'Donnell. Subsequently the Cardinal was made the recipient of an address of welcome in Irish from the priests and people of the parish. Replying thereto, his Eminence paid a tribute to the scholarship, zeal, and industry of the Very Rev. Dr. Maguire, P.P., and expressed gratification at receiving a welcome in the beautiful language of the Gael, for which he had a heartfelt affection. His Eminence referred to the pleasure afforded by his visit to America, and to the pride he felt in meeting amongst prosperous, patriotic, and distinguished Irishmen, many Donegal men. He was tempted, old as he was, to pay another visit to the States, and probably he would do so.

### DUBLIN—Death of a Vincentian

Deep regret is felt in many parts of Ireland at the announcement of the death of the Rev. James Carpenter, C.M., which occurred at St. Joseph's, Blackrock, County Dublin, on Sunday, June 25. Father Carpenter had reached the ripe age of 87 years. By

his death the Vincentian Order loses one of its most distinguished and respected members. The late Father Carpenter was well known throughout the country as a zealous missionary, his missions and retreats always attracting large congregations. He had been in indifferent health for a considerable time, but he continued his devoted spiritual labors up to the last moment that his health permitted.

### Catholic Truth Society

His Grace the Most Rev. Dr. Healy, Archbishop of Tuam, presided at the annual meeting of the Catholic Truth Society, which was held in Dublin on June 23, there being a very large attendance of both clergy and laity. His Grace said that the number of books issued by the Society was very large and creditable. Those in a city could not appreciate how keenly the little books were read by people in country districts. A resolution was adopted conveying to his Eminence Cardinal Gibbons, Archbishop of Baltimore, cordial congratulations on the occasion of his jubilee. The children of Ireland especially should be proud of him, because they could not forget that the first ecclesiastic in Catholic America was not only of the Irish race, but he was a son of Ireland.

### KILDARE—Maynooth and the Episcopate

The Right Rev. Mgr. Mannix, President of Maynooth, who occupied the chair at the annual dinner of the Maynooth Union, in proposing the toast of 'His Holiness the Pope,' humorously remarked that the Pontiff had been constantly raiding that college for Bishops. If a Bishop were wanted in Ulster or Munster, in Leinster or Connaught, Pius X. always seemed to turn to Maynooth. They had lost two Vice-Presidents, a Dean, and they had lost a most esteemed professor, and nobody knew on whom the lot might fall next. He had protested, on the part of those who had been called away, because they were all unwilling to go, and he protested also on the part of those who had been left behind, because he was sure many of them were anxious to go. The speech, it is scarcely necessary to say, elicited hearty applause and laughter.

### LOUTH—A Generous Benefactor

At a meeting of the Dundalk Parochial Committee on Sunday, June 25, Rev. P. Lyons, Adm., announced that Mrs. Julia Hamill, of Seatown, Dundalk, had made the munificent gift of £1000 towards the works recently undertaken in connection with the local churches. Mrs. Hamill has also made a gift of £500 to the St. Vincent de Paul Society of Dundalk. This is by no means her first donation for religious purposes. Shortly after the death of her husband, who had been chairman of the Urban Council, Mrs. Hamill had erected a beautiful bell tower at St. Patrick's Cathedral, besides distributing a large amount in local charities. During the past few years a sum of £10,000 has been spent on the local parochial churches, and their beauty as a consequence has been much enhanced. Amongst the works in contemplation is the construction of a terrace approach to St. Patrick's, a work which will add enormously to the beauty of the edifice.

### MAYO—Appointed Bishop

In the diocese of Achonry, news of the appointment of Very Rev. Michael O'Doherty, Rector of the Irish College, Salamanca, to the Bishopric of Zamboanga, in the Philippine Islands, was received with general rejoicing. Dr. O'Doherty was born in Charlestown, County Mayo, about thirty-six years ago, and it is interesting to note that he is a relative and has been a life-long friend of Right Rev. Dr. Morrisroe, Bishop-elect of Achonry. After a brilliant course in Maynooth, he was ordained, and having ministered for a while in his native diocese, where he won golden opinions, he was appointed, on the recommendation of the Irish Bishops, to the Rectorship of Salamanca. In that post he soon gave proof of his administrative ability, largely increasing the number of students.

### WATERFORD—Assisting University Education

The governing body of University College, Cork, have received intimation from the Waterford County Council that a sum of about £1500 will be contributed

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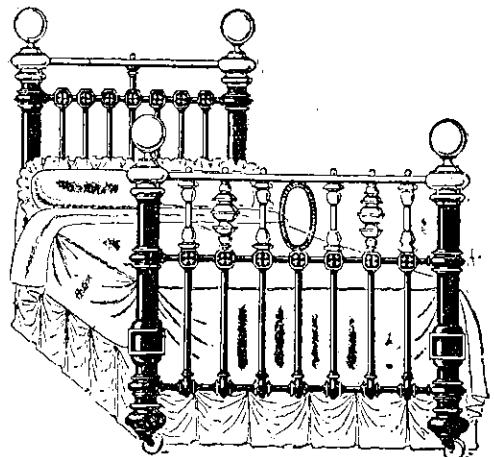
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### WEXFORD—Temperance Demonstration

One of the greatest and, from many points of view, significant temperance demonstrations held in Ireland for many years was that which took place in Enniscorthy, Co. Wexford, on June 25, culminating in a gathering of huge dimensions on the slopes of the historic Vinegar Hill. It was computed that the processionists must have numbered at least 8000, and including spectators, the meeting was attended by over 15,000 persons. The demonstration may be said to be a particularly high tribute to the Pioneer Total Abstinence Association, which has spread in Co. Wexford to a surprising degree. The founder of the Association, Rev. J. A. Cullen, S.J., was present, and delivered an impressive address. Addresses were also given by Rev. Father Fitzhenry, Adm.; Rev. Father Aloysius, O.S.F.C.; Very Rev. Dean Kavanagh, Father Fortune, Mr. William Redmond, M.P.; Mr. P. French, M.P.; Sir Thomas Esmonde, M.P.; Mr. John Gore, Dublin; and others. There were three platforms.

### WICKLOW—Discovery of Copper Ore

Mr. J. Higgins, M.E., recently accidentally discovered copper ore at Ovoca, Co. Wicklow. The material found is believed to be an extension of the Ballymurtagh North Lode, to locate which the Cronebane Mineral Company spent years and thousands of pounds in a fruitless search. The ore of the lode now brought to light shows a foot wide on the surface, and is said to carry 30 to 40 per cent. of acids and probably 3 per cent. copper.

### GENERAL

#### The Tests of Intolerance

The Rev. Mr. Hannay, Westport, writing under his pen-name of 'George A. Bermingham,' in the *Morning Leader*, says: 'What makes the Protestant workman in Ulster dislike the idea of Home Rule is his conviction that under Home Rule he would be bullied for being a Protestant. I attribute this recrudescence of religious distrust almost entirely to the promulgation of the *Ne Temere* Decree about mixed marriages. The Irish Protestant has not, indeed, gone back to exactly his old position. He no longer thinks that his Roman Catholic fellow countrymen will want to bully him. He thinks now that his neighbours, whom he has of late years been getting to know pretty well, are quite unable to exercise any control over their Church. Of the intentions and wishes of that Church he has no doubts whatever.' Professor Kettle, commenting on this in the *Morning Leader*, observes: 'Unionism in Mr. Bermingham's view has three shots in its controversial locker—the Pope, the Dublin Corporation, and the disloyalists. There are proposed to us in respect of all three tests which are a very delirium of intolerance. "Sever yourselves," says Orange Ulster, in effect, to us, "from all spiritual allegiance to the Pope. Bait your Bishops. Deride your priests. Invade the privacy of your convents. Then shall we know that you are men, and masters of your own consciences. Elect a Unionist Corporation to rule the National Capital; then shall we know that you are brothers. Disown your dead leaders. Spit on the grave of Emmet. Teach your children that every Fenian was a murderer. Erase from your chronicles the name of Parnell. Then shall we know that you are "loyal." If the conversion of Ulster waits upon this hope, we must be content to let it wait. But it does seem worth our while to point out that were this programme ever so much in our mind, it does not chance to be in our power. Oppression of the Protestant minority would be not only a crime, not only a blunder, but also an impossibility. The over-lordship of the Imperial Parliament remains in any scheme of Home Rule unimpaired. Shankill road is mathematically safe.'

## People We Hear About

Dr. Alexander Dempsey, on whom a Knighthood was conferred the other day, is a leading Catholic medical practitioner in Belfast.

The Right Hon. Lawrence Waldron, one of the recently-appointed Privy Councillors, who is a Dublin stockbroker, was M.P. for St. Stephen's Green Division of Dublin, 1904-9. He has been a Commissioner of National Education in Ireland since 1909. He is a Governor of the National Gallery, chairman of the Grand Canal Company, member of the Governing Body of University College, Dublin, and a Senator of the National University.

