

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- September 3, Sunday.—Thirteenth Sunday after Pentecost. Commemoration of the Holy Roman Pontiffs.
- „ 4, Monday.—St. Rose of Viterbo, Virgin.
- „ 5, Tuesday.—St. Lawrence Justinian, Bishop and Confessor
- „ 6, Wednesday.—St. Rumold, Bishop and Martyr.
- „ 7, Thursday.—St. Eugene III., Pope and Confessor.
- „ 8, Friday.—Nativity of the Blessed Virgin Mary.
- „ 9, Saturday.—St. Kyran, Abbot.

St. Lawrence Justinian, Bishop and Confessor.

St. Lawrence, member of an influential family at Venice, embraced, at an early age, a life of poverty and mortification. The contempt and ridicule which this step brought upon him served, owing to his extreme humility, as a subject for constant rejoicing. Having been appointed Archbishop and Patriarch of Venice, he succeeded in effecting a wonderful reformation throughout his diocese, a result due to his meekness and prudence, as well as to the example of his saintly life. He died in 1455, at the age of 74.

St. Rumold, Bishop and Martyr.

St. Rumold, Bishop of Dublin, returning from a visit to the tombs of the Apostles, interrupted his journey at Malines, in Belgium. During his stay he preached with much fruit in that city and its neighborhood, and was eventually assassinated by a man whose notorious crimes he had not hesitated, in the interests of morality, to severely stigmatize.

St. Eugene III., Pope and Confessor.

St. Eugene was a native of Pisa, and a member of the Cistercian Order. Besides diligently discharging the duties of the Pontifical Office, he was a liberal patron of letters, and spared no expense in renovating and beautifying the churches of Rome, mindful of the Psalmist's words, 'Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.' After a pontificate of eight years, St. Eugene died in 1153.

GRAINS OF GOLD

'HOLD MY HAND.'

Last night I was wakened—a little cry
Came up from the crib which stood quite nigh;
'Twas followed by pitiful words of fright,
And a baby voice came through the night:
'O father, hold my hand!'

With tender love, I stretched my arm
To shield my darling from any harm
The dreams had summoned her rest to pain.
But still these words rang in my brain:
'O father, hold my hand!'

And soon she was sleeping in perfect rest,
With my hand held close to her baby breast;
And I thought of the faith of a little child—
Of the call in the night when dreams were wild:
'O father, hold my hand!'

Then I prayed that I might be e'en as she,
When the end of life should come to me—
Prayed for that faith in a Father's love,
Which would cry to the Infinite One above:
'O Father, hold my hand!'

—Ave Maria.

If you wish to be miserable you must think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.

The Storyteller

THE DOCTOR'S FEE

My dear Edith: The kindness of your little letter takes out the sting of charity. This means that your letter is very kind; for I am still the overproud woman that you knew. Do you remember that some of the girls called me 'Miss Stuck Up'? I am more stuck up now that I have come down to clerking for my living and my little Harry's.

Thank you, dear girl; and thank you again for giving so nicely. I can see that little tight-mouthed smile of yours when you wrote, and that flicker of your eyelashes as you thought, 'My poor old Elsa!' And you wished that you were rich enough to have us out to Las Palmas, didn't you? Bless you, dear!

Well, Edie, I didn't buy myself the Christmas present that—for the first time, and after hearing of my struggles—you found it so difficult to select in Las Palmas. I have added your gold pieces to one that I have scraped together to take Harry to a throat specialist. You know how I have worried over his huskiness. It is to be Dr. Alfred Harding, of Fifty-ninth street. I wrote to the secretary of a big hospital, and he kindly recommended him as not only a great specialist but a great general physician. I pray to God that it may be all right with my little fellow! 'The only son of his mother, and she a widow!'

I cannot have the joy of sending presents; but I have painted you, and your good husband, and your boy and girl, a little card apiece. God bless you, Dear! Out of my old world your friendship is the one thing left. Thank you, and thank you!

Your grateful friend,

ELSA MARCHANT.

My dear Edith: We went to the specialist yesterday. So long as I live I shall remember the agony of the twenty minutes in his waiting room. Harry busied himself with the illustrated papers, and laughed and ran about and showed me the pictures. 'Why do you kiss me so much times, Mummy?' I could hardly speak when I entered the consulting room.

The physician was a grave, good-looking, dark man, a little over forty, I should think, square and strong and reassuring. Some of my terror seemed to go as soon as he spoke to me. I sat beside his table, with Harry on my knee, and he asked me a string of questions, and jotted down the answers with a brevity that shamed my verbosity. To my surprise he began with questions about myself—my name, age, address, means, occupation, general health, etc.

'I like to know my patients' circumstances,' he explained. 'It affects what one suggests sometimes.'

'Yes,' I said, 'I understand. My means are very limited; but I have a few little pieces of jewellery that I'll sell, if he needs what I cannot afford.'

'Do you know,' he said, with a pleasant smile, 'I could almost have guessed that! Now let's see what I can make of young hopeful. How old are you, Harry?'

And then he went off with a string of questions about the boy—his age, his appetite, his companions, his amusements, his ideas and fancies, his father, his father's family and mine. Afterward he made him run, jump, and talk and sing; and then he took off his little coat and vest and prodded him—very gently and kindly—and sounded him all over and examined him. It seemed as if he would never come to the throat, and when he did he merely touched it in a few places, and then looked down at it for a second or two.

'There is nothing wrong there,' he said at once. 'In fact, there is nothing functionally wrong at all. He is rather delicate; but, under favorable conditions, he should outgrow his delicacy and make a fine man. The trouble is merely depression. You see, you have to go out all day to earn your living, and he misses you. I think I should try to find apartments in a house where there are other children, and send him to school, if you can. He is a sociable little chap and

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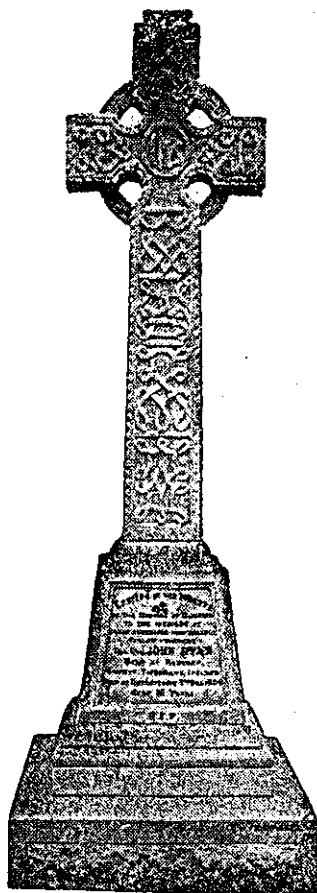
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needs companionship. For the rest, I will write down some diet that is suitable for him and not too expensive. You clothe him very comfortably and nicely, I notice. I need not write anything about that. He has one thing very much in his favor—his mother.'

The doctor's kindness seemed to break me down, and I began to cry. I was very strung up, as you may imagine. 'I play with him all the time I am at home,' I said.

'Yes, yes!' The doctor gave me a pat on the shoulder. 'I am sure.'

He wrote down about the foods and treatment, and folded up the paper and put it into an envelope and handed it to me.

'Do you know,' he said, 'I wish you'd bring the little chap again in a few weeks. I don't mean that I suspect anything wrong. It is only to know how he gets on. I shall need to see him only for a few minutes; just a friendly visit, not to reckon as a consultation.'

'Thank you very much,' I said. 'Your kindness has comforted me greatly. I will bring him.'

I put my ten dollars on the table. He simply laughed at me.

'Now, Mrs. Marchant,' he protested, 'try to put yourself in my place—as a crusty old bachelor, who can't spend a quarter of his income. Do you think I should like spending that money of yours? Save me from the distress of taking it. I ask you as a favor. Now, don't be a silly woman!' I had begun to cry again. 'Carry it for Mummy; old chap. Ladies never have proper pockets, like we men have.' He put the coins in Harry's pocket; and when I tried to object he almost bundled us out of the room.

'Write or telephone when you'll come again,' he said; 'and pay particular attention to the last direction on my list. It is the most important of all, and the one that I trust you least in, Mrs. Marchant. Good-bye, and be sure you come again. Write or telephone when it's convenient.'

When we arrived home and I read the directions, the last one was this:

'Take great care of his mother, and do not let her overdo self-sacrifice. Her health and good spirits are essential to him.'

What a good man! What a very good man!

Harry received a Noah's Ark and a drawing slate by express early this morning. Of course they came from the doctor, and I am writing and thanking him. My pride advised me to enclose the fee; but my respect for him would not allow me to do so. I felt that it would hurt him, and I told him how I felt.

This letter is all about Harry and me; but you will understand how I feel. Do you know, I waltzed round the room by myself after Harry had gone to bed! Our dancing days were good, Edie; but living for a little boy who loves you is better, Dear. 'The only son of his mother, and she a widow!' I feel rich, and jingle my wealth—a doctor's fee!

Your affectionate friend,

ELSA MARCHANT.

My dear Edith: I laughed when I read your suggestion that the great doctor was smitten by my beautiful eyes! I am glad that some one remembers I was accounted 'pretty and fascinating.' Kind old flatterer! You don't know what a faded, shabby thing I am! I—and my 'beautiful eyes'—went to Dr. Harding in my rusty weeds, nearly two years old. I had never been able to afford a new dress. I spent most of the rejected fee in buying materials, and made one for myself. It is blue serge, and very plain, and I have a plain blue hat to match. The velvet was some old stuff turned, and I put it on myself. You always said that simple things suited me, and really I think I look rather nice. My appearance moved the landlady to say, 'Why, you're only a young creature after all!' I wore my finery for the first time to take Harry for the friendly visit to Dr. Harding; and do you know, I told him! It was Harry's fault.

'My mummy looks booful in her noo dress!' he said; and the doctor laughed—and so did I.

'That dress is a doctor's fee, Harry,' I said, before I knew what I was saying. I went most dreadfully red; but the doctor covered my confusion.

'Do you know,' he said, 'it is very nice of you to say that. Now let's have a look at Henry Saville Marchant! Come here, young giant!' He calls Harry the giant because he is such a wee little shrimp.

The friendly few minutes were a professional three-quarters of an hour; but Dr. Harding nearly jumped down my throat when I muttered something about the 'fee.'

'The boy is all right,' he said, 'and well able to plague his mother's life out. It is his mother that I'm anxious about.'

And then he cross-examined me again, and even sounded me.

'Well,' he pronounced, 'there's really nothing wrong; but I don't like those faints.' I have fainted once or twice lately, and he wormed a confession out of me. 'You're overworked, and want a rest. The painting in the early morning is too much for you.' I have had a few little commissions lately for painting cards, and he wormed that out, too.

'Don't you think it's better for me than seeing Harry want?' I asked, and he couldn't say anything but 'Umph!' to that.

The next day he wrote offering to send Harry to his sister in the country for a few weeks. I wrote back and said that I couldn't spare him; but the doctor called at my poor little rooms in the evening.

'Now, Mrs. Marchant,' he said, 'you aren't the sort of mother to refuse to spare your boy for a week or two, for his good, and for yours—and that's his good, too. So I know that it's a question of ways and means. You think he hasn't clothes enough, eh?'

I tried to tell lies; but I can't tell lies to Dr. Harding. So I had to own it.

'It's your pride versus Harry's health!' he pronounced. 'Well, which wins?'

In the end he took the boy himself. He made me promise not to work in the evenings, and gave me some tickets for plays and concerts. I heard 'Lohengrin' after all these years!

One proof of Dr. Harding's kindness strikes me especially. I have a card or a note every single morning to say that Harry is well. When the doctor was there he wrote himself; now his sister writes.

I feel overwhelmed by my debt of gratitude; but I console myself in thinking that he is repaid by his pleasure in doing good.

Now about yourself, Dear—

Your loving friend,

ELSA MARCHANT.

My dear Edith: I am very worried. It is my 'beautiful eyes!' When I look in the glass they are dull eyes to what they were; but they are brighter than they looked a few months ago, and if I had a little more color I think I could pass for younger than my thirty-one. Anyhow, such as I am, he likes me. He has not said so, but I very surely know.

Why should the regard of such a magnificent man worry me? you'll ask. Well, Dear, I am not in love with him. That's just all. I like him, I trust him, I admire him. That's not enough. I married once—and never again, unless I love a man with a love absolutely beyond my control. I vowed it over and over. And yet, if he asks me—it would mean so much to Harry!

Harry came back with new clothes, new toys, new life. I saved up to take him to a circus that first evening, so that he should not feel that he had returned to a dull home. Oh, Edie, how cruel it is when you can't do things to make your child happy! And, if I married Dr. Harding, Harry could have everything!

If I disliked Dr. Harding, I believe I could do it for Harry's sake; but I don't dislike him at all, I like him. That seems to make it more dreadful, more mean and disloyal, more hurtful to myself; I can't bear to do it!

I don't know why I haven't fallen in love with him. He's a better man than my poor Jack, and he would be better to me; but I was in love with Jack when I married him, and I am not in love with my good, good doctor.

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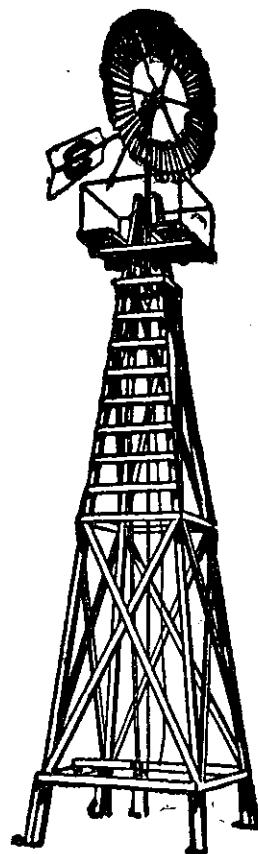
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What would you do, Edie?

Your worried friend,

ELSA.

My dear Edith: Dr. Harding came last night and asked if I would marry him. He helped me to answer. The answer was no.

I did not think that any man had so much insight and sympathy.

'I can see that you are doubtful and distressed,' he said; 'and I know that you have no one to consult. Hadn't you better talk it over with me—as your consulting physician?'

We talked it over, and I was quite honest with him. I told him that I had thought of marrying him for Harry's sake, and a little for his own, because I admired him and appreciated him and would wish to make him happy; but that I felt it was wrong to marry for such reasons, and that I had married once, and hadn't been too happy (I have never said that to anyone before, not even to you), and that I had made up my mind that I should never marry again except for love so strong that I could not help myself.

'If we could make ourselves love,' I told him, 'I should love you like that. I don't know why I don't; for my regard for you is extreme. I don't mean mere respect, I mean friendship, and more—friendly affection.'

'Then I will try to keep that,' he said. 'If you married me, feeling so, I should lose that friendly affection. What a good, honest woman you are! Since you have a friendly affection for me, you will grant me a favor. I must do little things to help the boy, to bring him up properly, and give him a start in life; and perhaps—. Let me help you, and save you from drudgery, Elsa.'

'Dear friend, no,' I said. 'If I cannot earn enough for the boy, or if I break down, you shall do a little for him—so much as you would do from your affection for him, leaving me out; no more. But I must never take help from you for myself, never! Be kind to my self-respect.'

He just kissed my hand and went.

How I wish I did love him! The worst thing of all is that, if we had met in different circumstances, I believe I might have; but I started thinking of him as a husband just because he could do things for Harry, and now even if I did love him, I shouldn't be able to believe I did.

I have formed a desperate resolution. I can't let him see me and want me, and refuse to marry him, and yet take his charity for Harry. I have been offered another post. I shall take it and go away and leave no address, and let him forget me.

I shall miss his friendship so much!

Your unhappy friend,

ELSA.

My dear Edith: I am in such trouble! Since I moved I haven't been well, and Harry misses the things that the doctor used to send him, and he misses the doctor, too. He is always asking for him. He seems fretful, and asks for things I can't buy him. I work my heart out, and it's no use.

My new employer was very kind to me from the first. To-day I fainted at the office, and he made me go to his room to rest afterward. He told me that I was killing myself to keep my boy, and then he offered to marry me and keep us both in comfort.

I'm beaten, Edith. I can't do enough for Harry. I must sell myself for him. I didn't refuse Mr. Richards; but asked for time to think it over.

I knew then what I meant to do. I suppose you will be shocked. I went straight to Dr. Harding.

'The boy?' he said, as soon as he saw me. 'What's wrong?'

'It isn't Harry,' I said. 'It's myself.'

And then I told him that I was breaking down, and knew that I couldn't earn enough to bring up my boy properly, and I meant to marry for his sake, and Mr. Richards had asked me to. 'But if you still want me,' I said, 'I'd rather marry you, because—' I was hysterical, you will gather—'because it will kill me

to marry anyone else; and it won't kill me to marry you; and I don't love Mr. Richards, and I can't and I won't, and I wouldn't if I could. I would love you if I could, and I'll try.'

I don't know what I did after that. I believe I clung to him, and I dare say I begged him to marry me, and any way I went off in a hysterical attack. Anyhow, I found myself shivering in a chair, with a rug wrapped round me and a hassock under my feet, and a taste in my mouth of medicine that I didn't remember taking. He had some tea brought in for me before he would let me talk, and made me sit by the fire and drink it.

He said that I shouldn't marry anyone else, and if marrying him was the only alternative, of course I should; but he thought we should both be happier as friends, since my regard for him was only friendly.

'But,' he said, 'if you regard my happiness in the least, Elsa, you must let me help you, and see you comfortable and happy. Otherwise, my life will be very miserable. You don't know, you have no idea, what a cruel blow you inflicted on me by running away!'