His Grace Archbishop Dunne has ruled the important See of Brisbane with singular ability and success during the past twenty-nine years. He succeeded the first Bishop of Brisbane, Dr. O'Quinn, who died in 1881, being consecrated Bishop on June 18, 1882, and raised to the dignity of Archbishop by Papal Brief, dated May 10, 1887. His Grace, who is a native of Clonmel, County Tipperary, is in his 80th year. He was educated at Lismore, in Ireland, and at the Irish College, Rome. He was ordained priest in 1855. He went to Brisbane in 1863, and for 13 years was pastor of Toowoomba, where he was instrumental in settling many Irish families on the fertile Darling Downs. His Grace is to have a Coadjutor, and the priests of the Archdiocese met on August 2 to choose names for submission to the Holy See.

Under the heading 'The Captains of the Coronation,' the *Daily Express* refers as follows to the Duke of Norfolk. Everyone who knows his Grace's capacity for hard work, his tactfulness, and his wonderful personal magnetism, exacting willing service from all with whom he is brought into contact, will appreciate the words of the writer:—'The splendid success of the Coronation was a triumph in stage management for the little group of masterful men, the great captains of the pageant, who controlled it. The chief stage-manager of the most splendid of all tableaux is a short, black-bearded figure who for three months past has scarcely known a moment's rest during working days which have often extended to the full twenty-four hours. He is Henry Fitzalan-Howard, fifteenth Duke of Norfolk, the Earl Marshal, Hereditary Marshal, and Chief Butler of England. On him fell the heavy responsibility of inviting the King's 6000 most distinguished guests; to see that no one who was entitled to an invitation was omitted, and that no other person, however persuasive, should secure one of the coveted Abbey places.'

The death has occurred in London of Miss Charlotte O'Connor Eccles, the well-known novelist and essayist. The deceased was a native of Ballinagard, Co. Roscommon, and was daughter of Mr. Alexander O'Connor Eccles. Educated at Upton Hall, near Birkenhead, and in Paris and Germany, she lectured in Ireland for the Department of Agriculture and Technical Instruction, and was particularly interested in the housing of the poor. She was an active and brilliant journalist and Fellow of the Institute of Journalists. One of her best-known novels is, perhaps *Aliens of the West*, in which she displayed strength, pathos, and humor in drawing certain types of Irish life. Her little book, *Mary Elizabeth*, was distributed by the Irish Board of Education, and as a playwright she gave us some comedies full of wit and charm. Miss O'Connor Eccles was widely known throughout Ireland in connection with her lectures, and she endeared herself to all. She was descended from one of the most famous of Irish clans, her father being a descendant of Thurlough O'Connor, through Hugh O'Connor, of Clonalis, son of Sir Hugh O'Connor Don.

A woman's waist begins to-day  
Beneath her neck, the cynics say;  
She has no hips, they've been planed off;  
Sometimes she suffers with a cough.  
Oh, why do people always tease  
The one who follows Fashion's decrees?  
If she but takes Woods' Great Peppermint Cure,  
She'll have no cough or cold, I'm sure.

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## CONCERNING MY CONVERSION

### INTERESTING NARRATIVE BY A SYDNEY ANGLICAN

(Concluded from last week.)

It was said to me, and by more than one Anglican clergyman with whom I took counsel, and who appeared not to approve of my putting into practice the 'expede Herculeum' principle, that I should not permit myself to be influenced by the facts to which I strove to direct their attention, but that I should look further afield; and these persons pointed more particularly to what was going on in England as likely to restore my confidence. It is true that at the time the Anglican Bishop of Manchester had not (so to speak) put the three unchasubled centuries into the box, nor had the bewildering breadth of his brother of Hereford yet brought vexation to the soul of the expostulating Lord Halifax. Nevertheless, the facts of which I had spoken were to be found in England not less than in Australia, and it seemed to me that some of those who had

Peculiar Opportunities for Observing those Facts were not in agreement with my friends. The son of an Archbishop of Canterbury, and perhaps I may add, the son of such an Archbishop of Canterbury as Edward White Benson, and a man who added to his large experience an observation of great keenness and much acquired knowledge; such an one, I was inclined to believe, would know what he was talking about, and what he was writing about. And against the statements of my friends I set the utterances of Monsignor Benson, and in his conversion I found a sufficient reply to their (as I thought) rather infelicitous advice.

In the above statement I have avoided detail. For to go into detail on such a matter would require circumstances which have not been mine. Moreover, argument, for such writing must of necessity be largely argumentative, in order to do good must be convincing, and as many writers far better equipped for such an enterprise than myself would seem, speaking generally, to have failed to convince, I am not unwilling for a little longer to try to hit upon some form of statement which might be more likely to make the successful appeal which converts desire. Should I, in the future, have time, and should the thing appear desirable, I should like well to make some humble contribution to what may be called the literature of conversion.

Possibly it would not be amiss were I to attempt even here and now to further indicate something of that powerful stream of influence which brought about my leaving the Church of England, and my being received into the Catholic Church. I do so with the hope that even so slight an indication may be at least one of those 'aids to reflection' which have in the past done so much to induce at least a consideration of the claims of the

One, Holy, Catholic, and Apostolic Church.

I received, not long ago, from a well known firm of silversmiths in England, a catalogue entitled 'Communion Plate,' which catalogue had for what may be termed its frontispiece a photograph, or the reproduction of a photograph, of the sanctuary of an Anglican Church. The description of this reproduced photograph will be best given by simply transcribing what I find printed beneath it and this I therefore transcribe with scrupulous exactitude: 'A very handsome gold Altar Service. In beautifully-worked Fleur-de-lis pattern, consisting of a massive pair of 4ft 9in gospel lights and extinguisher, altar cross, pair of candlesticks, two vases, two five-light candle branches, alms dish, book-rest, sanctuary lamp, complete with ceiling plates and chains.' The expression, apparently in gold, of the above 'altar service,' must be, as its reproduced photograph is of itself enough to prove, very imposing. 'What more,' I can fancy some Anglo-Catholic saying, with such a sanctuary in his mind or before his eyes, 'what more can Catholicity desire?' Such a question is easily answered. The more that the Catholic desires is the little more (and how much it is) that makes for reality. He desires to be

a member of a Church which when presented (as here) with a representation (as in this case) of an 'altar' does not at once fall to verbal fisticuffs as to whether the word 'altar' is permissible or no, in which fray, it may be observed, one of the parties engaged—the party which would stoutly repudiate the word 'altar'—would certainly find in the Book of Common Prayer a most serviceable weapon. And again, the Catholic finds a large stone suddenly flung into the quiet stream of his mind's calm flow by the words: 'Sanctuary lamp, complete with ceiling plates and chains.' Somehow, to him, ceiling plates and chains do not seem to justify the word 'complete.' He finds himself

Looking for the Tabernacle.

Should he ask where it is, it is not improbable that the Anglo-Catholic (who would be forced to admit that amongst the dense detail of this photographed 'altar' no Tabernacle could be found) would reply that this sanctuary was not yet sufficiently advanced for this, that the Tabernacle was still to come. It is very possible that he would add that the Tabernacle would 'come in time.' Meanwhile, there is the sanctuary lamp. But the Tabernacle, to some minds, should precede the sanctuary lamp. It is a case of cause and effect. To put the effect before the cause mars one's sense of the fitness of things—of the reality of things. There is an air about this photographed sanctuary lamp of both pretentiousness and pretence. Its vagueness and indefiniteness are very unsatisfactory—one does not know where the Anglo-Catholics stand. Now one does know where the good old common sensible Protestant and Reformed 'Evangelicals' stand—they stand 'at the Northside of the Table.' Surely this frontispiece makes matter for reflection, one finds oneself reflecting (to speak plainly) upon shams.

And now let us turn from this counterfeit presentment to reality, to the simple reality of a story from the pages of Australian history, for the facts of which I am indebted to the 'History of the Catholic Church of Australasia' of His Eminence the Cardinal Archbishop of Sydney.

In the year 1817 a priest arrived in Sydney from Rome. He applied to Governor Macquarie for leave to exercise his sacred ministry, and a written report of his interview with the Governor is still existent. From it we know that, upon learning the errand of Father Flynn, the form of Lachlan Macquarie's countenance was changed, that he spoke, not without heat, of 'Popish missionaries,' that he expressed his wish and his intention to 'make all Protestants,' and that apparently he ended by requesting Father Flynn, in the tones of one accustomed to command, at once to return to Rome. Somewhat disconcerted, as one may believe, by this Tudorian welcome, Father Flynn withdrew.

But the Catholic Church at the moment was not represented in Australia only by Father Flynn. And it appears that amongst the some six thousand Catholics, a strange stir had been created by the unwonted tidings that a priest was in their midst. With

That Inexhaustible Patience and Perseverance which were not the least of their heroic characteristics they determined yet once more to make use of the instrument of petition. Meanwhile, Father Flynn sought a hiding-place; 'I will be obliged to conceal myself for some time,' is a sentence from one of his letters, and to the house that concealed him news of the petition was conveyed. He seems to have supposed that so touching an appeal could not fail of its effect, and, sanguine of its success, he permitted himself to walk in the public street. The police at once took him into custody. He begged to be allowed to return to his lodging. But his request was refused, and he was without loss of time removed to a ship. He had left in the house on Church Hill the Pyx containing the Blessed Sacrament within a cedarn chest. That house became the scene of what for a great poet or painter would be a great subject. Before this Tabernacle the lamp of the sanctuary was kept lighted for two years. And thither came during those years, to pray in silence and in sorrow, that strange people whom all possible combinations of penalty and insult did but

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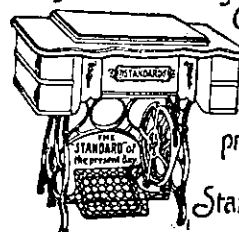
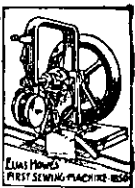
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leave firmer in the Faith. There is about this story the evidence of a mysterious vitality, a vitality which obviously is not to be explained by postulating the patronage and protection of those high in place. I, who write this, have been greatly privileged to see an altar which preserves a part of the chest of cedar referred to in this so-affecting history, and I regarded the precious relic with very different feeling from those with which I regard such objects as the sanctuary lamp which is 'complete with ceiling plates and chains.'

I have here made use of a passage from Catholic history and of the frontispiece of a catalogue to illustrate a contrast. I do not mean the contrast between Catholicism and Protestantism, for there is something real about Protestantism; it does really protest. I mean the contrast between

#### Catholicism and Anglo-Catholicism.

And I think it worthy of notice and remark that upon the site where Father Flynn so long ago offered the Holy Sacrifice, and where the Catholics came to kneel before the Blessed Sacrament, the Holy Sacrifice is still offered, and people are still kneeling before the Blessed Sacrament. I am quite sure that in 1817 not one of the Protestant Churches in New South Wales had such a sanctuary as the one photographed for the before-mentioned catalogue, and I am not less sure that not one of the ministers therein officiating but would, at the sight of even its 'altar cross,' have held up hands of horror at so brazen-faced a traffic with the 'Scarlet Woman.' These ministers were members of the Church of England, and the Church of England, as well as the Catholic Church, has its relics on Church Hill. For in St. Philip's Church they keep the Bible and prayer book which were used by the first chaplain. Should that gentle and pious person revisit the glimpses of the moon he would find that between him and such of his successors in the ministry of the Church of England as were Anglo-Catholics there was a great gulf fixed. Whereas Father Flynn, under like circumstances, would find that the Catholic Church was still the Catholic Church. I am far from saying that the Rev. Richard Johnson, B.A., would not find that the Protestant and Reformed Church was not still the Protestant and Reformed Church. On the contrary, I think that he would. I think that the facts prove that he would. And I am certain that he would no more have dreamt of confusing the 'Ecclesia Anglicana' of Magna Charta with the Church of the Acts of Supremacy than he would have dreamt of confusing the creed of his friend Mr. William Wilberforce with that of Cardinal Wolsey. And these thoughts lead one on to the consideration of what is meant by unity and disunion, and what by continuity and non-continuity.

#### The Evidence Which is to be Extracted

from facts does not seem to some by whom it is examined and cross examined, to prove at all conclusively that the Church of England will stand fast for ever. 'Jerusalem is built as a city: that is at unity in itself'; her surpliced choir-boys sing, and the grave seniors of the congregation must often sigh, wishing that things were indeed so. A great master in literature spoke, a very long time ago now, of the 'city of confusion.' What words would he use to-day? And because he has had such exceptional opportunities for observation, and because he writes in a day of deepened and ever-deepening omen, I will here introduce an extract from *The Religion of the Plain Man*, of Monsignor Benson, the preface of which book is dated 1906. It is in this way that the son of an Archbishop of Canterbury has to write: 'Simon is Peter, not because he is a stone by nature, or even by grace, but because in the inscrutable decrees of God he is chosen to be the foundation stone of an institution which Christ names His Church. There is only one Church in Christendom which claims to be built upon that Apostle; and that the one whose centre is Rome, where Peter ruled, and where his body lies. As for the gates of hell, is there any other institution in Christendom which compares with this for immovability, authority, and impressiveness? One was built upon the fire of Luther, another upon the piety of Wesley, another upon the lusts of a king, and the inde-

pendent spirit of a nation. These have stood for varying periods, and not one of them for more than four hundred years. And the rain has descended, and the floods come, and the winds blown and beaten upon these houses; and the world that looks upon them already mocks at the cracking walls, the tottering pinnacles, the agitated faces of those who look out of the windows, the efforts of those who under-pin and mortar.

#### The House Divided Against Itself

shall not stand; how much less a house not only divided against itself, but, as well, founded originally upon the sands of men's passions and fancies, plastered with untempered mortar, fashioned on other lines than those of the heavenly Architect.'

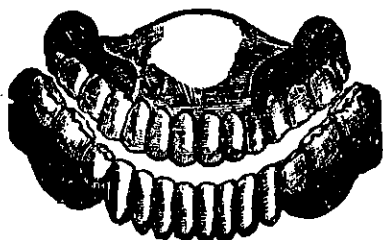
Yes: that is what it is. There is something wrong, or rather there is something fatal, about the fact that in one of the houses spoken of in the above quotation from which Monsignor Benson made his escape men are not of one mind. The handwriting on the 'cracking walls' runs plain: 'And Jesus knew their thoughts, and said unto them: Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And the writing that is on other walls is plain also: 'Et ego dico tibi quia tu es Petrus, et super hanc petram aedificabo ecclesiam meam, et portae inferi non prevalebunt adversus eam.' Whoever reads these two inscriptions can scarcely do so without reflecting that it is evidently foolish to forget the words of Christ, or to despise them, and not wise to misinterpret them, or to seek to explain them away.

The disputes or feuds which disturb the peace of the Church of England are very often attributed to what is called her want of a visible head. But the Church of England is not really in want of a visible head.

#### The Difficulty Lies in the Fact

that so many of her members refuse to obey or even to acknowledge that head. To be sure the head is a crowned head, and some Anglicans object to such a supremacy. They call it Erastianism, and rather than incur the odious charge of Erastianism they make up rules out of their own heads as they go along. They seem to think that many heads are better than one. But it is to these many heads that may be traced those broils and brawls which have for so long been one of the stock jests of the satirist. It is no use talking in a superior manner about Erastianism, for the Erastianism of the Church of England is a fact, and every bit as plain a fact as that the Catholic Church is not Erastian. Just as it is also a fact that the Thirty-Nine Articles are the protests of Protestants against the 'Church of Rome,' and not a hand-book intended to instruct those who have signed them how by stealth to restore those very 'corruptions' against which those who drew them up so forcibly protested. To say that the Church of England has no visible, or even no supreme head, is untrue. Though it seems true that the voice which proceeds from it, whether directly or by delegation, will not likely be able to stay the storm to which we have seen Monsignor Benson making allusion, the storm of which the final result is wreckage.

So to talk is to talk of the future. But it is necessary to think of the future, and one brings to one's thoughts of the future the effect of one's study of the past. The wish to 'make all Protestants,' that, as I sit writing here in New South Wales, comes to me as a part of my study of the past. It is clear that the Governor, with whom history teaches us to connect those words, was equally desirous of unmaking all Catholics, and certainly if natural advantages, as they may be called, could have made and unmade, Macquarie had had his will. Where there was a will there was a way, and it may have looked a very good way, and one very likely to be effective. But in this case there was really no effective way save the way of God. Such ways as belonged to man belonged to the Government. A Protestant chaplain accompanied the first fleet. In the first 33 years of the history of New South Wales, the Protestants built five churches and laid the foundation stones of two others, and these churches were served by the Church of England min-



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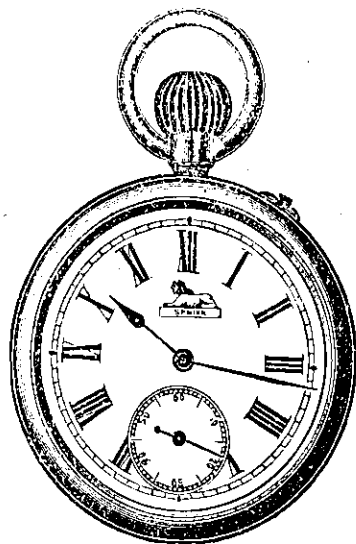
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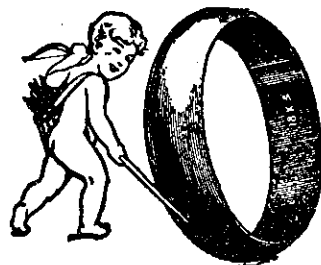
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istry. During these 33 years the Catholics were allowed no 'chaplain'; they were ordered to take their places on Sundays amongst the Protestants, and were punished for disobedience, and their children were taken from them and set to learn in schools where all were made Protestants. It may be that this part of the history of the Catholic Church in Australia may be said to be