'I have missed you very much,' I owned. 'That is what has broken me down. I will not run away again. Let me have to-night to think it over and get calmer.'

He drove me home; and he has sent me all sorts of things—cooked chicken, jellies, wine, grapes, and toys for Harry! The boy has gone to bed happy by him.

What am I to do, Edith? I can't marry him, because he doesn't want me to. (If he did, I could now.) I can't take his money and not marry him. I can't marry anyone else. Do you know I would give my life for him! If I don't marry anyone, Harry will starve.

What shall I do?

Your miserable

ELSA.

Dear Edith: You have made it all right! When Aunt Mary got your letter she sent me two thousand dollars. It was money that father lent her, with interest. She had been trying to find me for years to pay me; but could not get my address. A lawyer came and identified me, and paid over the money the very morning I wrote to you my last poor, miserable, hysterical letter.

I went round to Dr. Harding at once and told him. I laughed like a girl; and, when I glanced at myself in his mirror, I might have been one. He sat looking at me; and his eyes were positively hungry. I was quite sure then that he still wanted me to marry him, whatever he had said the day before, when I was hysterical.

'I sha'n't have to marry anyone for Harry's sake now,' I said, 'shall I? I have made my vow over again. I will never marry unless I love him. So, as you won't have me, I shall never be able to marry at all.'

'Elsa!' he cried.

He held out his hands, and I put mine in them.

'A doctor's fee!' I cried.

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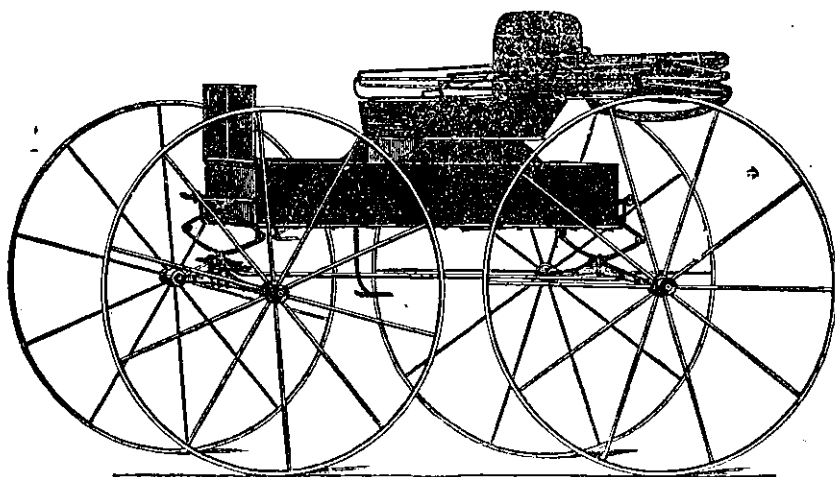
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GOD OR NO-GOD IN THE SCHOOLS?

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.)

III.—MISQUOTATIONS AND MISREPRESENTATIONS.

To his sister the young cleric writes in part as follows: ' . . . I am deeply convinced that the religious education given in schools is so thin, so worthless in comparison with their being educated at all, that, though I desire to have it, I cannot lay much stress upon it. The education which I care for is that which strengthens the character, not that which teaches. And all my experience tends to this, that the education which strengthens the character is, as our schools are constituted, *not* the religious but the secular. . . . I am not sure that, if I were a clergyman in a living, I should not try to set the example of setting up secular schools in my parish. I prefer the other plan, not because I think it better in itself, but because I think the clergy will work it better. But on the whole, the establishment of secular schools would not diminish the religious teaching one iota. You would have the Friday school instead of the present Sunday school, and you may depend upon it, the Friday school would do quite as much as the present week-day school in religious teaching. In a *very* great number of parishes the clergyman would give up the whole of Friday to that work alone, and his regular work so spent would outweigh that of a good many schoolmasters. . . . You are mistaken, too, in supposing that anyone would be so silly as to require a promise from a schoolmaster not to touch on religious subjects. A secular system would not involve anything of that kind. It would simply be an understood thing that religious teaching was not his business. He would not be allowed to put a religious lesson on the time-table, but he would make no promise never to speak of such subjects. . . . Secular schools in England would not be irreligious. I am by no means sure that, on the whole, they would not be more religious (in the ordinary sense of that word) than the denominational. And denominational schools, on the whole, will not be very religious; not, to tell the truth, so religious as I should wish them. I *respect* the feeling which makes England shrink from secular schools; but I cannot reverence what is so mere a sentiment. The sight of a secular system working side by side of the correlative religious system should dispel the whole feeling in a year. . . .'

Let us now briefly summarise the salient points of Dr. Temple's letter to his sister:—

(a) The writer strongly complains that the 'religious education' given in the denominational schools, as 'constituted' at that time, was 'so thin' and 'so worthless,' that it could hardly be called education at all, and failed to strengthen the character.

(b) Dr. Temple declared: 'I desire to have it' ('religious education').

(c) Referring to his idea of 'secular schools,' he says: 'I prefer the other plan' (the denominational system of his day, with all its alleged defects) 'not because I think it better in itself, but because I think the clergy will work it better.'

(d) 'I am not sure,' says he, 'that, if I were a clergyman in a living, I should not try to set the example of setting up secular schools in my parish.' His idea of 'secular schools' is made perfectly clear from what follows. (1) There would not be 'one iota'

less 'religious teaching' in his 'secular schools' than there was in the denominational schools whose 'religious education' he found so 'thin' and 'worthless.' (2) Every Friday in the 'secular schools' would be devoted to religion: it would take the place of 'the present Sunday school,' and would 'do quite as much' for 'religious teaching' as 'the present week-day school.' Nay, 'in a *very* great number of parishes the clergyman would give up the whole of Friday' to the work of religion in the 'secular schools.' (3) There would be no time-table religious lesson for the teacher in the 'secular schools;' it would be 'understood' that he was under no obligation to teach religion; but it would be 'silly' to bind him not 'to touch on religious subjects.' (4) The reasons why Dr. Temple proposes this Friday-religious 'secular' system are: the 'thin' and 'worthless' 'religious education' given in the five-day-religious and denominational schools of his time; and his fear that, in the future as at that present time, the 'denominational schools, on the whole, will not be very religious—not, to tell the truth, so religious as I should wish them.'

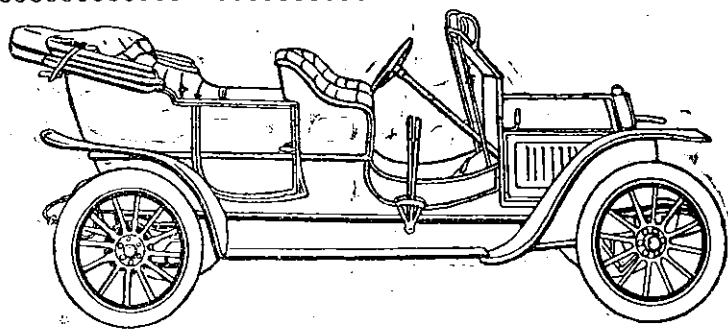
Here, in fair, set terms, we find Dr. Temple proposing a scheme of so-called 'secular schools,' which were to be, on each recurrent Friday, denominational 'Sunday' schools; and in which, on the remaining working days, the teachers were to be free to impart as much religious teaching as they cared, although without time-table religious lessons. And the whole and sole purpose of these suggested 'secular schools' was to remedy the defective 'religious education' of the denominational schools of the time—which were not (and did not in the future promise to be) as 'religious' as Dr. Temple wished them to be.

The opportunities for religious instruction and religious worship, provided for in Dr. Temple's letter of 1856, surpass the demands of the Bible-in-schools organisations in Australia and New Zealand. Yet this is the very letter which the *Evening Post* lays before its readers as clear 'proof' that 'Archbishop Temple' found nothing unfriendly to religion, nothing negatively atheistic, in the ejection of God and religion from the schools; this is the 'authority' with which the *Wellington daily* 'fortifies' itself in its advocacy of that 'secular system,' which, 'more than thirty years' ago, drove out religious worship, religious teaching, and every religious influence by law, from their olden place of honor in public instruction! Such a system is in rank antagonism to the scheme of so-called 'secular schools' as suggested in Dr. Temple's letter. Nay, at that time, the legalised expulsion of religion from the schools was not contemplated by any religious or political organisation in England. A very casual acquaintance with the last fifty or sixty years of England's educational history suffices to show that in that country, the terms 'secular school,' 'secular system,' and 'secular solution,' are, even to this hour, commonly applied to schemes of education which include a very appreciable—and at times a really extensive—amount of religion. And it is no more to the credit of the *Evening Post* than to that of Professor Mackenzie to take a controversial advantage of their readers' unacquaintance with the sense in which the terms 'secular system,' 'secular solution,' etc., are used by the English 'authorities' whom they quote.

Moreover, in that same year (1856) in which he wrote the above-quoted letter to his sister, Dr. Temple sent a contribution on education to 'Oxford Essays.' In the course of his Essay, he laid down the following scheme for religious education: 'Let the subscribers (who would include the more representative of the parents) be empowered to elect on the Managing Committee a minister of religion to take charge of the religious teaching. On default of such express elections, let that office, and the corresponding seat on the Committee, go to the clergyman of the parish. If there were sufficient population in the parish, different denominations would have, as now, different schools. . . .' (quoted in *Memoirs*, vol. I., p. 123).

Dr. Temple at Rugby.—Dr. Temple was headmaster of Rugby, 1858-1869. From his *Memoirs* (vol. II., p. 643) we learn that his experiences at that great English school 'changed his view' in regard to his

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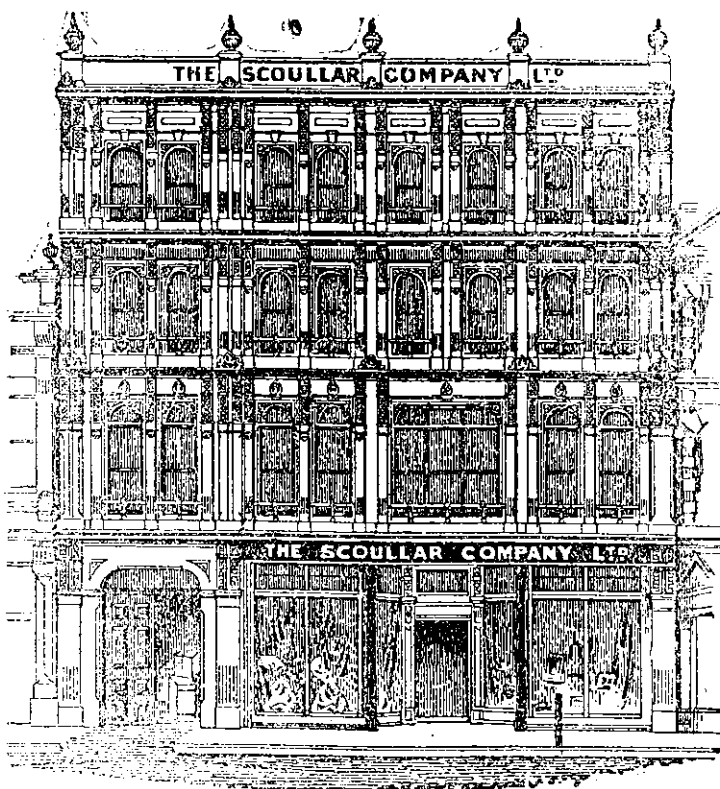
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TELEGRAMS—"SLIGO, DUNEDIN."

suggested (denominational) 'secular schools.' But the change only gave a greater depth to his conviction as to the need of religion in education. He spoke feelingly of 'the deep religious impression' which his predecessor had made upon the boys; he expressed 'deep gratitude that so true and really holy-minded a man should have taken such a part in influencing their lives,' and, by leading the religious exercises of the school, by sermons, by lectures on the Scriptures, he did what lay in his power to mould the hearts of the pupils to the love of things spiritual and to teach them 'to reverence conscience as the voice of God.' While still headmaster of Rugby, he was a member of the Popular Education Commission of 1860. As such, he made the following declaration: 'No schools were to be aided which did not embody religious teaching' (*Memoirs*, vol. I., p. 124; cf. p. 120). He was likewise a member of the Schools Inquiry Commission of 1864. Its report was published in 1868. Dr. Temple there makes it clear that he stood for religious instruction in all schools. In the following year (1869—his last year in Rugby—there is evidence (vol. I., p. 145) that he holds as firmly as ever for religion in the school.

(To be continued.)

THE LATE CARDINAL MORAN

The following sermon in connection with the death of Cardinal Moran was preached on Sunday, August 20, by the Very Rev. Father Power, Hawera:—

'Blessed are the dead who die in the Lord.'

Australia mourns to-day a great statesman whose personality has had more influence for good upon the national life than that of any other statesman of our day. The Universal Church mourns a great prince, the greatest Churchman Australasia has seen. And the sea-divided children of Erin weep around the grave of one to whom universal acclaim has given the title of greatest Irishman of our generation. The late Sir Henry Parkes declared from his place in Parliament that Australian Federation was in great part due to the Cardinal's great oration at the Bathurst Convention of 1896—an oration, which by its evidence of exalted patriotism and of wise statesmanship, and by its graceful expression, was the wonder and delight of the assembled delegates. At a gathering of Cardinals and other notabilities, held some seven years ago in the presence of Pius X., the Archbishop of San Francisco declared that, after the Holy Father himself, Cardinal Moran was the best known man in the world. And we can very well believe it, for being master of so many languages and such an indefatigable worker, the fruits of his glowing pen were found in frequent and learned contributions to the leading reviews in many countries. But in Australasia he was not only the best known but the best loved. Everyone loves a princely Prince, and he was one of the noblest Princes of Holy Church. A fearless knight, upright and without reproach, becomes the darling of every heart, and such was he to all who followed his steps in the paths of the old faith, and to all who loved high aspirations and heroic achievements.

Chivalry and Enthusiasm

were the characteristics he sought to imprint upon the hearts of those he influenced. And the living embodiment of chivalry and enthusiasm himself, and the darling knight of a knightly race, he bore the standards of Rome and of Erin to these Southern shores, and held them aloft to the free breezes, where they have floated in beauty and in grace during the onward march that has never known a halt for eight and twenty strenuous years. Thirty years ago Sir Henry Parkes, holding aloft his draft bill on public instruction, exclaimed at a public meeting: 'I hold in my hand what will be death to the calling of the priesthood of the Church of Rome.' The Church saw her danger, but she has always had her man, and she found him then in Patrick Francis Moran, Bishop of the ancient See of Ossory, and she sent him out to oppose Parkes and all who would despoil the Christian child of its Christian heritage. He landed in 1884, and received such a welcome from the exiles from Erin as no Governor

had received or has since received at the hands of the general public. At once he took up the challenge of the enemies of the Christian school and of the Catholic priesthood. He declared that he would endow the field of his mission with abundant charity, with the blessings of piety, and with the joy and gladness that flow from the knowledge and love of Jesus. And a veritable march of triumph, such as no country in the wide world has seen, was the executing of his resolve. Every Sunday of the twenty-eight years found him blessing the foundation or the superstructure of some charitable or education institute. And now that he and Parkes have gone to give their account to the great Lover of Souls and the dread Judge of Men, what do we find? Are there proofs of that death to the calling of the priests of Rome which Parkes prophesied? Yea, rather there is the abiding and palpable testimony that the Church over which the Cardinal presided in Australia is the only true and faithful Church of Christ; for while the schools of all the other Churches went down one by one before the dread decree of Parkes, the schools of the Catholic Church, against which it was primarily fulminated, have sprung up in number, in beauty, and in grace to bless and adorn what the beloved Cardinal loved to call 'the fair Australian land.' He came to the children of Erin, priests, and nuns and people who were spreading on the vast continent the heroic faith of their island home, and shy and timid and shepherdless though they had been, he vowed that he would lift their heads in pride for their dear old Motherland. And the whole world knows how loyally and faithfully and successfully that vow has been fulfilled, until we now find even a fourth generation of the Australian-born glorying in

The Name of Irish-Australian,

and refusing to recognise another. Everyone who spoke a word against Ireland or the Church went down before his flashing pen and his burning eloquence, as a tottering ruin before a line of cannon. There were some who thought him too forcible at times; but he had one method of dealing with scholarly men, and another, the only one they could understand, of crushing the blind brutality of the bigoted. But the beauty, grace, and surpassing charm of his eloquence are best seen when he follows and describes the radiant paths traced by his great countrymen, who, in centuries of stress and storm, imparted to England and the great countries of Europe, and preserved therein, the teaching of Christianity and the sweets of civilisation. No man of his day loved Ireland better than he, for none knew her better. I have it from the lips of the leader of the Irish people, that he was the greatest Irishman of our day, and the cables tell us that the English press acknowledges his great influence on the Home Rule movement. Two years ago, when the Catholic and Irish leaders of Australasia were gathered round him to celebrate his eightieth birthday and the jubilee of his Cardinalate, he spoke

These Beautiful Words:

'I have ever deemed it a singular privilege that the religious mission to labor in this youthful Australian Church was assigned to me; but I must confess that there was a wrench in quitting Ireland, my native land. With fondest affection I loved her sanctuaries and her shrines, every daisy of her wide-spreading valleys, every shamrock of her emerald hills; I loved her priests and her people, her traditions of piety, the unconquerable patriotism of her sons, the incomparable virtue of her children. . . . On my coming to Australia you received me with a genuine "Cead mile failte." I had bidden farewell to Irish hearts and Irish affections, but I found the same hearts and the same affections here awaiting me. St. Paul, in his Epistle to the Galatians, writes: "I bear you witness, that, if it could be done, you would have plucked out your eyes and would have given them to me." I would venture to say that you took the Galatians for your model in welcoming me. But the Galatians quickly fell away from their affections. In this my lot has been more favoured than that of the Apostle. As years went on your devotedness did not cease, and your affection became more and more intensified. Affection can only be recompensed by affection; and this is the sole merit that I can claim, that with all earnestness. I have