#### A Part of the History of Ireland.

It has often seemed to me that what I am told is the characteristic of the climate of Ireland (for I have never had the good fortune to be in that country) is symbolical of the pages of her history, for those pages must surely be wet with the rain of many tears. It seems to me impossible that that history can be read in any other way. I cannot understand how its pages can be read except through sympathetic shower and mist, and when I say that the first 33 years of the history of New South Wales may be said to be a part of the history of Ireland I mean that the policy of 'making all Protestants' was continued in Australia, and continued in a form too closely resembling that in which it had once been sought to Protestantise Ireland. But it is not easy to 'make all Protestants' of that nation. They were not only witnesses for the Faith before the Tudors began to commit Acts of Supremacy, but they have been witnesses ever since. Here are the people who, as it seems to me, can teach us what is meant by 'continuity.' It is in Ireland that one perceives 'continuity,' a continuity as self-evident as the joy caused by the perception. It is with the people of Ireland that the faith of those Celtic cenobites, whose caves and crosses have been for so many hundreds of years the scenes of pious pilgrimages, is still to be found, and amongst them exists so rooted a reverence for their heirlooms of holiness, and so clear and strong a spiritual insight into the truths bequeathed to them by their faithful dead, that it is impossible to doubt, were some evil revival of the Penal Laws to turn once more the island into a torture-chamber and a slaughter-house, that her true sons and daughters, no whit less Catholic than St. Patrick and St. Columba, would set, as of old, their faces steadfastly towards scourge and scaffold.

#### It Was in Vain

that during the early years of Australian history, in order to make all Protestants, the resources of Protestant civilisation were exhausted. It was useless to withhold from the Catholics the favor of Caesar. That favor was shown to those who hated them, and who had, in the natural order, dominion over them. It is rather a striking coincidence that in the year 1803, the year in which, for a few months, Father Dixon, one of the 'Convict Priests,' was allowed, under a sort of surly surveillance, to offer the Holy Sacrifice, that George III. presented to the Protestants of Sydney silver Communion plate of a costliness worthy of a King's gift. It is rather striking coincidence that in this very same year, 1803, Father Dixon, as we know, celebrated with a chalice which a convict had fashioned out of tin, and was vested with a chasuble made from the curtains of the poor. This was some hundred and eight years ago. I will say no more of the difference between now and then than that its realisation makes instinctive the re-calling of two passages of Scripture. One is: 'And the gates of hell shall not prevail against it'; and the other is: 'But if it be of God, ye cannot overthrow it. And I say unto thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it.'

#### Such is the Divine Promise,

such the divine prophecy; the promise and prophecy of a throne of supernatural authority and appeal, of a Voice to be audible through the Ages, of a Voice which was to guide humanity from generation to generation, and to still whatever of storm the proud and foolish self-will of man may raise. They speak these words uttered by the Son of God, of where on earth absolute truth should abide, and of whence on earth absolute truth should be revealed.

I remember, as a young man, the stir that was occasioned in England by the publication of *John Inglesant*. I read it with great interest and delight, and

played my little part in that conversational criticism which ever buzzes about the book of the season. What did it mean? Was Mr. Shorthouse a 'Roman Catholic'? Did he wish his readers to think of him as of one well disposed towards the Roman Catholics? Was the charm of his literary style a subtle method of sowing that seed which could only come to light in 'Roman' atmosphere and soil? Such was the sort of questions that people, and people who set up to be intelligent, used to ask at the time. And very foolish questions they were. For whatever Mr. Shorthouse was, he was certainly no 'Roman Catholic' missionary. He was, indeed, very much more like a Protestant pamphleteer. His Jesuit was worthy of one of those studios where the lay-figure is so much more used than the living model, and his Cardinal was not quite the sort of personage who, at the time of which I speak, was still living at Archbishop's House, Westminster. The impression which the author of *John Inglesant* left upon his readers, and the impression which doubtless he desired to leave upon his readers, was to be found at the close of his story. The words, as I well remember, had a great effect upon me, and in them, perhaps, may be found the principle of too many heretical years. I will quote the passage: "The Church of England," I said, seeing that Mr. Inglesant paused, "is no doubt a compromise, and is powerless to exert its discipline, as the events of the late troubles have shown. It speaks with bated assurance, while the Church of Rome never falters in its utterance, and I confess seems to me to have a logical position. If there be absolute truth revealed,

#### There Must Be an Inspired Exponent

of it, else from age to age it could not get itself revealed to mankind."

"This is the Papist argument," said Mr. Inglesant: "there is only one answer to it—Absolute truth is not revealed." I have come to disbelieve that statement, and to believe its opposite. I have come to believe in the 'inspired exponent.' I believe that absolute truth has been revealed. Unless that is so, I do not see how Christ could have built 'a house of refuge for man,' or how the ever-encroaching, false counsel of the Time-Spirit is to be successfully combated. I believe that absolute truth is lodged in the Catholic Church, and I believe that it is to be found nowhere else. And so believing, I had to believe as well that it was my duty to leave that communion to which certainly absolute truth had not been revealed (as the author of *John Inglesant*, himself a conspicuously devoted member of the Church of England, was so 'extreme to mark'), and to come a suppliant to that long-desired home, to cross whose threshold is at last to learn where still the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

#### It is Sometimes Said of Converts,

though of course only by very shallow people, that they are the victims of a weak emotionalism. It were truer to say that they are the victors over a very strong emotionalism, the emotionalism that would fain keep them where they are. To 'forget also thine own people and thy father's house,' to feel blowing upon one all the airs of association and of memory, to leave the familiar and the so long-beloved, to seem to flout all those deep hours in which one learnt to love or to loathe what was help or hindrance to the soul, to forego the easy welcome of friends whose well-known faces were to grow unfamiliar with a frown—here is matter for that emotionalism which doth so easily beset many, and which to struggle with and strangle is not done without heard cries for help. Well must many converts understand those touching words which Cardinal Manning wrote to his 'dear friend,' Dr. Pusey: 'Nay, I loved the parish church of my childhood, and the college chapel of my youth, and the little church under a green hill-side, where the morning and evening prayers, and the music of the English Bible, for seventeen years, became a part of my soul. Nothing is more beautiful in the natural order, and if there were no eternal world, I could have made it my home.'



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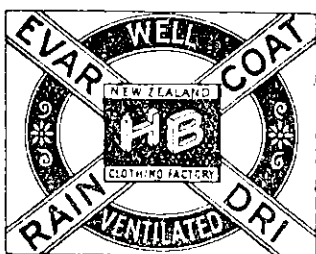
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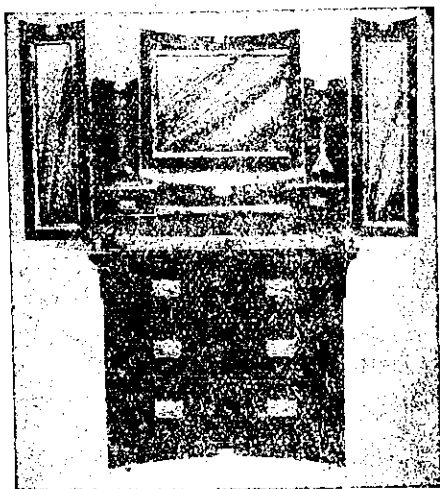
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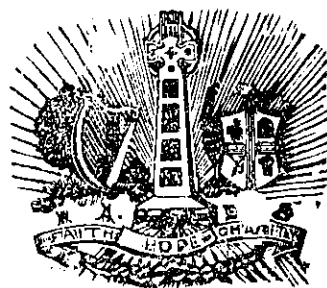
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I have had friends who have worn, and who still wear, the colors of all parties in the Church of England, and many of them, I am glad to say, are still my friends. I may well be glad to say so. For who knows better than I what is their loyalty, their humility, their honesty, their unselfishness, their zeal, who knows as well as I what is their kindness? A man may indeed be grateful for such friends, as he must also regret any such that he may have 'lost awhile.' And if at times I find memorable those melancholy verses of Matthew Arnold about 'parts of a single continent,' I often, too, have occasion to perceive the full significance of the title which Cardinal Newman gave to 'The Story of a Convert,' the story, I mean, which he called 'Loss and Gain.' That last word prompts me, before I make an end of this slight sketch of secondary cause, to make some allusion, however inadequate, to those of the Catholic Church who have been kind friends to me. I would, as I remember their not unremembered acts, that my tongue could utter the thoughts that arise in me. But when the heart grows full, the voice grows faint. And I must content, or discontent, myself with the too-niggard remark that it is the remembrance of their much kindness, which has added force to the quotation which since last February has so frequently risen in my heart, and gathered on my lips: 'Hæc requies mea in saeculum saeculi: his habitabo quoniam elegi eam.'