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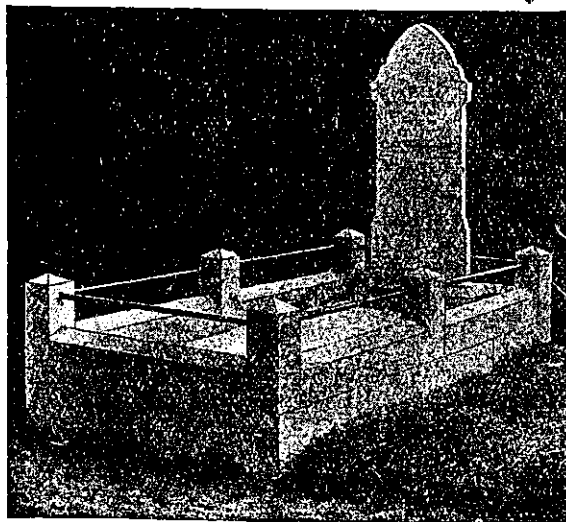
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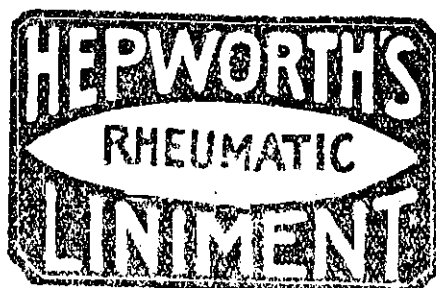
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endeavoured to correspond in some way to your generous sympathy, and, with whole-hearted devotedness, to serve you faithfully and perseveringly. That is the mission given me by the Divine Master, and to my last breath it must be my fervent prayer to Him that grace and light and strength be given me to fulfil that sacred mission. . . . Having reached the eightieth stage in my path of pilgrimage, only a few more stages can remain till the allotted journey of life here below shall be accomplished. With the fullest confidence that divine hope inspires, and with all earnestness of heart, I day by day repeat the loving disciple's words: "Veni, Domine Jesu, Veni" (Come, O Divine Master, Come). Hitherto, in my days of pilgrimage, you, my friends, have by your prayers aided me with more than filial affection. Following in the footsteps of St. Patrick of old, I would wish with my last breath, in recompense of such affection, to impart a final blessing to one and all, and to our fair Australian land; but from one and all I would ask a crowning memorial of your love—that when I am summoned to give an account of my stewardship, you by your fervent prayers would accompany me to the judgment throne, your pleading of Charity on my behalf will not fail to obtain for me that my shortcomings shall be forgotten, and thus, through the abounding mercy of the Most High, the Blessed Virgin shall take me by the hand and lead me to her Divine Son, to hear the blessed words which are the eternal heritage: "Faithful servant, enter into the joys of the Lord."

Now, mark the coincidence. It was the 15th of August, the Lady Day of the Irish. It was the feast of our Lady's glorious Assumption, and she did not forget him who had written so beautifully of Ireland's devotion to her, and coming to him in the dark night, she took him by the hand and led him to the feet of her Divine Son. He has now met

The Early Irish Saints,

whose footprints through Europe he loved to trace. He has caught up with them at last; he has met Oliver Plunkett, the martyred Primate of Ireland, the cause of whose canonisation he had been expediting; and he has met Patrick, his great chief, who first brought the blessings of Christianity to the land he loved so well. They have interred his sacred remains beneath the roof of his own St. Mary's, the most graceful monument in Australasia. The cross in whose cause he labored will overshadow his grave, and grateful hands, no doubt, will continue to pluck the daisies and the shamrocks from some sweet Irish hillside and weave them into a wreath and send them with love across the waters to lay down at his ever-faithful feet. And we will join in fervent prayer with those across the Tasman Sea, and with the children of Erin scattered by every shore, that if he is not already enjoying the Beatific Vision he may soon attain that full completion of his great heart's desire. And we ourselves, standing by that tomb that now holds all that was mortal of so great a man, so renowned a Prince of Holy Church, so faithful a lover of the dear old land of saints and scholars, and so enthusiastic a lover of the new young land of his great missionary labors, we shall treasure in our hearts the fragrance that will ever spring from that tomb, and under its sweet influence reproduce the virtues that made him so dear to God and so beloved by men.

It is not the tear at this moment shed,

When the cold turf has just been laid o'er him,
That can tell how below'd was the soul that's fled,

Or how deep in our hearts we deplore him.

'Tis the tear thro' many a long day wept,

Thro' a life, by his loss all shaded;

'Tis the sad remembrance, fondly kept,

When all lighter griefs have faded.

Oh! thus shall we mourn, and his memory's light,

While it shines thro' our hearts, will improve them.

For worth shall look fairer, and truth more bright,

When we think how he lived but to love them!

And, as buried saints the grave perfume

Where fadeless they've long been lying,

So our hearts shall borrow a sweet'ning bloom

From the image he left there in dying.

AN INTERVIEW BY A NEW ZEALANDER.

(By G. J. FAMA, Sydney.)

'My grandfather lived to the age of 107 years, and I am endeavouring to follow his good example,' laughingly said the Cardinal, when I congratulated him on his splendid health and apparent physical fitness a few days prior to his death. My congratulations were uttered in all sincerity, for the Cardinal was certainly looking remarkably well and strong. It was my great privilege to be entertained by his Eminence at his Palace on the top of the Manly Hill. It was with some diffidence that I accepted the invitation of this wonderful Prince of the Church to spend the afternoon at the Palace, for I had imagined an hour or two of pleasure hedged in by stiff formality. I don't quite know why I felt so, but at any rate, my fears were soon set at rest, for I must now confess that I have never spent such a pleasant time as I did that windy afternoon.

Imagine a tall, handsome, well-made man, whose smile spoke of a kindly, benevolent disposition and whose one desire seemed to be the welfare and pleasure of his guest, and you have Cardinal Moran as I saw him a few days ago. 'I am always pleased to see you "Maoris" from New Zealand,' said the Cardinal with twinkling eyes, as he led the way to the room where he kept most of his famous collection of historical curios and relics of saints.

'This,' said the Cardinal, taking up a well-bound and beautifully illuminated book, 'is a Bible of the 14th century, and this is a Bible of Luther's time,' and as he showed me the other things in the room I wondered that the collection was not more universally known. Here was the identical private prayer-book that Mary Queen of Scots had used at the time of her execution. It was a curious sensation to hold in one's hand this book from which the ill-fated queen had obtained spiritual solace in her last hours. The book also contained an account of the life of St. Elizabeth, the whole being written in the language so much in vogue among the educated classes of England at the time, i.e. Latin. The manner in which the prayer-book of Mary Queen of Scots came into the possession of the late Cardinal is rather interesting. It appears that Prince Charles Edward (known as 'Bonny Prince Charlie'), whilst flying from the fatal field of Culloden, was assisted by a Highland ferryman. The Prince had no money with which to reward his benefactor, so he presented the ferryman with a leather wallet, containing the prayer book which had been owned by Mary Queen of Scots. From the descendants of the ferryman the book was obtained by his Eminence.

Then his Eminence handed me a chalice of peculiar appearance. 'It was constructed,' said the Cardinal, 'by the convicts in the early days of Australia, to enable their priest—also a convict—to say Mass.' It was fashioned from commonplace articles; the bowl portion was once a tin salt-cellar, to which was attached a common candlestick, this converting it into a chalice. 'It is one of the most highly treasured of my possessions,' concluded the Cardinal.

We then passed on to examine relics of a different kind. 'These are iron pikes from Vinegar Hill. This one was probably broken on some poor man's skull,' said his Eminence, indicating a rusty pike broken off at the top. Then the Cardinal's face lit up with a smile as he showed me the relics which he perhaps valued most. I refer to the articles which were at one time owned by the Venerable Oliver Plunkett, a famous Irish prelate who was executed on a wrongful accusation which sprang from the famous Titus Oates conspiracy in the time of King Charles II. The execution of the hapless Archbishop, who was also Primate of All Ireland, in the words of a great Protestant historian, 'must always be considered as an indelible disgrace upon the English nation.' Macaulay more recently still vehemently denounced the concocted plot story, and showed plainly that the Venerable Oliver Plunkett was innocent of the charges for which he was brought to trial and execution at Tyburn on July 1, 1681.



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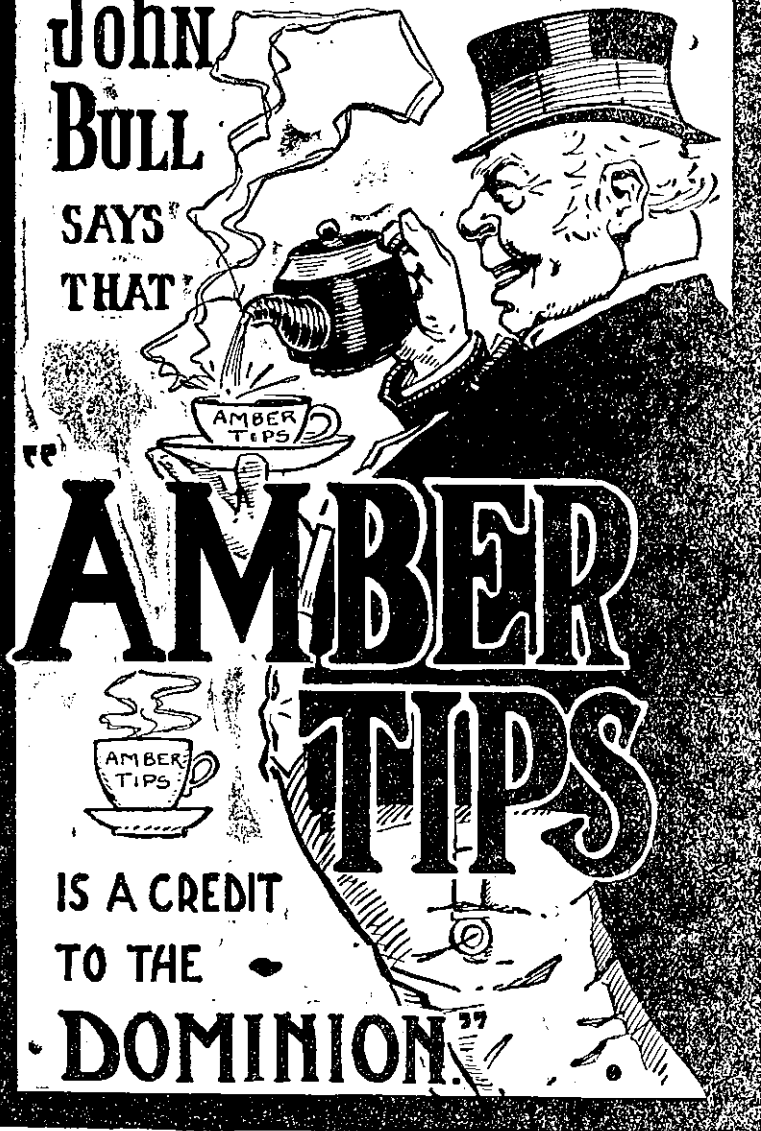
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The Cardinal wrote the life of Oliver Plunkett, and published all documentary evidence in connection with his trial and execution. The relics at Manly were in the possession of John Hubert Plunkett, who was the first Attorney-General of Australia. They came into the possession of the Cardinal through the widow of the above-mentioned descendant of the martyr. Here was the bell which the venerable Archbishop used to ring in his prison to summon his gaoler, also his gold watch, which he presented to the gaoler, who had been kind to him, and, most interesting of all, the crucifix which the victim had held in his hand while he was being executed. It might be mentioned in passing that the Archbishop was first hanged, then cut down alive, disembowelled, and finally quartered. A watch of a different kind from that mentioned above, was the humble brass-cased one which the Cardinal handed me for inspection. It had been once owned and in the possession of Father Damien of Molokai, whose fame as a martyr in the South Sea Islands evoked such interest some years ago, and in whose defence and eulogy he late R. L. Stevenson wrote a series of letters which are considered to be classics. Father Damien worked for years living amongst the lepers, and finally, contracted the dread disease himself and died a martyr for suffering humanity.

For nearly two hours his Eminence conducted me over his collection. A wonderful variety of objects they were. From a 'Madonna and Child,' beautifully worked in silk by Queen Maria of Portugal, to contemporary portraits of Queen Elizabeth and Henry VIII.; from ancient and exquisitely beautiful Irish gold and enamel cups (a lost art) to curious one-sided medals of Cromwell's time; from ancient objects used by numbers of Popes in the Vatican to rare manuscripts hundreds of years old. And so the time passed all too quickly, and I found myself talking to his Eminence as freely as I would have done to my own parish priest in New Zealand. By and bye a servant

arrived with tea and cakes, and the Cardinal acted the part of the perfect host, pouring out tea for me and chatting happily and freely the while. It was then I had time to notice the physique of the venerable Cardinal-Archbishop. He stood, without the slightest trace of a stoop—a really commanding and stately appearance. His face seemed to always wear a semblance of a happy smile, and yet there was dignity in his whole bearing. One could easily imagine him a leader of men and no one could mistake him for other than a great scholar. It was indeed wonderful the amount of respect his every utterance obtained among all classes and all creeds in Australia. It was his unbounded hospitality and kindly nature which will always be prominent in my memory. After I had partaken of afternoon tea (the Cardinal would have none), his Eminence took me through his valuable collection of rare paintings, and finally showed me a number of Maori curios—mats, greenstone, etc.—of which he seemed proud. All of these were presented to him during his several visits to New Zealand. The Cardinal grew reminiscent, and told me many little incidents relating to his trips to Maoriland. His memory was wonderful, and he related things which happened many years ago with a freshness of detail as though they had but taken place yesterday. He spoke affectionately of the Dominion and New Zealanders, and I left the Palace feeling wonderfully impressed with what was probably the last audience granted by the late Cardinal to a New Zealand layman.

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Current Topics

Reformation History

Some short time ago we had to record the fact that the *N.Z. Churchman*, an Auckland Anglican periodical established for the purpose of fighting the 'Romeward movement' in the Church of England, had ceased publication—at least until further notice. It is now announced that its anti-type, the Christchurch *Layman*—an enthusiastically High Church paper—has also issued its last number. We regret the demise of the Christchurch publication; for although its references to the Catholic Church were not always so kindly as we had reason—considering how much we have in common with our 'Anglo-Catholic' friends in matters of belief—to expect, the personality of the editor, which left its impress in a very marked way on every page, was always attractive and likeable. Even his amiable foible that the Church of England is the Catholic Church in New Zealand, and that everybody and everything else is in schism, one could be amused with without being offended at—and not the less so because the novel doctrine was proclaimed with the most whole-hearted earnestness and seriousness. In its valedictory number the *Layman* has a parting shot at the Rev. Robert Wood's overture anent the Reformation; and it scores a very palpable hit. It may be remembered that this virulent 'no-Popery' minister some time ago gave notice of an overture to the General Assembly, asking them to make arrangements for systematic teaching to Presbyterian children on the principles of the Reformation. Regarding which, the Christchurch paper makes some remarks; and its treatment of the subject is in the *Layman's* best style.

We quote the concluding portion of the article. 'He would be inhuman indeed,' says the *Layman*, 'who should suggest a scientific statement of the work of the Reformation in Scotland. For here we find the adoption of a new religion. Before the Reformation, Scotland had a good religion badly organised. After it she had a bad religion extremely well organised. With all its faults, the old religion was the religion of salvation. In its extreme form the new religion which Scotland adopted was a religion of damnation. With all its human corruption, the old religion did throw open the kingdom of heaven to all believers. The new, with its doctrine of election, straitened God's Redemption, and narrowed His mercy till it applied only to a caste. The old religion, defiled and marred as it was, retained some traces of beauty and of joy. The new was as ugly as sin, and as joyless as the Inferno. The old religion, strongly conscious of the fact that the Son of God had deigned to take our nature upon Him, could find some excellence and hope in humanity. The new exulted in the thought of our total depravity. The old religion had retained enough of the Spirit of Christ and His saints to look with suspicion upon money grubbing. The new left men free only to get rich. There remains the fact that Scotsmen are generally better than their creed, and that must always be the worst thing one can say of any religion. They are better, because for the most part they have discreetly forgotten their heritage from the Reformation. We implore them not to call it to mind by a renewed study of Reformation principles.'

Missions to Non-Catholics

A little less than a year ago we ventured to prophesy that the missionary movement to non-Catholics—which has been so successful in America and which has now extended to England—would, sooner or later, spread even to New Zealand. That hour has not yet arrived; but it is coming nearer. A start has now been made in Australia—a start humble, modest, and unpretentious, but all the more likely on that account to be successful. The pioneer priest is Father A. O'Brien, an Australian priest who went specially to America to acquire a knowledge of the non-controversial spirit as well as the practical methods of the American

mission work. Father O'Brien has now returned to Australia; and has begun non-Catholic mission work in New South Wales. In a recent letter to the *Missionary*, of Washington, U.S.A., he tells of the reception his efforts have thus far met with.

*

'On Passion Sunday, April 2,' he writes, 'the first non-Catholic mission ever given in Australia, was begun. The place, Geurie, is but a village, where Mass is celebrated only once a month. The good people seem to appreciate very much the opportunity afforded them for gaining a knowledge of those doctrinal points not usually treated during the year. The church was crowded the opening night, and was very well attended during the progress of the mission. The closing night again saw a crowded house. The local parson became very much interested in the work, attended the mission some of the evenings in a friendly spirit, and afterward came to the church to see me. This was significant of the striking way in which the non-controversial and purely expository character of this first Australian mission was emphasised. An ordinary effort would have set the parson over against us, but this mission was conducted in so friendly a spirit that it brought him with the crowd as a sympathetic listener. I feel that my efforts were appreciated and will in their own time produce fruit.'

*

After describing very successful meetings at Narromine and Dubbo, Father O'Brien concludes: 'This, then, is the first venture of the non-Catholic missionary work in this great continent, and is the first tiny turn of what I hope may become a mighty wheel of power for good in this glorious land. I feel the time is ripe for such a movement. If my little single-handed efforts in these villages where, mind you, I'm well known, for I was an assistant priest here for some years, were appreciated by the people, what might not be expected of a thoroughly organised mission band in any of the dioceses? What might not be expected of a great continent-wide organisation with mission bands in every diocese, and a central Apostolic Mission House to train missionaries for the work? . . . I believe the success of the first experiment will commend the work to the Hierarchy. Exactly what form the movement will take or how it will be worked are questions that cannot be answered at this early part of the day. The Holy Father's words to me, "You will meet with difficulties," are very encouraging when encountering opposition. If it is the work of God, it will go ahead, and God will find the way to surmount all difficulties.'

How it Struck the King

The Press Association gave us, at the time, a fairly full account of the visit of the King and Queen to Ireland; and the detailed accounts in the Home files now to hand only serve to confirm and emphasise the cabled statements as to the heartiness and cordiality of the reception accorded to their Majesties. While the Irish Party, in accordance with precedent, observed an official attitude of reserve, they expressed the opinion—in a manifesto which has been already published in our columns—that the people would receive the King 'with the generosity and hospitality which are traditional with the Irish race'; and the anticipation was amply realised. 'The cordial welcome,' says the *Freeman's Journal*, 'given to the King and Queen, on Saturday, in the city, as well as at Kingstown, accorded well with the traditions of the Irish people for generosity and hospitality. The prediction of the Irish Party that the King would be received with the kindly feeling characteristic of the people was fully verified.' And this cordiality was maintained until the conclusion of the visit. As the King was about to leave the Irish shore, after cheers from the people and music from the bands, the boys of the Carriglea School sang 'Come Back to Erin,' with the following verse added:

'Come back to Erin, Mavoureen, Mavourneen,
Come back again to the Isle of the blest;
Come in the springtime with Home Rule, Mavourneen,
And Erin will clasp thee with love to her breast.'

The strain was taken up with enthusiasm; then cheer followed cheer, as the Royal Barge steered slowly out of the harbor, the demonstration being continued until she gained the open sea.

*

It is natural to wonder what the King thought about it all—how had this generous reception, and this brief but first-hand acquaintance with the Irish people, impressed the principal figure in the proceedings. The King has made no secret of his feelings; and has left the public in no sort of uncertainty on the subject. Before leaving, his Majesty placed in the hands of the Chief Secretary to the Lord Lieutenant the following letter, which he desired should be at once made public:—“Dublin Castle, 12th July, 1911. I cannot leave Ireland without at once giving expression to the feelings of joy and affection inspired by the wonderful reception which the people of Dublin have just given to the Queen and myself. Wherever we have gone we and our children have been welcomed with a spontaneous and hearty loyalty that has greatly touched our hearts and made a permanent impression upon us. Without effort, and without restraint, and in obedience to what seemed a natural impulse of good-will, the entire populace, men, women, and children came out into the streets and parks to give us a true Irish welcome. We shall never forget it. We greatly admired the decoration of your streets, and feel grateful for the efforts we know were made in all parts of the city to add to the pleasure of our visit. Looking forward as we do to coming amongst our Irish people again, and at no distant date, and repeating in other parts of the country the delightful experiences of the last few days, we can now only say that our best wishes will ever be for the increased prosperity of your ancient capital and for the contentment and happiness of our Irish people.—GEORGE R.I.” There is a pleasant significance about the King’s anticipation of a second visit, ‘at no distant date.’

Catholic Revival in France

A week or two ago we quoted from *America* some encouraging words regarding the improved condition of religion in France; and regarding the prospect of a revival of Catholic faith and activity in the country once so happily and honorably known as the ‘eldest daughter of the Church.’ In a subsequent issue we published a comprehensive account—supplied by his Grace the Archbishop of Wellington—of the views of a French professor of History regarding the national misfortunes of the country; in the course of which the writer ventured on the assertion that the day of reformation in France had already dawned, and that, on present indications, a few years would bring about the religious regeneration of the French people, who would once again take their place in the forefront of civilised nations. Interesting and striking confirmation of the view expressed by our New York contemporary, and of the prediction given utterance to by the eminent French authority, has come to hand in a letter just received by the Very Rev. Father Provincial of the Marist Order in New Zealand from a *confre* who is at present engaged in mission work in Paris.

*

The letter has been kindly placed at our disposal; and we translate the following sentences in point. ‘I shall not speak to you,’ says the writer, ‘about matters of general politics. The papers give you the main facts—in their own way, of course. The religious outlook affords us the greatest consolation and hope. There is going on all over France, but particularly in Paris and in the large towns, an admirable work of restoration. I do not believe our country has seen anything like it for many centuries. The working classes themselves have led the way; the young people are coming on at a rate you have no idea of, thanks to the sodalities and associations into which they enter or which they direct. The clergy, especially of the younger generation, are full of a generous enthusiasm. If you could see the devotions so multiplied in the churches! Last Sunday, for the close of the Month of the Sacred Heart, the immense Basilica of Montmartre was so crammed,

with men only, that never had the procession such difficulty in making the circuit. Yesterday a gentleman exclaimed fervently to me: “Paris is the most vast and wonderful monastery of men one has ever seen or even dreamt of. How many thousands of men receive Holy Communion every day. And the works of instruction, and that charity, and those churches which are being erected in the midst of new centres, and which the next day are too small to accommodate the worshippers. Without doubt, the good God still lives in France.” And because the Church has lost all her outward prestige and all her material wealth, her influence is not on that account the less marvellous and fruitful; and nowhere does one see other than matter for consolation. Certainly there is evil; the government is bad; but along side of that! . . . The decree on the communion of children has been a great stroke. The good, true, intelligent priests have rallied at the first call; and of what ravishing things have I been the witness. . . . Thank God, our Society still lives. There is nothing striking to record regarding it since my last letter. All our works go on and prosper. Never have they been so forward, and never has there been seen so fine a spirit prevailing throughout. Our new apostolic schools are filling up better than ever.’ All this is very encouraging; and it is not the sort of intelligence which comes to us per medium of the Press Association.

The Coronation Oath

On the occasion of the coronation of King Edward VII. a number of clergymen of the High Church persuasion protested against the Coronation Oath—which is, of course, quite distinct from the Accession Oath, at one time so offensive to Catholics—on the ground that it described the Church of England as Protestant; and they carried their protest so far as to refuse to adopt the Order of Service recommended by the Bishop of London, for use on Coronation day. In connection with the matter they sent the following letter to the London press:—“Sir,—We ask you of your courtesy to allow us to say that, with the deepest regret, we shall be unable to use the Order of Service recommended for use on the Coronation day, as it now stands. In this Order, the minister is directed to inform the people, amongst other details, that the King has taken the Oath to maintain “the Protestant Reformed Religion established by Law.” Whatever may have been the signification of the term “Protestant,” either originally or at the period when it was first introduced into the Coronation Oath, it has acquired an extended meaning, in which it is popularly taken as opposed to “Catholic.” To inform the people that the King has taken an Oath in the above terms will, probably, create an erroneous impression that the religion of the Church of England is in some way opposed to Primitive and Catholic antiquity. It should be remembered that the term “Protestant” was not introduced into the Oath at the time of the Reformation, but at the coronation of William and Mary in 1689—more than a century later. It nowhere occurs, either in the Prayer Book, the Thirty-Nine Articles, or any other authoritative formulary of the Church of England to which we have given our assent.’ The letter was signed by twenty clergymen.

*

There is no mention in the Home files thus far to hand of any similar protest having been made on the present occasion; but it is easy to understand that the terms of the Coronation Oath as taken by King George would be anything but agreeable to our friends of the ‘Anglo-Catholic’ school. Not only does it affirm the Protestantism of ‘the Reformed Religion,’ but it emphasises at every turn the fact that that religion is a State creation, even the doctrine and worship of the Church of England being described as ‘established by law.’ Here are the terms of the Oath as given in the *London Telegraph*:

‘Primate: “Sir, are you willing to take the oath?”

‘His Majesty: “I am willing.”

‘Primate: “Will you solemnly promise and swear to govern the people of this United Kingdom of Great

Britain and Ireland, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and the respective laws and customs of the same?"

'His Majesty: "I solemnly promise to do so."'

'Primate: "Will you to the utmost of your power cause law and justice in mercy to be executed in all your judgments?"'

'His Majesty: "I will."'

'Primate: "Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the Settlement of the Church of England, and the Doctrine, Worship, Discipline, and Government thereof as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them or any of them?"'

'His Majesty: "I will."'

It almost recalls the remark of Newman—made, not with any bitterness or uncharitableness, but in the course of an affectionate appeal to his Anglican friends—when he said: 'We see in the English Church, I will not merely say no descent from the first ages, and no relationship to the Church in other lands, but we see no body politic of any kind; we see nothing more or less than an Establishment, a department of Government, or a function or operation of the State.' The stream of converts from High Churchism started by Newman still continues, as witness the case of the Brighton vicars and of Mr. Gordon Tidy, whose interesting conversion story appeared the other week in our columns; but the amazing thing is how men of such undoubted earnestness, sincerity, and ability continue so long in such an anomalous position—trying to profess Catholic principles and yet remaining members of what is from first to last a Protestant Church.

THE LATE CARDINAL MORAN

TRIBUTES TO THE MEMORY OF A GREAT PRELATE

Our Sydney contemporaries of August 17, in their account of the death of Cardinal Moran, contained very little beyond what we were able to publish in our last issue. Sydney, and subsequently the whole Commonwealth and New Zealand, had not received so great a shock for many years (says the *Catholic Press*). There had been no alarming reports about his Eminence's state of health—indeed, during the past weeks his health seemed to be as excellent as at any time during the last quarter of a century, and his vigor in carrying out the many works in which he was engaged was really remarkable. His last appearance in public was on Sunday afternoon, when he went to Chatswood, one of the latest parishes he had created, to bless the foundation stone of a new presbytery. His step was elastic, and he bore himself youthfully, his eighty-one summers resting on his shoulders as lightly as though they were but fifty; and his subsequent address was delivered with the old-time fire.

No sooner was it known that he had passed away in Manly than all the local flags were lowered half-mast, and the big Irish banner that flutters from the tower of the great white seminary that stands on the other side of the road from his palace also drooped half-way down the flag-pole. Throughout the city flags were flown half-mast on the public buildings and business places, and most of the shipping paid similar tribute to the illustrious dead.

Although to the outside world his Eminence's health was good, the fact was that for several days he had been suffering from acute dysentery. On Tuesday morning the staff at St. Mary's first became aware that all was not as usual. It had been his Eminence's custom to celebrate the 8 o'clock Mass and to give Communion to the First Communicants in the Cathedral on the Feast of the Assumption. However at 6.30 he

gave word to the priests that having been severely attacked by dysentery during the night he would be unable to give Communion to the children, but offered Mass for them in his private oratory at the hour he was due in the Cathedral. In the afternoon, shortly before 3 o'clock, he left for Manly, arriving at the Palace at 4.15. He was then in a very weak state, but neither he himself nor those about him anticipated that there was any danger at all—they looked on the illness as a passing one, which would soon be cured by rest in the beautiful surroundings of his seaside home. By the same steamer Archbishop Kelly travelled to Manly, but went to stay at St. Patrick's Ecclesiastical College. His Grace was with his Eminence the same evening at 7 o'clock, and did not notice anything unusual, though the Cardinal told him he was unwell. The Cardinal retired to sleep as customary, but, as he did not present himself for Mass yesterday morning at the same time he was wont to, the Archbishop and the Very Rev. Fathers H. McDermott (President) and T. Hayden (Vice-president of St. Patrick's College) went over to the Palace at 9 o'clock, and, entering the bedroom, were shocked to find the Cardinal dead. He had evidently made an effort to prepare for Mass, but sank, owing to syncope, which followed the sudden weakening of the constitution, as a result of the dysentery. Dr. Thomas, a local medico, was summoned urgently, and later Dr. Chas. W. McCarthy, who had been the Cardinal's medical attendant for years, arrived from Sydney.

During Wednesday the bells of St. Mary's Cathedral rang out 81 peals, each peal representing a year in the life of the Cardinal, who would have completed his eighty-first year had he lived until September 16 next; while the bell of St. Patrick's College, Manly, tolled constantly and solemnly.

WELLINGTON.

(From our own correspondent.)

August 25.

At the Sacred Heart Basilica on Tuesday morning a Solemn Pontifical Requiem Mass was celebrated for the repose of the soul of Cardinal Moran. There was a crowded congregation, including many representative citizens, fifty bluejackets from H.M.S. Challenger, and a number of school cadets. His Grace Archbishop Redwood was celebrant, Ven. Archdeacon Devoy (St. Anne's, Newtown) assistant priest, Very Rev. Dean McKenna (Masterton) deacon, Rev. Father Holley (Wanganui) subdeacon, and Rev. Father Hickson, Adm., master of ceremonies. There were also in the sanctuary Very Rev. Father O'Shea, V.G., Very Rev. Dean Smyth (St. Mary's Seminary), Very Rev. Father Lane (Hutt), Rev. Fathers Costello and Kehoe (Palmerston North), Moloney (Wanganui), Duffy (Patea), T. McKenna (Pahiatua), Kelly (Foxton), Bowe (Carterton), McDonald (Napier), Creagh, C.S.S.R., and Hunt, C.S.S.R., Venning (2), Mahoney, Herring, Hurley, Barra, Peoples, Maples (Petone), O'Reilly, Gilbert, Gondringer, Eccleton, Bowden, Bartley (St. Patrick's College), Daly (Upper Hutt), O'Dwyer (Feilding), and J. Goggan (St. Mary's, Boulcott street).

The sanctuary of the church and the pulpit were draped in mourning. In the body of the church, close to the altar rails there was a catafalque. The solemn music was rendered by a choir composed of the professors and students of St. Patrick's College, under the conductorship of the Very Rev. Dr. Kennedy, Rector of the College. Father Schaeffer presided at the organ.

After Mass his Grace the Archbishop preached on the life of the departed prelate. Cardinal Moran's death, he said, caused a great void and it would be difficult to fill his place. His death was a loss to Australia, to Ireland, and the world. All ranks of society in the Church and State were the poorer by his departure. The Archbishop then sketched the career of Cardinal Moran from his earliest school days in Ireland up to the time of his death. He had shown great energy in the acquirement of languages. He was a perfect scholar of Latin and Greek, and of the difficult Hebrew language. He could speak Italian with ease and

fluency, and he knew enough of French to understand French literature. He was an expert in Church antiquities and Irish antiquities. He had written many books concerning Irish antiquities, heroes, and saints, which showed great erudition and conscientious research. Cardinal Moran led a strenuous life—never for a moment idle or useless. Hard work, indefatigable activity and untiring zeal were his characteristics as a public man. Could the clergy have a better model to follow or the laity a better pattern to imitate?

CHRISTCHURCH.

(From our own correspondent.)

A Solemn Requiem Mass for the repose of the soul of the late Cardinal Moran was celebrated in the Cathedral at 9 o'clock on last Tuesday morning, in the presence of a very large congregation. On the catafalque within the sanctuary was placed a cardinal's red hat, and before it hung the late Cardinal's coat-of-arms.

The celebrant of the Mass was the Very Rev. Dean Regnault, S.M. (Provincial), who was assisted by the Rev. R. Hoare, S.M., and the Rev. E. Drohan, M.S.H., as deacon and subdeacon respectively. The Very Rev. Father Price, Administrator, was master of ceremonies. Among the other clergy present were the Rev. C. Graham, S.M., M.A., the Rev. A. McDonnell, the Rev. J. Hanrahan, and the Rev. L. Dignan, S.M. The music of the Mass was Gregorian plain chant.