GORDON TIDY.

## ULSTER AND HOME RULE

Under the heading 'Will Ulster Make Civil War?' Mr. William Redmond, M.P., contributes an article to the London *Sunday Chronicle* in the course of which he says:—Of all the questions surrounding the Home Rule problem there is not one which is more constantly referred to than the question of 'Ulster.' What will Ulster do, and what will Ulster say?

We hear these queries uttered upon every side, and it is not too much to say that, in all the debates as to Home Rule, both within and without Parliament, the Ulster argument is the most frequently used. Indeed, there are many people, to my own knowledge, who base

their objection to Home Rule entirely upon the fact that they fear what the result of granting self-government to Ireland might be in the Northern province. Even those who have come to see that it is sheer absurdity to expect that an Irish Parliament would use its powers to injure England or to promote a scheme of separation between the two countries, even those who have come to recognise the hollowness of nearly all the common objections to Home Rule, even these people cling very often with the most surprising tenacity to the notion that Ulster 'will not have' Home Rule, and that, therefore, it cannot, and should not, be granted.

### Divided Ulster.

The fact is that in England there is quite as much ignorance of Ulster as there is about the rest of Ireland in the other three provinces. Some people hug the delusion that all Ulster is to 'a man' against Home Rule. Those who take this for granted never trouble to study election returns. If they did, they would discover, of course, that Ulster returns just seventeen anti-Home Rulers and just sixteen Home Rulers as strong in their opinions as those who are elected for any other portions of the country. Over 44 per cent. of Ulster is Catholic in religion, but this does not, of course, indicate the percentage of Home Rulers, for it is a very well-known and fortunate thing that religious belief does not always indicate political opinion in Ulster. It is beyond all doubt, and was abundantly proved in the West Belfast election, that many Protestants are sound Home Rulers. At the very least, then, half Ulster, judged by any test, is in favour of self-government for Ireland, and hence it is really absurd for men to talk of Ulster as though the whole province were united against the national demand for a free form of government.

### Could Ulster Arm?

As to the talk we hear of Ulster 'arming,' it is sheer nonsense. It is no more easy for Ulster to arm than for any other part of the country to arm, and everybody knows that such a thing could not be done without the full knowledge of the Government, and no Government would permit it. There will be no 'civil war' in Ulster, because there will be no need for it.



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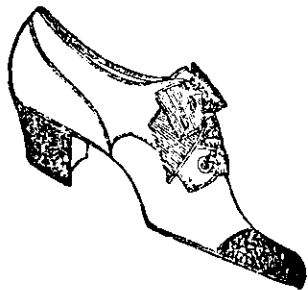
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# The Catholic World

## ENGLAND

### CATHOLIC LOYALTY.

Writing of the Coronation and the devotion of the British people to the Throne, the *Universe* says:—Ours has been no passive rôle; from every Catholic altar during the past week have gone up the prayers of the faithful and hymns of thanksgiving for the new reign—a reign, inaugurated, as we can never forget, by the erasure from our constitution of that deplorable declaration which was such a reproach to the English nation. As Father Charles Nicholson, S.J., reminded his hearers in his sermon at Farm Street on Sunday, the principle of obedience which is part of our Catholic heritage, makes our loyalty to an earthly sovereign the sequel to our recognition of that spiritual authority which is our dearest boast, and we can justly glory in the fact that loyalty to the Throne is never wanting among Catholics. Nor can we forget that our fellow Catholics overseas are one with us in the desire to render honor to that Crown under which our liberties have been more firmly assured and our rights more generously recognised.

## FRANCE

### PRAISE FOR HOSPITAL SISTERS.

Whilst, alas! so many French towns, from hatred to religion, are saddling themselves with greatly increased expenses, and with incompetent and careless nurses, in their hurry to get rid of nursing religious, the country town of Chambéry affords a consoling contrast (writes a Paris correspondent). The Sisters of St. Vincent de Paul, appointed to the various hospitals of Chambéry, asked authorisation from the Préfet, who, according to the law, referred the request to the Mayor for the opinion of the Town Council. The Mayor, Dr. Veyrat, received the request favorably, and proposed to his colleagues to vote the authorisation. He said: 'Whilst exercising my functions as medical officer in the hospitals, which I have fulfilled now for thirty-one years, I have been able to note the unwearied zeal of the Sisters devoted to the care of the sick. I have always had to congratulate myself on their disinterestedness, amiability, and unlimited devotion. I, therefore, propose that the authorisation be voted. I consider it my duty, without party spirit, to make these declarations. It is not possible that we should ever be better served.' Several councillors, of very 'advanced' views, speaking as administrators of the hospitals, expressed similar opinions, and warmly advocated the claims of the Sisters on grounds of public gratitude. The authorisation was granted by a unanimous vote.

### THE LIQUIDATION SCANDALS.

After a long trial M. Duez has been sentenced to twelve years' penal servitude and a fine of a hundred francs for having as Official Receiver embezzled vast sums during the liquidation of the property of the French religious Orders with which he was entrusted. Two other men—a notary named Breton and a clerk named Ledebore—who assisted Duez in his work were convicted of forgery and ordered to be imprisoned each for two years, but the sentence was suspended. A Paris journal, the *Libre Parole*, states that the guilt of others who have shared in the plunder taken from the churches and monasteries is likely to be soon exposed, and that it will be seen from the number of prisoners how extensive the system of fraud has been. These scandals and the numerous other crimes by which disgrace has been brought upon France within recent years supply strong evidence of the truth of the theory that when men turn their backs on religion and fall into infidelity they give way to all sorts of temptations to immorality. The enemies of religion have reduced France to a sad condition, and by destroying belief in the supernatural amongst many sections of the popula-

tion have made it difficult for the reformer to remedy the evils they have brought about.

## ITALY

### PRAISE FOR CATHOLIC SCHOOLS.

Probably one of the highest compliments ever paid to the teachers of Catholic schools is that which comes from the pen of a professor, an ardent champion of the 'lay' school in the *Revista Pedagogica*, a well-known anti-clerical publication in Italy. 'Note,' he says, 'that the national boarding-school is inferior to the majority of the "clerical" ones. These have the great advantage of being directed to a definite end; the question whether this is good or bad need not now be discussed, but there is always in the system a completeness adapted to give order to the action of the educated and the educator. It is undeniable that the Religious in general show in this field a technical ability of which the lay teachers have never given proof. The reason is precisely this—viz., that they know what they aim at, and they can, therefore, ardently seek to attain it; whereas we, with all our shouting about lay education, positive pedagogy, and the natural formation of character, have never succeeded in getting beyond vague and indeterminate negotiations.' The Salesians, those devoted teachers who were specially singled out in the Masonic campaign of calumny that startled Italy three years ago, are now regarded as model instructors of youth: 'The Salesians know how to found boarding-schools for the people that are true models of their kind.' And 'no one can compare the lay schools . . . with those founded by the Jesuits for the upper classes.' Were the writer of the foregoing to visit Rome, he would find a great deal more to praise in schools which are conducted by Religious Orders or by Catholic teachers paid by the Pope. It is not generally known that at this hour there are about 27,500 boys and girls in Rome attending schools which are maintained by Pope Pius X. at an annual cost of 256,000 lire. Such a great sacrifice as this means is quite necessary in order to oppose the Government schools in which irreligion abounds. So excellent is the education imparted in the Catholic schools that some have the children of Freemasons on their rolls.

## ROME

### INCOMPETENT MUNICIPAL AUTHORITIES.

When the anti-clericals of whom Mayor Nathan is the leader persuaded the electors of Rome to place them in charge of their municipal affairs people were informed that the golden age was about to return in the city. Everything was to be improved. The citizens were to have all the necessities of life at reduced prices, and the cost of living was to become trifling. The voters listened credulously to the brilliant promises. Since then they have paid dearly for their simplicity (remarks the *Catholic Times*). Under the régime of Mayor Nathan and his friends the price of everything has gone up. Rents and the cost of food have been far higher than they were, and works which were undertaken ostensibly to beautify the city elicited indignant protests as eye-sores. To make matters worse, the anti-clerical Corporation got the finances of the city into a complete muddle. The debts became so serious that they had to appeal to the Government to come to their aid and save the Council from bankruptcy. To extenuate their grievous fault of helpless incompetence they put forward the plea that, owing to the fact that Rome had become the capital of Italy, the Corporation found itself compelled to indulge in expenditure beyond its means and to accumulate debts upon which it could no longer pay the interest. Signor Giolitti has done the needful. He has introduced a Bill dealing with the financial situation of the Municipality. Under its provisions money is to be advanced to the Council for the erection of elementary and secondary schools and other purposes. It is scarcely necessary to say that, to a large extent, it will be squandered.