The Very Rev. Father Price preached from the text, 'And the spirit of the Lord shall rest upon him. He shall judge with justice and reprove with equity; and faith shall be the girdle of his reins.' He said that these sacred words had been spoken of One greater than man, yet they might be rightly used to describe a follower of the great Master. If the Master had sent His Spirit—if He had gone up to the heavens and had been taken from mortal sight for the very purpose that His spirit—that is, Himself, the very God—might more effectively be with us and remain with us, it must be true of many men, as the world rolls on, that the Spirit of the Lord rests upon them. He had to speak of such a man. His earthly life was over; his career was finished. The world was nothing to him now. He could speak to them no longer, nor they to him; but they were prepared to reverence the memory of a Prince of the Church, to thank God for a priest, to rejoice in the thought of a great teacher and gently to sorrow for a father and friend. It would be impossible to give from that place a biography of Patrick Francis Moran, Cardinal Priest of the Holy Roman Church of the title of St. Susanna, and Archbishop of Sydney; and, happily, it was altogether unnecessary. 'There are few Catholics, whether priests or laity, who read at all,' continued Father Price, 'who have not to some extent followed the interesting life of this great man, who was remarkable alike in character, in mental power, and in action. To his biographers will be left the fruitful and pleasant task of enumerating to the full Cardinal Moran's manifold virtues. No matter how bulky these volumes may be, how emblazoned with his glories, how appreciative in their comments, they will not adequately describe the deep and lasting niche he has carved for himself in the hearts of the Catholics of Australasia. Born on the 16th of September, 1830, at Leighlinbridge, County Carlow, Ireland, he was in his eighty-first year when Death came to his bedside at Manly to lead him over the threshold of life eternal. As a boy of twelve he accompanied his uncle, Cardinal Cullen, to Rome, and as a student and vice-rector of his college, he resided in the Eternal City for 25 years. There are few men who during their whole life have read more persistently. He was as far as possible from being a book-worm. But there are minds which feed and grow on books. There are characters to whom books are not so much information as development. Other men read for facts, for views, for the interest of the panorama which the printed page unfolds; they read to use their reading, they read for curiosity, they read that they may for an hour forget their troubles. But the former read chiefly in order

to recognise and make sure of their own thoughts. For men of this order of mind have a serious strain of thought, which goes to the root of things; active thought, with a keen point, which pierces through disguises, tears away coverings, and strives after the principles of the wise man and the views of the philosopher. Many a time did those constant readings bear fruit in the practical utterances of his life. We all know how habitually his words came out with the unmistakable brand upon them of some ancient doctor. During his young priestly life he had that training which is derived from the teaching of boys—a discipline which in every man who is worth training develops two invaluable powers, the control of temper and the secret of holding the attention of others. But when, in March, 1884, he succeeded Archbishop Vaughan in the Primacy of Australia, it was then that every faculty of his mind and body began to be stimulated to the utmost. He had to preach, to labor, to travel. He had to make public protest against deep-seated abuses. He had to conciliate his own priests and fellow-workers. He had to take up the cause of the Faith in speeches and publications. In all his history there is nothing so full of interest, of energy, of generous self-sacrifice, as the record of the years during which he ruled over the great Australian Church. Cardinal Moran was essentially a spiritual man. All came under his influence. His clergy, as he sat with his pastoral staff in his hand in the chair of his Cathedral Church; his seminarists, in his familiar conferences; men and women of every rank in private and touching letters; his flock at large in broad and graphic pastoral letters; nay, all English-speaking Catholics in those wise and grave books which he was happily spared to give to the world. His spiritual character displayed itself externally in every branch of his duties, in all the details of his office. It was very marked in his dealings with his clergy and never was he seen to speak, or act, or command, or reprove, in temper, in self-assertion, or in bitterness. He was never small, nor mean, nor selfish. Those who came in contact with him felt that they had met a real man, rooted and founded in unmistakable solid earth—a man who might rebuff you, but would never pass you false coin. Although not overfond of social activities he was nevertheless a most entertaining guest and a prince among hosts. The geniality of his disposition and his total lack of affectation made him the centre of an interested circle wherever he went. He was always opposed to any ostentation which tended to magnify his interesting personality.

'And now, after his life-long labors, he rests at last where he ever longed to rest, in the heart of his own people, within his Cathedral walls, nigh unto the Sanctuary, whose splendour he so loved. That church will be so much the richer by his presence; it will be more of a home to his people, gathering up into it, as it does now and ever will, so many hallowed memories of the past, reminding them for how much they have to be thankful. From before his tomb the incense of many a silent prayer will ascend unto God, of fervent gratitude for the past, of hopeful intercession for the future. Archbishops will bend before it, and will be fired with a new love of their apostolate. Priests will there re-kindle their zeal, the heart of the religious will warm there towards their fatherly protector. As long as that princely pile towers over Sydney, his loyal people will go there to venerate the remains, if not of a saint, of one at least who followed nigh in the saints' footsteps. Let us pray for his soul; for there are very few who do not linger for a time in the suffering land of expectation. Let not this be forgotten. In other ways, forgotten he cannot be. As the slow years and the mighty waters have in days gone by fashioned the hills which stand unmoved while the world lasts, so the turmoil of human strife and the fire of the Spirit have shaped and perfected a spiritual man; and whatever monument we build to his memory, his soul lives on for ever, and his name will be cherished by his children's children for many a generation yet to come.'

At the conclusion of the service, the organist, Mr. A. W. Bunz, played the Dead March from 'Saul.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 26.

The Very Rev. Dean Regnault, S.M. (Provincial), arrived from the south last week.

The St. Anne's Altar Society will hold a progressive euchre party at St. Anne's Hall on the first Tuesday in September.

Bro. J. W. Callaghan, P.P., District Deputy of the H.A.C.B. Society, has returned from Wanganui, where he addressed a large meeting of Catholics desirous of forming a branch of the H.A.C.B. Society in that town.

A vote of sympathy was passed by the Acclimatisation Societies' Conference in connection with the death of the late Mr. J. J. Devine, a former delegate. A letter of condolence is to be sent to the widow.

Mr. James Shaldrick, of Onchunga, was in Wellington during the week on business. Bro. Shaldrick is one of the delegates of the St. Patrick's branch of the Hibernian Society to the district half-yearly meeting, which takes place at Auckland on August 31.

The Marist Brothers' Association football teams were again successful last Saturday, having won two games out of the three played. The A team defeated Brooklyn by 4 goals to nil, and also defeated Johnsonville by 4 goals to nil. The B team were defeated by the Institute by 2 goals to 1.

Mrs. M. Hickey, who has been collecting on behalf of Mother Aubert's Home of Compassion, Buckle street, desires to thank those who have given donations. She reports that through the courtesy of Mr. and Mrs. Ben Fuller, she has been enabled to buy a very fine gramophone, which no doubt will be much appreciated by the inmates of the home.

The Petone branch of the H.A.C.B. Society held a most successful social last Thursday evening. There was a large attendance, and a most enjoyable evening was spent. The branch has only been a little over a year in existence, and the energy of the members in organising these socials to augment their funds is to be commended, and augurs well for the future.

I regret to record the death of Mrs. Kate Hefferan, which took place at Roxburgh street on Wednesday, August 23. The deceased, who was 69 years of age, was attended by the Rev. Father Venning, S.M., who also conducted the funeral services at the church and at the graveside last Thursday. Mrs. C. T. Emeny, Mrs. Charles Parsons (Levin), and Mrs. E. J. King are daughters of deceased, and to them is extended the deepest sympathy in their bereavement.—R.I.P.

Constable Michael Fleming, who has been clerk in the district office at the Wellington Police Station for some time, was presented with a case of razors and an umbrella last evening, on the occasion of his leaving to take up the position of chief clerk in the district office at Invercargill. Constable Fleming had been seven years in the Wellington station, and is well known in Hibernian circles. He was a prefect of the Fraternity of the Holy Family in connection with St. Gerard's Redemptorist Church. The good wishes of a large circle of friends in Wellington follow Constable Fleming to his new sphere of duty.

I regret to have to chronicle the death of Mrs. J. B. Scott, daughter of Mr. Maurice Coady, of Kaiwarra, and formerly of the West Coast, which occurred at Oparau, near Kawhia, on Sunday, August 13. The funeral took place on Wednesday, August 16, when a large number of mourners followed the remains to the cemetery. The *Kawhia Settler* of August 18 had a feeling reference to the many good qualities of the deceased, especially her kindness to those who were ill, and her charity to those in need. The deceased was a sister of Mr. E. Coady, of the Defence Department, and of Miss C. A. Coady, of the General Post Office, Wellington.—R.I.P.

Dr. P. Mackin, of Vivian street, left by the Warimoo for Sydney on Friday last, in order to catch the s.s. Mataram, which leaves that port for Java on September 1. After spending a few weeks in Java, Dr. Mackin purposes travelling through Burmah, via Singapore, with Calcutta as an objective. Thence he will begin a tour embracing the greater part of India in circuit, travelling north, west, and south to Ceylon. Dr. Mackin expects to spend a couple of months on this part of his trip, which will include a visit to the Durbar. His itinerary includes Egypt and Soudan in January, to be followed by a run through Western Asia, thence through Turkey in Europe to Austria, via the Danube. He hopes to return via Siberia and through the Orient. While in Europe Dr. Mackin intends doing general post-graduate work in Vienna, Paris, and Berlin. The tour will occupy the best part of twelve months.

The final meeting of the St. Patrick's Day celebration committee was held in St. Patrick's Hall on last Friday evening, Rev. Father Hickson, S.M., president of the committee, being in the chair. The balance sheets in connection with the sports and concert were read and disclosed a most successful result. A profit of £4 was made on the sports, whilst the concert netted a handsome surplus of £69; these two amounts added to the balance forward from last year totalled £93. It was decided to devote the amount to the following:—For next year's celebration, £50; St. Anne's Cadets' Drum and Fife Band, £5 5s; Hibernian Pipe Band, £10 10s; Marist Brothers' School (Thorndon), £13 10s; Marist Brothers' School (Te Aro), £13 10s. A very hearty vote of thanks was accorded to the Rev. Father Hickson, S.M., for his work as president. It was decided to make an early start for the preparation of next year's celebrations, and the secretary was instructed to call the first meeting in October for that purpose.

Blenheim

(From an occasional correspondent.)

August 21.

The following is a list of candidates presented by St. Joseph's Convent, Blenheim, who successfully passed the theoretical examination, held in May last, in connection with the Associated Board of the Royal College of Music:—Local Centre.—Rudiments of Music—Teresa O'Connor, 94. Higher School—Kate O'Dwyer, 102. Primary Division—Eileen Taylor, 87; Tope Haywood, 86; Cecily Priddle, 78; Enid Wolfershan, 69.

Wanganui

(From our own correspondent.)

August 25.

The news of the death of his Eminence Cardinal Moran came as a shock to the community. The prayers of the congregations at the different Masses on Sunday, August 20, were asked for the repose of the soul of the deceased prelate.

The Feast of the Assumption was celebrated at St. Mary's, Wanganui, by Masses at 6.30 a.m., 7 a.m., and 9 a.m., and at St. Joseph's, Aramoho, at 9 a.m. Large numbers received Holy Communion at all the Masses.

The social committee, which has been holding a series of progressive euchre parties during the winter, in aid of charitable objects in the parish, held another of its functions on Thursday, August 17. The weather being inclement, the attendance was not as large as usual, but an enjoyable evening was spent.

An enthusiastic meeting of about 100 parishioners was held on Sunday, August 20, after Vespers in St. Mary's Hall to discuss the formation in Wanganui of a branch of the H.A.C.B. Society. Rev. Father Holley occupied the chair, and Bro. J. W. Callaghan, the district deputy of the Wellington Provincial District, addressed the meeting on the aims and objects of the society. Mr. Power made an eloquent speech, and concluded by moving that a branch of the society be

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established. The motion was seconded by Mr. Dempsey and carried unanimously. Over thirty members were enrolled, and at another general meeting to be held on the 27th inst. it is expected that as many again will join. It is expected that the Wanganui opening will be a record in numbers for New Zealand.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

August 28.

The Marist Brothers' School football team met and defeated the Waltham School on last Thursday by 8 points to 3. Tries were scored by Burns and J. McCormack, J. Dowd converting the latter's try.

The Marist Brothers' School have again won the North Canterbury Primary Schools' Junior Rugby Football Competition, having gone through the season without a defeat.

Masters B. McCormack, D. Burns, and B. Flood, of the Marist Brothers' School, were selected as representatives in the North Canterbury team which played in the Rugby football contest against South Canterbury at Timaru on last Saturday.

The Catholic congregation of Rangiora held their annual social gathering on last Thursday evening in the local Oddfellows' Hall. There was a large attendance, and an enjoyable evening was spent, the programme consisting of vocal and instrumental selections and other attractions.

A press message states that his Lordship Bishop Grimes, on arrival at Sydney from Fiji last week, was greatly shocked to hear of the death of Cardinal Moran. In a cable message to the Very Rev. Father Price, Adm., his Lordship notifies his intention of being back in Christchurch on or about September 28.

The fortnightly ordinary meeting of the H.A.C.B. Society (St. Patrick's branch) was held in the Hibernian Hall on last Monday evening, the president (Bro. H. McKeon) presiding over a good attendance. Sick pay was passed to eight brothers. Two new members were initiated and five candidates proposed. Bro. M. Grimes, secretary of the hall committee, reported having handed to the Confraternity of Ladies of Charity of the Cathedral £19, being the net proceeds of the benefit entertainment recently promoted.

Members of the Marist Brothers' Old Boys' Association are to be entertained by the Christchurch Catholic Club on Tuesday evening next. The mutual good feeling existing between the various associations is a pleasant feature in the Catholic life and social activity of this city. Each pursues its course of well-doing in different spheres of usefulness, but all find time and opportunity for a closer intercourse and helpful interest, which are so conducive to that happy unity which cannot fail to impress the whole community.

A series of entertainments extending over the evenings of September 21, 22, and 23, in the girls' parish schoolrooms is being promoted to liquidate liabilities necessarily incurred in connection with the Cathedral choir. These include the recent installation of an electric organ blower attachment, new music, and other expenditure. As this is the first appeal ever made in the interests of the choir, to the devoted efforts of which the congregation is so much indebted, and as a mark of generous appreciation, it is hoped most sincerely the enterprise will prove the success financially anticipated, and so well deserved.

Timaru

(From our own correspondent.)

August 27.

During the past twelve months our Catholic Sports Clubs have proved victorious in every line of sport competed in. For years past their superiority in school football was admitted. Then they went in for junior and senior flags, and the same success attended them. This year they have competed in every branch of sport, and have carried off the following:—Football—Senior competition; schools football—senior, and senior B.

seven-a-side; cricket—senior and junior competitions and schools competition; schools swimming shield, and girls' hockey competition and tournament.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

August 28.

The senior team of the Marist Brothers' Old Boys now occupy the proud position of having to play off for the Rugby Union championship, under the local Rugby Union, with the City senior team. Considering the youth of the former team, this being its second season in the competition, it is to be heartily congratulated.

The members of the Marist Brothers' Old Boys' Club, to the number of 70, received their quarterly Communion in the Sacred Heart Church, Ponsonby, on Sunday last. His Lordship the Bishop celebrated Mass, and addressed the young men in a few well-chosen words, showing the importance of such an organisation from the words of our Holy Father Pope Pius X., and also from the words of the Hierarchy of Australasia in Council assembled. After Mass the members adjourned to the schoolroom, where breakfast had been prepared by the ladies of the parish. Addresses were delivered by the Rev. Father Edge, Bro. George, and several members of the club.

The Sacrament of Confirmation was administered by his Lordship Bishop Cleary to 50 adults and children at the Church of St. John the Baptist, Parnell, yesterday morning. Some children made their First Communion at the earlier Mass. Punctually at 10.30 o'clock his Lordship arrived, and there was a crowded congregation to meet him. A presentation was made to his Lordship. Rev. Father Patterson and Messrs. Pilling, O'Sullivan, and Cremen welcomed the Bishop to Parnell, and said they were grateful for the honor conferred on them by his kindly visit amongst them. His Lordship replied, thanking them for their gifts, and then preached an eloquent sermon on the Sacrament of Confirmation. There were present in the sanctuary Right Rev. Mgr. O'Reilly and Rev. Father Clarke, of Ponsonby. Rev. Father Patterson celebrated the 7.30 and 10.30 o'clock Masses. His Lordship, clergy, and lay friends were entertained at the Presbytery after the ceremony.

Very Rev. Father Mahoney delivered an interesting lecture last week before the members of the Holy Family Confraternity on 'Turkey.' He described Constantinople, the history of which he dealt with from the days of Philip of Macedon to the time of Constantine, and its capture by the Turks. The ancient Church of St. Sophia and many fine structures denoting Christian origin were interestingly described. He told of the outline of the blood-stained hand on one of the pillars of the Church St. Sophia, which was imprinted there by a heroic priest whilst defending the Blessed Sacrament from the Turks. He had stood on the spot where St. Thomas a'Becket was murdered at the altar steps, and where Rizzio was killed, but the sight of that bloodstained hand in Constantinople affected him more than anything he had seen in his travels. The position of the famous city on the Bosphorus, and its surroundings (he said) baffled description, and compared with which the harbors of Cork, Sydney, and Rio take second place. The enchantment of the scene on the Bosphorus would remain in his memory for all time. He concluded by expressing the hope that the time would soon arrive when the followers of Mahomet would be dispossessed, and the Holy Sacrifice of the Mass would again be offered in St. Sophia.

Remuera

(From an occasional correspondent.)

A ladies' branch of the St. Vincent de Paul Society has been formed in the parish. Miss Frost was elected president, Miss Jones vice-president, Mrs C. J. McEntie treasurer, and Mrs. H. McEntie secretary.

The men's branch of the St. Vincent de Paul Society now numbers eight or ten active members, and

nine honorary members. The society is now attending to the wants of the Catholic inmates of the local Blind Institute.

His Lordship Bishop Cleary made his first episcopal visitation to the district last Sunday. His Lordship was received by Rev. Father Doyle, and a number of the city clergy, as well as a large body of the parishioners. At the 10 o'clock Mass Father Doyle welcomed the Bishop to the parish, and in doing so pointed out the wonderful growth of the district, instancing the fact that the communicants for the past six months numbered six thousand. His Lordship then administered the Sacrament of Confirmation to some 60 children and six adults. Mr. Thomas Mahoney acted as sponsor for the boys, and Mrs. Wenzl Schollum for the girls.

The Chief Inspector of Schools recently examined the primary school, and his report says:—'The work of the school is characterised by earnestness and a genuine desire to do justice to positions of trust and responsibility. Schemes of work, suited to the needs of the various groups, have been carefully drawn up, and in general treated with success. The pupils are well-behaved and attentive under instruction, and a fine spirit of work obtains. Reading and spelling were strong features, and most other work showed commendable progress.' The roll totals 160 pupils.

Oamaru

(From our own correspondent.)

August 28.

For some considerable time past the pupils of Rosary Convent have been working very hard making useful and ornamental articles, with a view to raise funds for improvements at the convent, including fences and gates. On Thursday last a very successful sale of work was opened in St. Joseph's Hall, and the arrangements reflected the greatest credit on the young ladies responsible for the same. The stalls were prettily decorated, and a good volume of business was done on the three days during which the bazaar was open. Close upon £100 had been received up to Saturday night, which speaks well for the energy of the stallholders and assistants. A good orchestra brightened up the proceedings considerably. The various stalls were in charge of the following young ladies:—Fancy, Misses J. O'Leary and K. O'Meara; doll, Misses Shirres and K. Ardagh; sweets, Misses Peggy Toomey, Dorothy Hart, and Dorothy Sewell; refreshments, Miss Babs Ward; dip, Misses Fennerhy, Lynch, and Pringle. All of the workers are to be congratulated on the success achieved.

REV. FATHER TUBMAN'S SILVER JUBILEE

(From our Timaru correspondent.)

On Tuesday evening last the Catholics of St. Andrews, an outlying part of the Timaru parish, about twelve miles south of Timaru, assembled in the public hall to celebrate the silver jubilee of their popular and esteemed pastor, the Rev. Father Tubman. The proceedings took the nature of a social, progressive euchre and a musical programme occupying part of the time. Among the audience were many of the early pioneers, who had received the Rev. Father on his first and pioneer visit to the district twenty years ago. Some of those early settlers whose hearty hand shake greeted the Rev. Father last night were Messrs. P. Kennedy, J. O'Connor, W. O'Donoghue, and M. Sullivan.

Mr. D. Callaghan ably presided, and read the following address:—

'Reverend and dear Father, we the Catholics of St. Andrews district have assembled here this evening to tender you our warmest felicitations, on this, the occasion of your silver jubilee. We should indeed be thoughtless, aye ungrateful, were we not to embrace this opportunity of manifesting to you our appreciation for your untiring care and attention to us during the twenty years that you are ministering in this parish. The interest you have taken in each of us and the solici-

tude you have displayed for all have endeared you to every member of your flock. By your suavity of manner and tenderness of heart you have not only obtained the affection of your own congregation, but you have also won the regard and the esteem of all classes and creeds. We admire you not only for your zeal in our spiritual interests, but we also recognise your eminent administrative ability. During your pastorate you have not only built and furnished our beautiful church in St. Andrews, but you have now achieved the crowning act of your life by erecting in Timaru that grand magnificent temple that is an ornament to the town and which always will be the pride and glory of Catholics not only in South Canterbury, but throughout the whole Dominion. As a small token of gratitude for your great work in our behalf we beg you to accept this purse of sovereigns accompanied with the wish that God will spare you to us for many years to come.

'Signed on behalf of the parishioners: D. Callaghan, J. O'Loughlin, P. Kennedy, C. Lysaght, Martin Sullivan, P. Ryan.'

He then handed to Rev. Father Tubman the address, beautifully illuminated and framed, and with it a substantial purse of sovereigns.

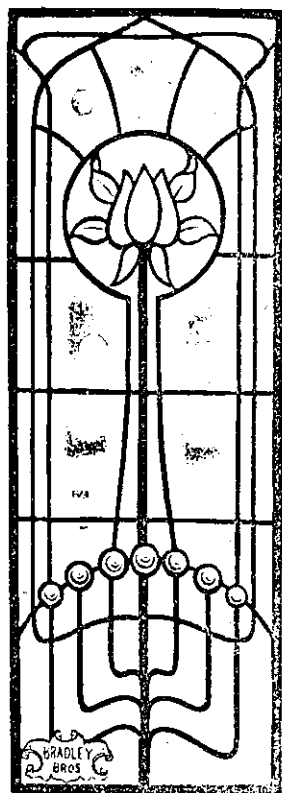
Rev. Father Tubman, who was received with enthusiasm, and whose remarks were frequently applauded, sincerely thanked them for their beautiful address, and the substantial token of their goodwill which had accompanied it. He did not possess the qualities they gave him credit for, but he would wish to be the man they thought he was. He had now been twenty years laboring in that parish, and he was just twenty-five years a priest. He had been five years a professor before coming to the Timaru-St. Andrews parish, which was his first one. When he came to St. Andrews Messrs. M. Kennedy and W. O'Donoghue and a few others were about the only married folks belonging to the new congregation. Many excellent parish priests had guided them during his time as curate, Fathers Aubry, Foley, Hurlin, and Lewis—and a great number of assistants had helped in the work, but none of the latter did more useful work than Fathers Murphy and Smyth, who were present with them that evening. The St. Andrews congregation was a loyal one to their Church. Indeed, the St. Andrews people did great service for the Timaru church; for instance the bazaar lately held by them realised for the Timaru church just about £700, a record for such an effort. The Timaru church had many notable benefactors, some notable recent ones being Messrs. Terence McPhee and J. Fahey. Some of the success that had attended the erection of the building was undoubtedly due to the energy, tact, and capabilities of Mr. Moriarty, and to him a great saving was due in all directions. He desired to particularly mention the members of the church committee, especially Mr. O'Connor, the first chairman for the great work done. Mr. O'Connor was now succeeded in that office by Mr. D. Callaghan, a capable and trustworthy successor. He concluded by thanking them most sincerely for the handsome presents, and sat down amidst applause.

The Rev. Father Smyth said that the celebration of Father Tubman's silver jubilee was a popular event in St. Andrews. Never was a cause more heartily taken up, and in fact the people had looked upon it as a great family event.

Mr. O'Connor said that everything done in the parish was due to the good guidance of the Rev. Father Tubman, assisted by the generosity of the people. Father Tubman was now known as a church builder. He had guided the present rising generation, and the prosperity of the Church in the district was due to the zeal, self-sacrifice, and foresight of the Rev. Father Tubman. He concluded a telling speech by wishing Father Tubman a long and useful life, and hoped he would be present at his diamond jubilee.

The refreshments provided by the ladies of the parish were on a generous scale, and were much appreciated.

Among those present during the evening were Rev. Fathers Fay (Temuka), Smyth and Murphy (Timaru).



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TWELVE TOOK TRENCH'S REMEDY:
ELEVEN WERE CURED.

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

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

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

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

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

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

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

You may use my letter in any way you desire.

Very truly yours,

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

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| Losses paid by Company to date | - | - | - | - | £7,923,736 |

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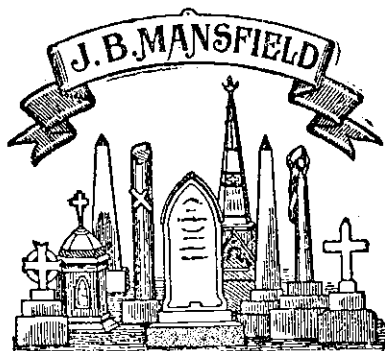
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Commercial

PRODUCE

Wellington, August 28.—The High Commissioner cabled from London on the 26th inst. (the quotations, unless otherwise specified, are the average market prices on spot):—

The strike has terminated, and work has been resumed. The markets are again normal. The storage charges will be increased $7\frac{1}{2}$ per cent.

Mutton.—Market quiet; moderate business doing. Canterbury, 4d; North Island, $3\frac{1}{2}$ d.

Lamb.—Market speculative. There is an inclination to force the sales of lamb. There is a fair local demand. Canterbury, $6\frac{3}{4}$ d; other than Canterbury, $5\frac{1}{4}$ d.

Beef.—Market depressed; stock heavy. New Zealand hinds, $3\frac{1}{4}$ d; fores, $2\frac{3}{4}$ d.

Butter.—Market firm, owing to reduced supplies. There is a general active demand. Australian, 124s; Danish, 140s; Siberian, 120s.

Cheese.—Market very firm; good demand. New Zealand, 66s.

Hemp.—Market very quiet. New Zealand good fair, on spot, £20; New Zealand fair grade, £19; forward shipment at same price; fair current Manila, spot, £19 15s; forward shipment, £20 10s. The output from Manila for the week was 30,000 bales.

Cocksfoot Seed.—Market quiet. It is reported that the Continental crop is medium in quantity and good in quality, and is selling at 65s.

Wheat.—Market very quiet; nothing doing. New Zealand long-berried wheat, spot, ex granary, per quarter of 496lb, 34s; short-berried, 33s 6d.

Oats.—Market steady and fair business doing. New Zealand oats, short sparrowbills, granary, spot, per quarter of 384lb, 20s 6d; Danish, per quarter of 320lb, 17s 6d.

Messrs. Dalgety and Co. report as follows:

Oats.—Offerings during the week have been light, and stocks in store are low. There is a strong inquiry for shipping for prime sparrowbills and Gartons, while medium quality oats meet with a keen demand for local requirements. Prime milling, 2s 8d to $2s\ 8\frac{1}{2}$ d; good to best feed, 2s 6d to $2s\ 7\frac{1}{2}$ d; inferior to medium, $2s\ 4\frac{1}{2}$ d to $2s\ 6\frac{1}{2}$ d per bushel (bags extra).

Wheat.—In consequence of the small quantity offering, no business of any importance has transpired during the week. There is a good inquiry for all descriptions, and values remain unchanged, with a firming tendency. Prime velvet, 3s 9d to 3s 10d; prime Tuscan and velvet-ear, $3s\ 8\frac{1}{2}$ d to 3s 9d; medium, 3s 7d to 3s 8d; best whole fowl wheat, 3s 5d to $3s\ 6\frac{1}{2}$ d; inferior to medium, 3s 1d to 3s 5d per bushel (bags extra).

Potatoes.—Arrivals during the past week have been fairly heavy, and in the absence of shipping inquiry, values are inclined to ease. Choice up-to-dates, £3; good, £2 15s to £2 17s 6d; medium, £2 10s to £2 15s; inferior, £2 to £2 5s per ton (bags in).

Chaff.—There is no change to report in this market. Merchants and consumers all carry heavy stocks, so that nothing but prime chaff is saleable. Prime oaten sheaf, £4 5s; medium to good, £3 15s to £4; light and discolored, £3 5s to £3 15s; straw chaff, £2 to £2 10s per ton (bags extra).

Messrs. Donald Reid and Co. report:—

Oats.—Only moderate quantities are offering, and all good prime lines are readily taken at quotations. Prime milling, 2s 8d to $2s\ 8\frac{1}{2}$ d; good to best feed, 2s 7d to 2s 8d; inferior to medium, 2s 5d to $2s\ 6\frac{1}{2}$ d per bushel (sacks extra).

Wheat.—The market is unchanged. Millers are not operating freely, but are taking choice lines offering. Medium quality is not in demand, except as fowl feed, for which there is good sale. Prime milling velvet, 3s 9d to $3s\ 9\frac{1}{2}$ d; Tuscan, etc., 3s 8d to $3s\ 8\frac{1}{2}$ d; medium, $3s\ 6\frac{1}{2}$ d to $3s\ 7\frac{1}{2}$ d; best whole fowl wheat, 3s 5d to $3s\ 6\frac{1}{2}$ d; medium, 3s 2d to 3s 4d; broken and damaged, 2s 9d to 3s 1d per bushel (sacks extra).

Potatoes.—The market is well supplied, and sales are not readily effected. Best table sorts are offering freely at £2 17s 6d; choice, to £3; medium quality is more plentiful, and sells at £2 10s to £2 15s; inferior, £2 to £2 5s per ton (bags included).

Chaff.—Prime oaten sheaf sells readily, but there is no rush on buyers' part. Medium quality has no demand. Best oaten sheaf, £4 2s 6d to £4 5s; choice, to £4 7s 6d; medium to good, £3 15s to £4; light and discolored, £3 to £3 10s per ton (bags extra).

Messrs. Stronach, Morris, and Co., Ltd., report for week ending August 29, as follows:—

Oats.—There is good competition for all coming forward, consignments being very small. Quotations: Prime milling, 2s $7\frac{1}{2}$ d to 2s 8d; good to best feed, $2s\ 6\frac{1}{2}$ d to 2s 7d; medium, $2s\ 4\frac{1}{2}$ d to $2s\ 5\frac{1}{2}$ d per bushel (sacks extra).

Wheat.—There is very little change to report, as millers are not disposed to buy. Fowl wheat is in good demand. Quotations: Prime milling velvet, 3s 9d to $3s\ 9\frac{1}{2}$ d; red wheats, $3s\ 7\frac{1}{2}$ d to $3s\ 8\frac{1}{2}$ d; medium to good, $3s\ 6\frac{1}{2}$ d to 3s 7d; best whole fowl wheat, 3s 5d to 3s 6d; medium, 3s 2d to 3s 4d; broken and damaged, 2s 9d to 3s 1d per bushel (sacks extra).

Chaff.—Large quantities are coming forward, but the demand is only for very prime. Best oaten sheaf, £4 2s 6d to £4 5s; medium to good, £3 15s to £4; light and inferior, £3 to £3 10s (sacks extra).

Potatoes.—The market is well supplied, and sales at late values are hard to make. Medium and inferior are neglected. Quotations: Prime table potatoes, £2 17s 6d to £3; medium to good, £2 10s to £2 15s; inferior, £2 to £2 5s 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 $16\frac{1}{2}$ d; prime bucks, to 16d; incoming and early winter, 14d to 15d; autumn, 12d to 13d; racks, $7\frac{1}{2}$ d to 9d. Horsehair, 16d to 19d; catskins, 4d to 6d each.

Sheepskins.—Halfbred, 6d to 8d per lb; fine crossbred, $5\frac{1}{2}$ to 7d; coarse do., 5d to $6\frac{1}{2}$ d; pelts, 3d to 5d.

Hides.—Sound ox, 6d to 8d; do. cow, 5d to $6\frac{1}{2}$ d; damaged ox and cow, 3d to $4\frac{1}{2}$ d; calfskins and yearlings (sound), $6\frac{1}{2}$ d 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 very large catalogue at Monday's sale, and prices were much on a par with last week's rates. Quotations: Prime winter does, 21d to 23d; bucks, 17d to $18\frac{1}{2}$ d; second winter does, $18\frac{1}{2}$ d to 20d; second winter bucks, 15d to 17d; incoming winters, 15d to 16d; outgoing, 13d to $15\frac{1}{2}$ d; autumns, 11d to 14d; racks, $9\frac{1}{2}$ d to 10d; light racks, 8d to 9d; small, 4d to $5\frac{1}{2}$ d; fawns, 14d to 17d; winter blacks, 22d to 26d. Horsehair, 18d to 25d.

Sheepskins.—We offered a medium catalogue today to a good attendance of buyers. Prices all round were inclined to be easier, competition not being keen. Quotations: Fine halfbred, $6\frac{3}{4}$ d to $7\frac{1}{2}$ d; medium, 6d to $6\frac{1}{2}$ d; fine crossbred, 6d to $6\frac{1}{2}$ d; coarse, $5\frac{1}{2}$ d to $6\frac{1}{2}$ d; inferior, $3\frac{1}{2}$ d to $4\frac{1}{2}$ d; best lambskins, $5\frac{1}{2}$ d to $6\frac{1}{2}$ d; merino, 5d to $6\frac{1}{2}$ d; pelts, 2d to 5d.

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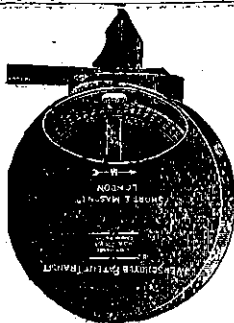
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eyes, and the sight should be tested
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[We do not hold ourselves responsible for opinions expressed by our correspondents.]

DR. IZARD IN REPLY.

TO THE EDITOR.

Sir,—My attention has been drawn to a letter by 'New Ireland' in your paper on 'Ireland and Illegitimacy' in which the writer takes exception to my remarks on the illegitimate birth rate. My figures are taken from the *New Zealand Year Book* for 1910, page 332. I quoted from that book to show where New Zealand stood in the illegitimate birth rate, at the same time quoting my authority. The rates for England and Wales and also for Ireland are not mentioned, why I do not know. If any blame is attachable to anyone, it is to those who compiled the figures. I am much obliged for the figures supplied, which I shall quote next time I am dealing with the subject. I have long been aware that the illegitimate birth rate for Ireland was exceptionally low, which is a matter for all Irishmen to feel proud of; but as I had no exact figures I was unable to quote the rate for Ireland and used only those rates appearing in the last *Year Book*. The writer's statement that I 'have followed the usual practice of disregarding Ireland's claim to fair treatment' is hardly fair comment, as nothing was further from my thoughts.—I am, etc.,

ARNOLD W. IZARD.

Wellington, August 25, 1911.

[We gladly publish this explanation from Dr. Izard, whose attitude towards Catholics, so far as we know, has always been one of cordial friendship and goodwill. At the same time it cannot be gainsaid that a lecture on comparative Illegitimacy which made no reference to Ireland's conspicuously low rate was thus far imperfect. The figures regarding Ireland, and its various counties, have been given several times and with great detail in the *N.Z. Tablet*, our last reference to the subject being in the issue of September 1, of last year. Dr. Izard is sure to have the standard work on *Illegitimacy* by Albert Leffingwell, M.D., on his

library shelves; and he will find full official figures regarding Scotland, Ireland, England, and Wales, in the Appendix to the volume, while a glance at the comparisons made on pp. 17, 18, will furnish him with matter that will give added point and pungency to his next lecture on the subject.—Ed. *N.Z.T.*]

Where are the boys, and what are they doing? Very few are offering in the labor market (says the *Wellington Post*), and the Government Printing Office has had some difficulty in satisfying its requirements in this direction. During the past three months the printing office has advertised several times for the much-sought-after boy, but the response has been but poor. Last week this Government department advertised for either boys or youths, and while the number of boys who replied was small, quite a number of applications were received from 'youths,' whose ages ran from 20 to 35 years. As the work had to be done, and somebody wanted to do it, several 'youths' were engaged—not at boys' wages.