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By MAUREEN.

### Banana Gelatine.

Soak a box of gelatine in a cup of cold water; into a saucepan put two cups of sugar and one quart of milk; let it scald. When boiling hot add the soaked gelatine, strain; slice bananas and put as many as you can into wet moulds; pour the gelatine in, let it harden, and serve very cold with whipped cream.

### Protect the Eyes.

A few hints to those who desire to protect their eyes. Don't allow a cold wind to strike them. Don't have colored shades on the lamps; use white or ground glass. Don't go directly from a warm room into a cold, raw atmosphere. Don't open the eyes under the water in bathing, especially in salt water. Don't let any strong light, like that from electricity, shine directly into the eyes. Don't strain the eyes by reading, sewing, or any other like occupation with an imperfect light. Don't bathe inflamed eyes with cold water; that which is as warm as can be borne is best.

### To Prevent Rust.

Often tools and metal work will rust though not exposed to the weather. Camphor gum seems to have the property of preventing rust, and oils of different kinds will protect metal. The best combination for preventing rust is made of tallow four parts, graphite two parts, and camphor gum one part. The metal should be thoroughly cleaned and wiped dry, then the paste applied and allowed to remain twenty-four hours. It may then be wiped perfectly dry, and kept in constant use for months without fear of tarnish or rust. The mixture in some way penetrates the metal and prevents oxidation, even under circumstances generally conducive to it.

### Hot Water for Sprains and Bruises.

If the majority of people only knew the value of hot water in the curative treatment of sprains and bruises, it would be more often resorted to and appreciated. Immerse the injured part in water as hot as can be borne for half an hour, keeping up the temperature by adding fresh hot water all the time, afterwards drying, and wrap in warm flannel to keep in as much of the heat as possible. In all ordinary cases of sprains or bruises, the pain will disappear, and in severe cases it will be greatly relieved. Moreover, a bruise will be brought to the surface more quickly than by the use of cold water, which retards and aggravates the trouble.

### Oyster Croquettes.

The oysters should first be boiled in their liquor until the edges curl, then drained and chopped fine. The liquor can be set aside for soup, if so desired. Now, put hot, freshly-boiled potatoes through the ricer, and after they have been well beaten add as much potatoes as you have chopped oysters to the latter. For every two cupfuls of the mixture, add one level teaspoonful of salt, one half as much powdered sage, a piece of butter the size of a walnut, one half of a cupful of dried breadcrumbs, and one half as much sweet cream. Beat until the ingredients are thoroughly mixed, then form into small balls, roll in egg, then in breadcrumbs. Just before serving place the balls in a croquette basket and immerse them in hot fat until they are golden brown. Turn from the basket on to a piece of brown paper, and set in a moderately hot oven to drain until it is time to serve. They should stand but a short time, so do not attempt to fry them until everything else is ready.

*Maureen*

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## THE CORONATION

### MASS AT WESTMINSTER CATHEDRAL

The thanksgiving of the Catholics of the Empire on the occasion of the Coronation of King George was expressed at Westminster Cathedral on Sunday, June 25, when Solemn High Mass was celebrated by the Papal Envoy, Mgr. Granito di Belmonte. A solemn 'Te Deum' followed.

Mgr. Belmonte was accompanied by the other members of the Mission, Mgr. Pacelli, Count Mendolago Albani and Count Bezzi, together with Captain the Hon. Donald Forbes, who was specially attached by command of the King. On the arrival at the Cathedral, over which the Papal and British flags were flying, a salute was sounded by the buglers of the Westminster Company of the Catholic Boys' Brigade. A procession had meantime been formed composed of the Canons of the Cathedral Chapter, nearly all of whom were present, and the Cathedral Chaplains, who accompanied Bishop Butt. After visiting the Blessed Sacrament Chapel, the procession proceeded to the High Altar, where the Papal Envoy vested for Mass. In the sanctuary were Archbishop Stonor and Bishop Butt.

At the conclusion of Mass, Benediction was commenced. His Grace the Archbishop intoned the 'Te Deum,' which was continued by the choir. After the Archbishop had given Benediction, the 'Domine salvum fac,' was sung, and the 'National Anthem' was played after his Grace had recited the prayer for the King.

The music of the Mass was Palestrina's 'Missa Brevis,' Francesco Foggia's motet, 'Veritas Mea,' being rendered at the offertory.

The congregation entirely filled the Cathedral, among those present being:—Prince and Princess Johann of Saxony, who occupied special seats immediately outside the sanctuary, the Duke and Duchess of Norfolk, Lady Mary Howard, Lady Edmund Talbot, the Earl of Granard, and Earl of Kenmare, Lady Margaret Forbes, Lady Eva Forbes, Frances Countess of Granard, the Dowager Lady Bute, the Marchioness of Bute, Mary Margaret Crichton-Stuart, Lord Colin Crichton-Stuart, Captain Colin MacRae, Lord Seaton, Lady Petre, Mdlle. de Villa-Urrutia, and the Rt. Hon. Walter Runciman, M.P.

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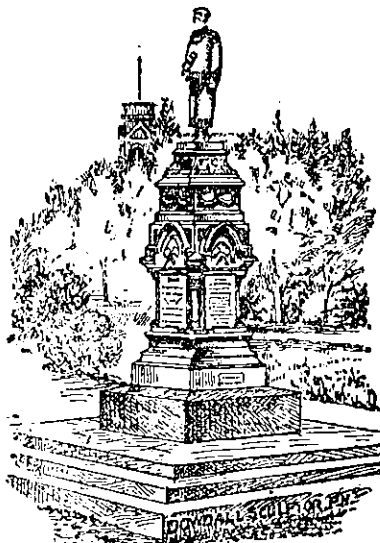
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FORGET that it is my business to  
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## Science Siftings

By 'VOLT.'

### Wood-Reinforced Concrete.

An English engineer has suggested a novel type of reinforced concrete, in which wooden beams and laths take the place of iron rods and wires. The new material, which its inventor calls ligno-concrete, is intended as a substitute, not for ferro-concrete in general, but chiefly for wood as employed in the construction of roofs, footways, posts, etc. The wooden parts act as traction members, and the concrete as a compression member. It has been demonstrated by many tests that ligno-concrete is as strong as ferro-concrete, when the wooden beams of the former have a cross-section which makes them as strong as the steel bars of the latter. The tractile strength of steel is eight or nine times that of wood, but steel is ten to fifteen times as costly as timber. Hence ligno-concrete, if it proves durable, may advantageously be substituted for ferro-concrete in many cases. The question of durability can be decided only by time and experience, but the many known instances of the permanence of wood protected by cement indicate that the decision will be favorable.

### The Dodo.

We are all familiar with the phrase 'as extinct as the dodo,' and there are uninformed folk who believe that it was as fabulous as the phoenix. Certain it is that it became extinct almost as soon as it became known. It was found in the island of Mauritius by the earlier explorers, first the Portuguese and then the Dutch. The bird—which resembled in appearance an unfledged duckling—was unwieldy and incapable of flying, and it was too fat for its little wings to lift it from the ground. It was knocked on the head by the sailors and worried by the pigs they introduced, and so was soon exterminated. About the beginning of the seventeenth century, between 1610 and 1620 specimens were brought alive to Europe, and were exhibited as a show. Oxford once possessed a stuffed specimen at the Ashmolean Museum, but as it became mouldy and eaten by insects, it was destroyed. The curator cut off its head and one foot and kept them. The head and foot, together with another foot in London, and skull in Copenhagen, are about all we have left of dodos seen in a living state by Europeans. Another bird, the great auk, came to an end only about sixty years ago. It used to be observed on the rocky islands of Scotland, Iceland, and Greenland, but now it is 'as extinct as the dodo.'

### How to Float an Invention.

Some years ago an American promoter went to Berlin to sell the patent rights of a new bottle-making machine which made 20,000 bottles a day, replaced hand labour, and lowered cost of production. He found the German bottle manufacturers all bound up in a 'verein.' They considered the state of the bottle trade very good, liked their present methods of manufacture, and did not respond at all to the suggestion of this new Yankee machine being worth a million and a-half marks to them. Instead of going back home after this rebuff (says the *World's Work*), the American visited one of the largest mineral-water companies in Germany and asked how many bottles they bought yearly. They told him a matter of millions. Then he asked how much they were paying for bottles, and when they gave the price, offered to install in their own plant a machine which would turn out all they could possibly use at less than half their present cost. The offer was accepted, and when the machine began work the mineral-water people were delighted. The loss of this important customer brought the bottle manufacturers around in a hurry. They bought the German rights, and that machine is being built and used to-day in Germany.