DOMINION CORONATION.
AN IMPRESSIVE CEREMONY.

A QUARTER OF A CENTURY'S REIGN.

Whilst thousands are wending their way to the Homeland from the four corners of the earth to take part in the Coronation ceremonies, little thought is given to public affairs, which, under ordinary circumstances, would loom largely. Twenty-five years ago, there came a visitor to New Zealand, who took up his abode—a stranger among strangers. Slowly but surely he made countless friends through his never-failing attention to the requirements of his patrons, and contemporaneously with the crowning of our respected King George, it has been decided to crown Tussicura the King of all Cough Remedies. Right down the last quarter of a century it has travelled, bringing health and happiness to thousands, who to-day acclaim that Tussicura is sure death for coughs and colds. It never fails. It goes right to the root of the trouble, and thrusts it out without compunction. There are no beg-pardon methods about this great household remedy. It enters into an argument with the most obstreperous cough and the cough has to go. Therefore it is only right that Tussicura should be crowned King of All.

IRISH LITERATURE

Men and women of Irish blood all around the world will take delight in this remarkable work in which, for the first time, the literary genius of the Irish race is adequately represented. "Looking at the work as a whole," said the late Archbishop Ryan, "the thinking man must say: 'The makers have done a great work never done before, too long postponed, and at last done well.'" "Sighing," sang Thomas Moore, "we look through the waves of time, for the long-faded glories they cover." The scholarship and patriotism of the editors of this superb cabinet of Irish Literature reveal what these "glories" were, and the reader can now fully understand what gave the Green Isle its historic reputation as the "Island of Saints and Scholars."

Keen regret there must always be for the death of beauty and the eclipse of national glory—for the passing away of that old Ireland of Scholarship, Genius, and Chivalry—for the Bard and the Red Branch Knight who rode away together into the mists so long ago. But there is every indication of a magnificent renaissance of the Irish race. The long tenacious fight for legislative independence is almost over, and the coming of the new era in politics is marked by a passionate revival of the Gaelic spirit in literature.

The old poets, the old romances, legends, myths, the chivalric and beautiful fairy lore of Ireland, are being studied and retold by Irish scholars, poets, and story writers. And not alone by those of Irish birth, for the scholarship of Europe is enlisted in the work of bringing "The long-faded glories" of the Celtic genius once again to the light. The result of the careful investigation of Irish literary products from the earliest times is now first made accessible in these ten handsome volumes, beautifully illustrated, bound, and printed. Every Irishman somehow feels that he is the heir to the treasures of a glorious national literature. He is right, and this new work reveals to him what those treasures are, so long obscured by the waves of Time. Much of the old literature has gone irrecoverably, but happily, as these ten volumes show, enough still remains to introduce anew to the world the unique and beautiful literature of Ireland.

The names of the Editorial Staff are a guarantee of the merits of the work—

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Douglas Hyde, LL.D., Maurice Francis Egan, LL.D., James Jeffrey Roche, LL.D., Lady Gregory, Charles Welsh, G. M. Russell, Stephen Gwynn, Standish O'Grady, D. J. O'Donoghue, Professor F. N. Robinson, Professor W. P. Trent, Professor H. S. Pancoast, W. P. Ryan, John E. Redmond, M.P.

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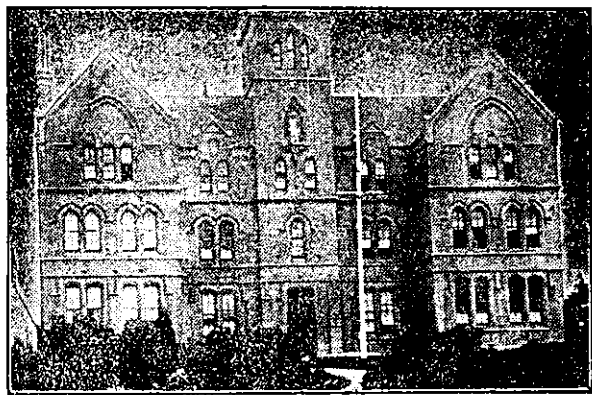
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THE RECTOR.

MARRIAGE

McDONNELL—ROCHE.—At St. Patrick's Church, Greymouth, on August 21, 1911, by the Very Rev. Dean Carew, Ed. McDonnell, youngest son of Mrs. H. McDonnell, to Emily, second daughter of Mrs. Roche, Gerald street.

MISSING FRIENDS

Information desired respecting THOMAS CANNON by his brother, Michael, Woodland, Southland.

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[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 31, 1911.

THE BRITISH LABOR TROUBLES

THESE are stirring times for England; and in the great heart of the Empire they are making history apace. Less than a month ago the Parliament Bill passed its final stages; and a revolution—bloodless, indeed, but most momentous and far-reaching in its character—was accomplished. And the last few weeks have been marked by a revolt of the organised workers, which, in its extent, in the carefulness with which it was planned, in the swiftness of its execution, and in the completeness of its success, has not been paralleled for many a year. The crisis is, happily, for the present, almost past, and matters are rapidly approaching settlement; but the movement will at the best be only temporarily stayed. Mr. Tom Mann, who appears to have been the directing spirit of the rising, has plainly intimated that, the solidarity of Labor having been completely established, the present movement will be but the prelude to still further demands. And we believe that on this matter Mr. Mann knows whereof he affirms, and that his words are not mere empty bombast but the sober truth.

While everyone deplores and reprobates the violence that has accompanied the agitation, it is safe to say that even in England—and certainly in democratic New Zealand—there is widespread sympathy with the workers' general demands. On almost every hand it is admitted that the claim for better conditions is fully justified by the facts of the case. 'The nation,' says the *Westminster Gazette*, referring to the original seamen's strike which started the present general outbreak, 'has a vast interest in the questions which lie at the root of the strike. Englishmen will show less and less disposition to go to sea if wages do not bear a proper proportion to those paid on shore. . . . Take which view you like and there still remains the solid ground which has brought thousands of men to strike, even though they are bound by no strong organisation. Whatever else the Shipping Federation has done it has been able to keep wages down. On the day that the national movement sprang into being it was recorded that several crews were signed on at Cardiff "at the average rate of £4 a month." Just twenty years ago the writer went to sea in a tramp steamer carrying coal from the Tyne in which the wages of both sailors and firemen were £4 15s per month. Those were the ordinary conditions of the port. Twenty years have passed, and wages are lower than they were at the commencement of that period. . . . Whatever benefits the Shipping Federation has given, the shipowner has had his compensation in full measure and flowing over. Nobody need go beyond the figures here quoted to arrive at an understanding of the unrest of those who go down to the sea in ships. Wages on land have gone up. In the mercantile marine they have gone down. The seaman cannot be kept blind to that contrast.'

*

It is not even correct, as this writer states, that wages on land in England have gone up. Nominally they have risen, but relatively to the increase in the cost of living, they have actually gone down. 'I do not think it is generally realised,' says the eminent economist, Mr. Chiozza Money, M.P., in an article in the *Nation*, 'that, during the last fifteen years—and fifteen years is no small part of an average lifetime—the wages of the British workman have fallen.' And Mr. Money gives a remarkable set of figures in proof of his contention. The main items, shown by percentages, for the years 1895 to 1910 are the following:—

| Items. | 1895 | 1910 |
|----------------------|------|-------|
| Wages | 89.1 | 101 |
| Wholesale Prices | 91.0 | 108.8 |
| Retail London Prices | 93.2 | 109.9 |

The net effect of these three items is to show that while in fifteen years wages have only increased 13.3 per cent., wholesale prices have increased 19.5 per cent., and retail prices 17.9 per cent.; or, as Mr. Money puts it, 'we see that, while money wages have increased about 13 per cent., retail prices have increased so much that real wages have fallen in the fifteen years.' And at the same time that wages have been falling and the poor are thus becoming poorer, the rich are becoming richer—the incomes and profits of those who come within the range of the Income Tax Department having enormously increased. Mr. Money finds that in the same years—1895 to 1910—the gross assessments to Income Tax have increased by a total of £402,000,000 a year, or 59 per cent. The average income, too, of the income-tax payer has increased by 38 per cent., or from an average of £698 to £964. 'We are now enabled,' he says, 'to make a comparison of the movements of wages and profits respectively. In 1895-1910, the money wages rose by about 13 per cent., while the wages of the income-tax classes, who, with their families, may be termed the "upper five millions," rose about 30 per cent. For both classes alike, as for the lower-middle classes that lie between them, prices rose, but the great rise in the cost of living in the period means very much to the wage-earner, and very little to the payers of income-tax.'

*

Britain has no system of compulsory arbitration, and it is still a land of sweated industries and restricted

franchise—and these three factors must be taken into consideration in appraising and locating the moral responsibility for the recent strikes. Of the extent and intensity of the sweating evil in England we in New Zealand had ocular demonstration some four years ago, when an exhibition of Britain's sweated industries—not of all the industries in which sweating occurs, but of the chronically-sweated ones which live, as a regular thing, on the flesh and bones of the people—was sent round the Dominion. The authenticity of the display was guaranteed by the New Zealand Agent-General, and was never disputed in any single detail. The exhibition consisted simply of a collection of articles, made or partly made, with an accusing statement alongside each, setting forth the wages which the worker received, and the number of hours per day or per week that it was necessary for that worker to labor to earn a mattress and a crust. The catalogue—a lengthy one—includes 188 trades; and we give a few specimen statements, taken at random. At making helmet chains for the head-gear of soldiers, firemen, and policemen, 10s a week can be made by working *eighteen hours a day*, from 5 a.m. to 11 p.m. Paper-bag making, which is a machine industry in New Zealand, and pays one man £2 10s a week for tending one machine, is largely a hand industry in England, and 12 hours daily work returns 4s 6d a week, less cost of paste and alum. Sacks yield 6s to 6s 3d per week, less cost of needles, etc., and the woman has either to carry the sacks (in 56lb bundles) from the factory and back, or pay 2d portage. Boys' knickerbockers are paid for at 1½d each (equal to about 9s per week, the worker paying for her own thread and sewing machine out of this); sailor suits, 13s 6d per week for 15 hours' work per day, worker finding machine and thread. Children's boots yield 7s 6d to 8s 6d net per week for something like 16 hours' daily toil. (In New Zealand this work is paid at about 1s per hour.) Then in England waistcoats are made for 1d each, the worker finding the thread. Men's trousers yield as much as 7s 6d per week for 16 hours' daily struggle (the New Zealand rate for women in this industry is 25s a week working 7½ hours per day.) Shirts return about 9s 6d per week for from 12 to 17 hours' work per diem. And so we might go on, almost *ad infinitum*. The extent of the evil may be gathered from the fact that in one way and another sweated industries keep a good twelve millions of the British people on the very brink of starvation.

*

It would seem that—for British statesmen—the obvious moral of the present situation is, as Sir William Hall-Jones has pointed out, the necessity for adopting something after our New Zealand system of compulsory arbitration, for the purpose of settling industrial disputes and of fixing a decent standard of wages in all the trades which come under the court's jurisdiction. Such a scheme would not, of course, absolutely prevent the possibility of strikes; but at least it would make them isolated and sporadic, instead of being—as they have recently been in England—epidemic. Assuredly, unless remedial or preventive measures are taken, there are critical times in store for England; and the candid representative of the Miners' Union who, according to the cables, has just announced that the real trouble is only beginning, will probably be found to be very near the mark. Nor is the Home situation without its lesson for New Zealand. For some years past there has been evidence of a decided disposition on the part of an extreme section of organised workers to break away from our arbitration system, and revert to the old, barbarous, but, as they think, more effective weapon of the strike. Several unions—the latest being that numerically powerful organisation, the Auckland Tramways Union—have cancelled their registration under the Arbitration Act, and thus withdrawn themselves entirely from the jurisdiction of the Court; and a small but noisy division of the Labor Party are openly calling upon the workers to abandon the methods of conciliation and arbitration, and to depend on their old fighting spirit to secure justice. The experience of England during the past few weeks should serve to bring home to us a sense of the priceless benefits of

arbitration; and should stiffen up public opinion in this country to stand by and strengthen a system which, for the past seventeen years, has operated in the direction of bringing to the worker higher wages, shorter hours, and better conditions of work, to the employer stability of trade, and to the whole community, industrial peace.

Notes

The N.S. Wales System

We have heard a good deal lately about the beauties of the New South Wales education system—under which a certain amount of religious instruction is permitted—and of the great success which has attended its operation. And yet our last week's dailies contained the following significant cable:—'Sydney, August 19. The Moderator of the Presbyterian Church attributes the lack of students offering for the ministry to the want of home piety, materialism, and the inadequate salary offered. When young men saw what the average income in the ministry was they hesitated, and many resolved to enter commercial or other pursuits.' One of the Catholic objections to the New South Wales system is the hopeless inadequacy of its provisions for religious instruction; and in view of the foregoing description of the existing state of things—'want of home piety, materialism, and lack of students offering for the ministry'—the objection is palpably well-founded.

The Late Cardinal

In a private letter to the editor, Mr. G. J. Fama, late of Wanganui, makes the following references to his recent interview with the late Cardinal: 'The Cardinal told me that he "felt too old to undertake the journey to Rome" which he had previously intended to take in 1912; otherwise he gave no indication of his weak state. He stood on his feet for nearly two hours, and I suggested that he was tiring himself, but he waved the suggestion aside. He was very interested in the progress of the various Catholic societies here and in New Zealand; and when I told him of the fine muster of Hibernians at the Coronation procession in Wellington he seemed quite pleased. He was keenly interested in Catholic Clubs, and was to have presided at a big meeting which was to have been held in Sydney in connection with the building of Catholic Club Rooms at a cost of about £10,000. His Eminence showed me the various addresses presented to him in New Zealand, and seemed proud of them.' Messrs. L. and J. McCarthy represented the St. Patrick's College (Wellington) Old Boys at the funeral, and Mr. Fama the N.Z. Branches of the St. Vincent de Paul Society.

The King at Maynooth

It is illustrative of the changed attitude towards things Irish and Catholic that the King's visit to Maynooth has called forth expressions of cordial commendation from the English press. 'Among the pleasant incidents,' says *Public Opinion*, 'which have characterised this historic visit of the Sovereign to Dublin was the Sunday afternoon's journey to Maynooth College, where the King and Queen were received by Archbishop Walsh and Cardinal Logue. The widespread desire for the healing of old religious rancors has been gratified as on the previous visit of King Edward by this visit to the great Roman Catholic seminary, which provides a public recognition of the claims of Roman Catholic institutions on the goodwill of the Sovereign and of their place in the national life.' And even the London *Times* records its approval. 'Very few Protestants,' says the Thunderer, 'will be found to regret that while the King worships in St. Patrick's and claims his privileges as a graduate of Trinity, he has also testified to his public and personal interest in the part played by Maynooth in influencing Irish destinies.'

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THIS WEEK'S ISSUE

The British Labor Upheaval—a critical situation. Page 1693.

The Late Cardinal Moran—tributes to his memory. Pages 1675, 1683.

'God or No-God in the Schools'—more misquotations and misrepresentations. Page 1673.

Institute of Notre Dame des Missions—golden jubilee celebrations in Christchurch. Page 1703.

Silver Jubilee of the Rev. Father Tubman. Page 1687.

The Irish Envoys in Queensland. Page 1713.

TOPICS FOR DISCUSSION

DEBATE.

Are the demands of the English workers just and reasonable; and is the strike method employed justifiable?

Is Fashion in dress an evil?

Should all the tenants of State land be allowed the option of the freehold?

DIOCESE OF DUNEDIN

Owing to the burning down of the Volunteer Hall, Mosgiel, the Catholic bazaar, that was to have been held there on September 6 and following nights, has been postponed till next year.

At a special meeting on Friday last of the St. Vincent de Paul Society (Ladies' Conference), Mrs. Swanson was elected a vice-president and Mrs. Stone wardrobe-keeper of the society.

The St. Joseph's Harriers held their weekly run on Saturday from the Home of the Little Sisters of the Poor, Anderson's Bay. After the run Mr. P. Kelly, who has been transferred to Invercargill, was the recipient of a shaving mirror, suitably inscribed, from the members of the club. Captain Swanson, in making the presentation, referred to Mr. Kelly's sterling qualities, congratulated him on his promotion in business, and wished him good luck and prosperity in his new sphere. Mr. Gorman also spoke of Mr. Kelly in eulogistic terms. Mr. Kelly suitably replied.

There was a very large attendance of members at the usual weekly meeting of St. Joseph's Men's Club held on Monday evening, the programme being the reading of original papers. Items were contributed by Messrs. J. Atwill, H. Gallagher, and Berthelson. The papers were excellently written, and the subjects treated in a most interesting manner. At the conclusion of the readings, Rev. Father Coffey, Adm., who presided, complimented the contributors on their efforts, and pointed out such defects in delivery and treatment of the subjects as he had noted, and offered suggestions by means of which these shortcomings might be removed from future efforts.

HOLIDAYS OF OBLIGATION

PIUS X., POPE.

'MOTU PROPRIO.'