## Intercolonial

The particulars of the will of the late Mr. Thomas Garrett Dalton, of Orange, have just been made known. The estate is valued at £52,990, of which £34,140 is in shares in public companies. Among other bequests he left £100 to the administrators of St. Joseph's Church, Orange, to be expended on improvements.

Addressing a meeting of past students of Loreto Convent, Albert Park, some little time ago, the Very Rev. Dean Phelan, V.G., and the Very Rev. J. O'Dwyer, S.J., emphasised the influence that women have in keeping offensive plays from the stage and bad literature from the home.

The appointment of Acting-Judge Walter Edmunds as District Court Judge and Chairman of Quarter Sessions for the State has been approved by the Executive Council (says the *Catholic Press*). For a considerable time past Mr. Edmunds has been more before the public as a Royal Commissioner, and as chairman of numerous wages boards. He is a prominent Catholic, and an ex-student of St. John's College, of which he is a Fellow. The new judge, who is one of the leading barristers in N.S.W., is also keenly interested in literature and art.

The late Mrs. Dalton, of North Sydney, who died on board the Eastern while on her return from a visit to Japan, was born in Ardfinnan, County Tipperary. She arrived in Queensland about 45 years ago, and subsequently went to Orange. For some time she stayed with her brother, the late Rev. Father T. J. Walsh, P.P., of Townsville. She first married Mr. Ahearn, and 11 years after his death she married the late Hon. Thomas Dalton, K.C.S.G., M.L.C., of the well-known house of Dalton Brothers, of Sydney. The late Mrs. Dalton took the greatest interest in charitable work, and many institutions will sorely miss an ever-generous benefactor.

Sir John Madden, as Chief Justice of Victoria, has special opportunities of seeing the deplorable effect of paternal repudiation of their obligations. Speaking at the annual meeting of the Victorian Neglected Children's Aid Society, his Honor is reported to have said—'Such pitiful cases as the society was caring for ought not to be found in a country like this. Some people would rather help a favorite dog than one of their own children. From 1905 to 1909 the number of neglected children in Victoria had risen from 4813 to 6007.'

Carmelite Nuns were a quarter of a century in Australia last year, and in connection with the silver jubilee of their arrival (says the *Catholic Press*) a movement, approved of by his Eminence the Cardinal, was started a few months ago to raise funds to enable the Sisters to enlarge their convent in Wardell road, Marrickville, which is sadly inadequate for the accommodation of the members of the community. An appeal on their behalf has been made through the *Catholic Press*, and so far £1000 has been subscribed. In the presence of a large gathering the Cardinal on Sunday afternoon (July 30) blessed the foundation stone of the additions. The Carmelites commenced their history beneath the Southern Cross on July 30, 1885, the foundation being made from Angoulême, in France. To-day there is but one community—that at Marrickville—numbering 17 religious, the majority French, but seven Australians.

The Newman Society (writes the Melbourne correspondent of the *Freeman's Journal*) is doing much to keep the idea of a Catholic College affiliated to the University before the Catholic body. The hon. secretary, Rev. W. Mangan, recently urged the importance of the matter before a meeting of the Melbourne branch of the C.Y.M. Society. He spoke as one having confidence in his object, and outlined a scheme which is certainly worthy of attention. It is understood that his Grace the Archbishop is keeping the matter in view, and has approved of the action of the Newman Society in making the project one of the planks in its platform.

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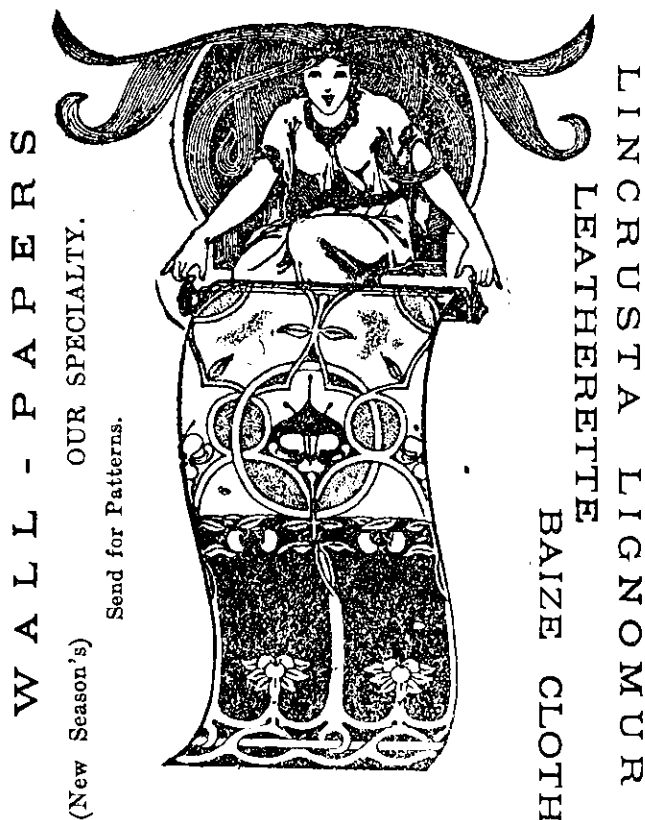
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# The Family Circle

## A CURE FOR THE BLUES

What! Moping just because the skies  
Are dull and dark and gray?  
Dejected, long-faced, just because  
The rain beats down to-day?  
Why, bless you, child. It doesn't help  
To let the tears drip, too,  
Just wipe your eyes and look around  
For some good work to do.

There's nothing helps when you are blue  
Like helping set things right,  
Kind service fills the darkest day  
With sweetness and with light,  
And when you're feeling out of sorts  
The very wisest plan  
Is to find out what others want  
And help them all you can.

So look around and study up  
Some helpful thing to do;  
You'll find that cheering others' lives  
Will brighten life for you.  
Look up the real unfortunates,  
And ease their aches and pains,  
And while you feel you're doing good  
You'll never know it rains.

## THE BRAVEST GIRL

'Elsie is the bravest girl I ever knew,' said Norah. 'They are tearing down the old bridge and she walked right across on one of the string-pieces this morning. It's awfully narrow and it shook every minute, but she wasn't scared a bit.'

'What did she do it for?' asked Uncle John, looking up from his newspaper.

'Oh, just for fun, to show that she wasn't afraid.'

'I don't think that was brave at all,' said Uncle John decidedly. 'Suppose the string-piece had broken and she had fallen into the river? She risked her life for nothing.'

Norah turned on him in surprise.

'Why, you thought Jessie Hayes was brave when she ran in front of the trolley-car after that baby. She risked her life, too!'

'Yes,' said Uncle John, 'that's the point exactly. She did it for something—to save the baby. But Elsie had no reason like that; she crossed the bridge just to show off. Do you see the difference?'

'I suppose so,' Norah admitted reluctantly; 'but Jessie was awfully afraid. She told me it seemed as if she couldn't do it, only she knew she had to.'

Uncle John nodded.

'And she did it. The brave man is the man who is afraid and doesn't run.'

Tom was on the couch, buried deep in a book, but apparently he hadn't missed anything, for he bobbed up now to say:

'The bravest girl I ever saw was in our room at school last week. She knocked a plaster cast off Professor Jacobs' desk while he was out of the room and it smashed to bits. It was an accident, not even careless, but we knew he would never understand—he never does. The girls are afraid of Professor Jacobs, and Nell got as white as a sheet. We were sorry for her, and John Stuart spoke up and said: "Don't say a word about it, Nell. The Professor need never know who did it. If he asks too many questions I'll say it fell off—it did, you know, when you hit it. I'm not afraid of him." Nell looked him squarely in the eyes and said, "Well, I am, but I never hid behind a lie yet. Thank you, just the same, John!" And when Professor Jacobs came in she just marched up and told him without waiting to be asked. He gave her a good scolding, too, just as we knew he would. I call that plucky. She was only a little slip of a girl, you know.'

'I guess girls are as brave as boys any day,' flashed Norah. 'I don't know a girl who wouldn't have done the same thing.'

'So you see, little girl,' said Uncle John, patting Norah's hand, 'there are different kinds of courage, and the kind that does foolhardy or dangerous things for nothing stands pretty low down in the scale.'

'And the kind that does right things when it's hard stands pretty high up,' said Norah softly.

## TOO CLEVER

'Let me do the shopping this week, my dear,' said Mr. Knowall firmly, 'and you will see the difference in the expense. That baker of yours, for instance, only allows you six buns for sixpence. I shall get seven—watch me.'

Round to the baker's went Mr. Knowall.

On arriving, he pointed at a pile of buns on the counter and said fiercely: 'I want seven of those buns for sixpence.'

'But—'

'No buts, please. I want seven of those buns for sixpence. Here is the money. Put them in a bag.'

The girl hesitated, and finally took the sixpence, handing over seven buns in exchange.

'See, my dear,' said Mr. Knowall to his wife. 'I knew I could do it. Here are the buns. Seven for sixpence.'

'Yes, dear,' cooed Mrs. Knowall; 'but those are halfpenny buns!'

## A GOOD TALE OF THE LAWYERS

'On one occasion the Zoo Gardens required some expenditure of money, and Judge Ross, being chairman of the committee, repaired to the Bank of Ireland, where the account of the society was kept, to ask Mr. Macmorragh Murphy, the secretary of the bank, for a little temporary overdraft until the subscriptions came in at the beginning of the year. The bank secretary naturally inquired what collateral security the Zoological Society proposed to offer; to which his Honor Judge Ross replied, "Simple deposit of two Royal Bengal Tigers and a Boa Constrictor!" Here is another. Colquhoun, a well known member of the City and County Conservative Club, told us that he had had a rough time when getting examined in connection with a life-annuity. "The doctor," he said, "asked me at least fifty questions; had I had this disease; had I had that disease; until he tired me out. At last he said: "I have only one more question to ask you, Mr. Colquhoun; what do you usually drink?" "And what did you reply?" I queried. "Oh," said Colquhoun, "I simply said: Whatever you're taking yourself, doctor."'

## HENRY IRVING'S VERY DEAR FRIEND

Mr. Rasmay Colles tells some good yarns in his new book, *In Castle and Court House: Being Reminiscences of Thirty Years in Ireland*. Here is one of them:—'My friend, John Fergus O'Hea, the artist, told me a rather amusing story of Irving. When Irving paid his first visit to Ireland, he was called on by O'Hea, who wished to make some lightning sketches of the great actor. Having made a few thumbnail sketches, O'Hea asked: "May I ask, Mr. Irving, if you can give me a photograph? It may assist me in completing these sketches." "Certainly," replied Irving, choosing a couple of dozen photographs of himself, "you can have which you like." O'Hea chose a photograph, and then, as he was taking leave, said: "Will you add to your kindness, Mr. Irving, by signing this photograph?" "With pleasure," said Irving, and, taking up a pen, he wrote across the foot of the photograph: "To my very dear friend—" he paused, and, turning to O'Hea, asked in the charming manner which all lovers of Irving will recall with a sigh, "What name did you say?"'

## THE GREAT WALL IN CHINA

This gigantic work, the great wall of China, is called in Mongolian the White Wall, and in Chinese the Wall of 10,000 Li. While at the present time much of it has been allowed to fall into decay and is only a mass of ruin, the wall was once 1250 miles long, stretching over high hills and deep valleys, and even across wide rivers. When it is remembered that the height of this defence, for such it was, is thirty-five feet, and its thickness twenty-one feet, and that it is surfaced with brick faced with granite blocks, some idea of the stupendous magnitude of the construction may be formed. As to the date of its building, recent researches indicate the latter part of the fourteenth century; although three centuries before Christ, an earthwork which in parts corresponded to the course of the present wall was thrown up against the incursions of the Tartars. The direction followed in the construction of the great wall was from the western frontier of Kiang-su, eastward, with great bends north and south, to the sea at Shan-hai-kwan.

## ADVERTISEMENTS

The first newspaper advertisement appeared in Great Britain in 1642. In Greece advertising was done by public criers. The first printed advertisement in England was got up by the celebrated printer Caxton. It announced the completion of a book called *The Pye of Salisbury*.

The ancient Egyptians, Greeks, and Romans were the first to use bill-posters, some of which were found on the walls of buildings in Pompeii. It was not until the eighteenth century that magazine and newspaper advertising became the recognised medium between manufacturer and buyer.

## SOMETHING TO BE THANKFUL FOR

After a short meeting a little singing was indulged in by some of the members of a social gathering, and half-way down the programme the name of Miss Augusta Brown figured. Alas! however, when the time came for her to appear a messenger arrived to say that the lady was suffering from a very bad cold, and therefore the chairman had to excuse her to the audience. 'Ladies and gentlemen,' he said, 'I have to announce that Miss Brown will be unable to sing, as announced, and therefore Mr. Green will give us "A song of thanksgiving"!'

## WHERE THE LAUGH CAME IN

A comedian was rehearsing his part in a new play, the author of which was present. The actor departed once or twice from the 'book,' and 'gagged,' or inserted jokes of his own. The author was horrified at the idea of such tampering with his work, and he told the comedian he must desist. 'My dear boy,' he said, 'be good enough not to "gag," please. Speak my lines and wait for the laugh.' 'All right,' said the comedian, sorrowfully, 'only my last train goes at midnight.'

## FAMILY FUN

To Empty a Glass Under Water.—Fill a wine-glass with water, place over its mouth a card, so as to prevent the water from escaping, and put the glass, mouth downwards, in a basin of water. Next remove the card, and raise the glass partly above the surface, but keep its mouth below the surface, so that the glass still remains completely filled with water. Then insert one end of a quill or reed in the water below the mouth of the glass, and blow gently at the other end, when the air will ascend in bubbles to the highest part of the glass, and expel the water from it; and if you continue to blow the quill, all the water will be emptied from the glass, which will be filled with air.

## On the Land

Milk quietly, quickly, cleanly, and thoroughly. Cows do not like unnecessary noise or delay. Commence milking exactly the same hour in the morning and evening and milk the cows in the same order.

Rape, in common with other plants having broad leaves, obtains comparatively large quantities of carbon from the atmosphere, which, when large residues are ploughed under, as is practically possible with this crop, adds much to the humus of the soil.

At Burnside last week there was a large yarding of cattle, 205 head being offered. At the commencement of the sale prices were from 20s to 30s lower than the high prices of the previous week. Quotations: Best, £13 to £13 10s; extra, to £14; medium, £11 to £11 10s; inferior, £8 to £8 15s; best cows and heifers, £8 10s to £9 10s; extra, to £11 10s; medium, £6 5s to £6 15s; inferior, £5 to £5 10s. There was a large yarding of sheep (3541), which included a number of very good quality sheep. Prices, on account of the large yarding, were easier by 1s to 1s 6d per head. Quotations: Best wethers, 21s to 23s; extra, 25s; medium, 19s to 20s; inferior, 16s to 17s; best ewes, 18s to 19s; extra, to 22s 6d; medium, 15s to 16s; inferior, 11s to 13s. The lambs penned numbered only 180. Prices, owing to freezing buyers not operating, were easier. The yarding was bought by butchers and graziers. There was a small yarding of slips and suckers, for which there was very little demand. Porkers and baconers were in good demand, and prices were firm. Quotations: Suckers, 3s to 6s 6d; slips, 12s to 15s; stores, 18s to 24s; porkers, 23s to 32s; light baconers, 35s to 41s; heavy baconers, to 60s.

The quantity of butter exported from the Dominion last year amounted to 17,509 tons, valued at £1,873,420; cheese exported, 22,253 tons, valued at £1,279,552; representing a total value of £3,152,972. In addition to this the consumption of dairy produce in New Zealand had to be taken into consideration. This was estimated at £2 5s per head of the population. This estimate was based on the consumption of milk, butter, and cheese, and taking the last return of the population at 1,008,407, it would mean an additional sum of £2,268,915 to be added to the export value, bringing the value of the entire output up to £5,421,887.

At Addington last week there were only small entries of stock, and a fair attendance. Fat sheep showed a rise of 2s to 3s per head. The few fat hoggets in also sold well. Pigs showed some improvement, but there was not much demand for cattle. The yarding of store sheep comprised mixed lines of ewes and hoggets and a few pens of wethers. There was a good demand for all classes. Several lots of ewes failed to find buyers at the prices asked. Wethers, if anything, were firmer. There were 237 head of fat cattle penned, chiefly of good quality. Though a few lots were passed at the opening of the sale, the bidding became brisk when values had been established. Steers made £7 7s 6d to £11; extra, to £16 10s; heifers, £5 17s 6d to £9; extra, to £12 15s. There was a very small entry of fat sheep, including a few lots of show wethers. There was a keen demand on the part of butchers, and prices advanced 2s to 3s per head on previous week's rates. Prime wethers made 23s to 29s 6d; extra, to 45s; others, 17s to 22s 7d; prime ewes, 20s to 26s 9d; others, 18s 6d to 19s 6d; extra prime merino wethers, 26s to 31s 6d. There was an exceptionally small yarding of pigs. Owing to the shortage there was a very keen demand for fats, and all sorts sold readily, prices showing a slight advance. Large baconers realised 58s to 64s, and smaller sorts 44s to 56s—these prices being equivalent to 4½d to 4¾d, in some cases 5d per lb.

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