The Roman Pontiffs, supreme custodians and moderators of ecclesiastical discipline, have always been accustomed to benignantly relax the laws of the Sacred Canons as often as the good of the Christian people counselled it. We also, as We have before now considered it wise that other matters should be changed, on account of the changed conditions of the times and of civil society, so likewise at the present time We think it Our duty, considering the special circumstances of Our age, to introduce some opportune modifications in the Ecclesiastical Law as to the observance of Feast days of precept. For men to-day traverse with marvellous rapidity the greatest distances by land and sea, and through wider facilities for travelling find readier access to those nations where the number of

Feast days of precept is less. Also increased commerce and the additional demands of business seem to suffer loss from the delays caused by frequent Feast days. Finally the daily increasing cost of the necessities of life makes it additionally desirable that the servile work of those who gain their living by labor may not be too often interrupted.

For such reasons repeated petitions, particularly in these later times, have been made to the Holy See that the number of Feast days of precept be diminished.

Having all these things present in Our mind, it has seemed to Us, who have at heart the well-being of the Christian people, a counsel in the highest degree opportune to diminish the number of Feast days declared by the Church to be of precept.

Wherefore by *Motu Proprio* and after mature deliberation, having heard the counsel of Our Venerable Brothers the Cardinals of Holy Roman Church who are charged with the codification of Ecclesiastical Law, we prescribe with regard to Feast days as follows:

I. The ecclesiastical precept of hearing Holy Mass and of abstaining from servile work remains in force only for the following days: All and every Sunday, the Feasts of the Nativity, of the Circumcision, of the Epiphany and of the Ascension of Our Lord Jesus Christ; of the Immaculate Conception and of the Assumption of Blessed Mary Mother of God; of the Holy Apostles Peter and Paul; and finally of All Saints.

II. The Feasts of Saint Joseph, Spouse of the Blessed Virgin Mary, and of the Nativity of Saint John Baptist, both with Octave, shall be celebrated as in their proper place; the first, on the Sunday following the nineteenth day of March, the Feast remaining fixed on the nineteenth day of March if that day falls on a Sunday; the other on the Sunday preceding the Feast of the Holy Apostles Peter and Paul. The Feast, too, of Corpus Christi, equally with privileged Octave, shall be celebrated, as in its proper place, on the Sunday after the Most Holy Trinity, the Feast of the Sacred Heart of Jesus remaining attached to the Friday within the Octave.

III. To the ecclesiastical precept spoken of above the Feasts of Patrons shall not be subject. Ordinaries, however, may transfer the solemn celebration of them to the Sunday immediately following.

IV. If in any place any one of the Feasts indicated has been legitimately abolished or transferred, let nothing be done without consultation with the Apostolic See. But if in any nation or region the Bishops deem it right to preserve any one of the Feasts abrogated, let them refer it to the Holy See.

V. If, however, with any one of the Feasts which We wish preserved there should coincide a day consecrated to abstinence or fasting, We dispense in both, and We grant the same dispensation also for Feasts of Patrons abolished by this law of Ours, should it happen that they be celebrated solemnly and with a large attendance of the people.

In giving this new proof of Apostolic solicitude We nourish the certain hope that all the faithful even on those days which We now remove from the number of those of strict precept, will no less than before show testimony of their piety towards God and of their veneration for the Saints, and that on the other Feasts which are preserved by the Church they will care with greater diligence than before for the observance of the precept.

All things whatsoever, even such as require special mention, to the contrary notwithstanding.

Given at Rome at Saint Peter's on the second day of July, 1911, in the eighth year of Our Pontificate.

PIUS PP. X.

Invercargill

(From our own correspondent.)

August 28.

The Invercargill Catholic Club intend holding a concert in the Victoria Hall on the 21st prox. A feature of the programme will be several items by the glee club which was inaugurated at the beginning of the season.

The Hibernian Band gave a very enjoyable promenade concert on Sunday afternoon at Rugby Park. There was a large attendance of the public, and a collection in aid of the funds of the band amounted to nearly £7. At the conclusion of the concert, Conductor Wills presented Mr. T. McGrath, jun., with a handsome gold medal, suitably inscribed, in recognition of his services as secretary to the band. Mr. McGrath is leaving for Christchurch to-day, and by his departure the band loses one of its most valued members.

I take the following from the personal column of to-day's *Southland Times*:—On Friday evening, the 25th inst., in Mr. M. Carr's rooms in the Federal Buildings, a pleasant little function took place, when Mr. T. Pound, the hon. secretary of the committee who had in hand the arrangements in connection with the visit of the Irish envoy to Invercargill, was presented by the committee with a valuable travelling rug and a silver-mounted umbrella. Mr. Carr, in a happy speech, referred to the excellent result of the Invercargill meeting which, he said, was in a large measure due to the energy displayed by the secretary. Mr. Pound suitably replied, and remarked that the secretarial duties were to him a labor of love, and he had not looked for any such kind appreciation of the little he had done in the matter.

THE ORDER OF THE SACRED HEART

ELECTION OF A SUPERIOR GENERAL

(From our Wellington correspondent.)

The joyful news—that on the feast of the Most Pure Heart of Mary, August 27, Rev. Mother Janet Stuart had been elected Superior-General of the Society of the Sacred Heart—was cabled to the Rev. Mother of the Island Bay Convent of the Order, and by her was immediately transmitted to her Sisters at Timaru and Auckland. It is truly good news for the Religious of the Sacred Heart, as all warmly esteem Rev. Mother Stuart, because of her holiness, wisdom, and kindness. They are therefore grateful to God for having placed the government of their wide-spread, but closely-united, society in her capable hands.

Few persons have passed through more varied experiences than Rev. Mother Stuart. The daughter of a Scottish Presbyterian clergyman, residing in the North of Ireland, her youth was spent in an atmosphere antagonistic to Catholicity, yet from the age of thirteen she felt strongly drawn towards it. Her father, whose university career had been distinguished, delighted in cultivating her great intellectual gifts, and even sought her aid in composing his sermons. Nevertheless, she joined with characteristic energy in the outdoor exercises of her brothers, who were proud of her facility in sketching from nature, and her skill as a horsewoman. Long afterwards she remembered her juvenile riding excursions, for as Visitor to the Convents of the Sacred Heart in South America she was obliged to cross the Andes, and part of her adventurous journey was on mule-back.

The conversion of Rev. Mother Stuart's relatives, the Earl of Gainsborough and his family, brought her into communication with Catholics, and at London she became acquainted with Father Gallwey, S.J., who received her into the Church. The call to the religious life having been heard and faithfully followed, she entered at Roehampton (1882), edifying all the nuns by her fervour. She showed special attraction for the lowly but sublime virtues practised by their holy Foundress, Blessed Mother Barat. Her literary talents were utilised, and she wrote meditations for the novices, also clever essays, plays, etc., to enliven the holidays. Her latest work, *The Education of Catholic Girls*, was only finished a few weeks ago, and will soon be published by Longmans and Co.

As Superior Vicar of the Convents of the Sacred Heart in the British Isles, her zeal extended to all the works of the society, and she followed with maternal interest the formation of young Catholic teachers at

her great Training College in St. Charles square, London. The boarding-school at Roehampton under her care rose to one hundred and thirty pupils, the highest number that could be accommodated. While, pleased with their success before the Oxford examiners, she desired above all to ground them in solid piety. In a wider sphere of action she will do far more for the glory of the Sacred Heart.

CATHOLIC CLUBS

ST. BENEDICT'S CLUB, AUCKLAND.

(From the club correspondent.)

August 25.

The most successful debate yet held took place on Tuesday evening last, the subject chosen being 'That Napoleon was a Greater General than Wellington.' The affirmative was taken by Messrs. J. J. Furlong (leader), O'Dwyer, Kelly, and McGrath, while Messrs. Rose (leader), Fernandez, Kennedy, and Donovan supported the negative. The judge (Mr. J. J. Sullivan) gave his decision in favor of the negative side by 303 points to 281, and congratulated the members taking part on the excellent speeches they had made. The debate was attentively and enjoyably listened to by about 50 members and their friends, amongst whom were many ladies. At the conclusion of the debate, Rev. Father Carran gave a short address. Rev. Father Brennan, of Te Kuiti, was present.

GORE.

(From the club correspondent.)

At the weekly meeting of the Gore Catholic Young Men's Society there was a good attendance, including a number of ladies. Very Rev. Father O'Donnell delivered a lecture on 'Socialism,' at the conclusion of which the speaker was accorded a hearty vote of thanks, on the motion of Mr. Francis, seconded by Mr. Columb.

WEDDING BELLS

MCDONNELL-ROCHE.

(From our Greymouth correspondent.)

A quiet wedding was solemnised at St. Patrick's Church, Greymouth, on August 21 by the Very Rev. Dean Carew, the contracting parties being Mr. Ed. McDonnell, youngest son of Mrs. H. McDonnell, the Torrace, Greymouth, and Miss Emily Roche, second daughter of Mrs. Roche, Gerald street. As both parties are well known and highly respected, a large number of friends assembled in the sacred edifice to witness the ceremony. The bride, who was given away by her brother, looked very pretty in a beautiful robe of cream satin. She also wore a magnificent Limerick lace veil, the gift of a friend. The bride was attended by her sister, Miss A. Roche, as bridesmaid, Mr. P. C. Heaphy acting as best man. At the conclusion of the ceremony Miss Rita Hannan played the Wedding March. After a dainty wedding breakfast had been partaken of, the newly-married couple left by the Otira express for Christchurch en route for Australia, where the honeymoon will be spent. The contracting parties were the recipients of many valuable presents from their friends, who wished them every happiness and prosperity.

At the conclusion of the meeting of the Children of Mary on Sunday, August 20, Rev. Father Lacroix, on behalf of the members of the sodality, presented Miss Roche with a set of silver-backed brushes, mirror, and a silver jewel case. The Rev. Father in a few well-chosen words exhorted her to be ever faithful to the pious practices of the sodality, and wished her every happiness in her married life. Miss Roche thanked the members for their beautiful gift, which she would cherish as a memento of her happy association with them.

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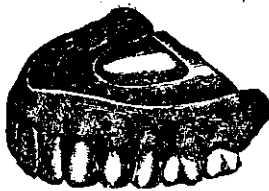
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Irish News

CORK—Death of Well-known Lady

The news of the death of Mrs. Hannah Cohalan, wife of Judge Cohalan, of the Supreme Court of America, has been received in the County Cork with feelings of much regret. Mrs. Cohalan was a native of Timoleague, and was educated at the Loretto Convent, Killarney. Her happy married life was inaugurated at SS. Peter and Paul's Church, Cork, where she was married to Mr. D. F. Cohalan, the gifted young Irishman, who has progressed in the legal profession in America as few men have, all owing to marked ability.

DUBLIN—The Royal Visit

The cordial welcome given to the King and Queen on Saturday, July 8, in the city as well as at Kingstown, accorded well with the traditions of the Irish people for generosity and hospitality (says the *Freeman's Journal*). The prediction of the Irish Party that the King would be received with the kindly feeling characteristic of the people was fully verified. Is it too much to hope that this attitude will not be misconstrued for political purposes? Experience of British comment on previous Royal visits does not encourage the hope. But, unless popular opinion greatly errs, the King will not misunderstand. In his reply to the address presented at Kingstown, he described his interest in the Irish people as 'deep and abiding.' That friendly concern is reciprocated by a people who believe that the King is determined to discharge the duty of a constitutional monarch, and will not play a partisan part at the behest of cliques either in England or Ireland. It would not be necessary to say so much if English commentators had not on previous occasions wilfully misrepresented the significance of the greetings extended by Irishmen to Royal visitors. Consideration for the newly-crowned Monarch, called upon to act immediately in a momentous crisis, should dictate a different line on this occasion.

DONEGAL—Better Terms

Early in July Mr. Agnew, agent of the Congested Districts Board, attended at Inver, County Donegal, and received formal possession of the Sinclair (Bonyglan) Estate, Inver. Years ago, lengthened negotiations were carried on between Very Rev. Dr. Maguire, Inver, on behalf of the tenants, and the landlord's agent, when as high as 23 years' purchase was offered to the landlord to sell the estate, but the offer was not accepted. Then the Congested Districts Board Act became law, and the tenants, taking advantage of its provisions, placed themselves in the hands of the Board. The Board sent down surveyors and valuers, who placed the value of the estate at 17 years' purchase—six years less than the tenants had previously offered to the landlord. The estate was bought by the Board at this valuation, and will be handed over to the tenants on the same terms, their rents being thus reduced from 6s 8d to 7s 6d in the £.

LIMERICK—White Gloves for the Judge

At the opening of Limerick City Assizes, Mr. Wm. Holliday, J.P., High Sheriff, presented Lord Justice Cherry with a pair of white gloves, there being not a single criminal case for trial.

The Bishop's Silver Jubilee

The Right Rev. Dr. O'Dwyer has received from his Grace the Archbishop of Tuam, the Bishop of Ferns, the Bishop of Cloyne, and the Bishop of Ardagh, who were his Lordship's class-fellows in Maynooth, a beautiful and appreciative address in connection with his silver jubilee. After warmly congratulating the jubilarian, the address says:—'In the College of Maynooth, as we remember well, your Lordship gained the highest honors amongst the most distinguished rivals of a singularly brilliant class, and at the same time you won the affection and esteem of all by your kindly sympathies and the manly straightforwardness of your character. Even then we all predicted for your Lordship a brilliant career in the Church; and now all men know

how amply verified have been those predictions. As a writer, a preacher, a scholar, and an administrator, your Lordship has during the past twenty-five years rendered signal services not only to the diocese of Limerick, but to the whole Church of Ireland. To your brilliant evidence before Lord Robertson's Commission was largely due the satisfactory settlement of the Irish University question. On that occasion your Lordship expounded the authoritative views of the whole Irish Church with singular power and eloquence; and on many other great occasions the same eloquent voice was heard and never passed unheeded by your countrymen. We rejoice that God has spared your Lordship so long to Limerick and to Ireland, and we join with your Lordship's flock in their heartfelt prayers to heaven to-day that you may be spared for many years to come to labor with the same zeal and success as hitherto in the service of your diocese and your country.'

QUEEN'S COUNTY—Labourers' Cottages

The Rural District Council of Mountmellick have formulated a scheme for the building of laborers' cottages in the district on an extensive scale. This involves the erection of 265 cottages on allotments, with 20 additional plots, at a gross total expenditure of £47,692.

TIPPERARY—Death of an Abbot

The death is announced of the Right Rev. J. Camillus Beardwood, Abbot of Mount St. Joseph's, Roscrea. The deceased, who had attained his 60th year, entered the famous Cistercian house at Mount Melleray in 1873, and was elected Abbot of Mount St. Joseph in 1887. It was in that year he came there—merely loaned to the monastery—to take down the present plans of the church, monastery, and, of course, the famous college, which was raised under his supervision, and which became so distinguished and successful. Indeed, it may be said of him that he made Roscrea quite an important little town in itself. Everyone who had the opportunity of meeting the Abbot very much regret his death, and the Community are sunk in the deepest grief. He was a man of deep learning and of wide information, dignified in manner, humble in his dealings with all classes, and the soul of good nature and charity. The Community at Roscrea, in their great loss, feel that the Right Rev. J. Camillus Beardwood's equal will be difficult to find. It was in the year 1878 that the late Monsignor Persico visited Ireland in the capacity of Papal Legate, when the late Abbot received from him the Abbatial Blessing. Visitors to the monastery will treasure pleasant memories of Dr. Beardwood, who was a man of deep religious instincts and inspiring personality. His health at the best was never robust, and of late it was a cause of special concern to the members of his Community.

TYRONE—A Public Contradiction

At a meeting of the Strabane Urban Council, Mr. Gallagher said he would like to be granted permission to refer to a statement made at a meeting of Dungannon Urban Council, and published recently, to the effect that Strabane had as representatives three Catholics to one Protestant on the County Technical Committee. As this statement was absolutely untrue, he considered it was the duty of the committee to give it a public contradiction. As was well known, the population of Strabane was very largely Catholic, there being two Catholics to one Protestant, yet notwithstanding this the local Technical Committee was composed of six Catholics and six Protestants, whilst there were three Catholics and two Protestants on the County Committee—a proportion which he considered very reasonable having regard to the population. Instructions were given Mr. Feely, Town Clerk, to write to Mr. Hamilton, Town Clerk, Dungannon, acquainting him of these particulars, and requesting him to have same read at the next meeting of the Dungannon Urban Council.

WEXFORD—Providing for Catholic Education

A bazaar was opened on June 29 in aid of the Christian Brothers' Schools, Wexford, on which there

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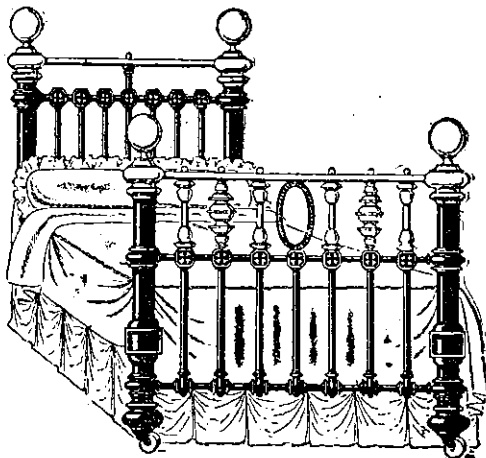
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is a debt of £1700. The opening ceremony was performed by the Right Rev. Dr. Browne, Bishop of Ferns, and associated with his Lordship was Mr. Howard Rowe, T.C., the Protestant Mayor of Catholic Wexford. In opening the bazaar Right Rev. Dr. Browne paid a graceful tribute to two distinguished Wexford men who were prominently associated with the town for many years—the Rev. Dr. Sinnott, a distinguished educationist and champion of Catholic doctrine in the days before the rigor of the Penal Laws was relaxed, and Mr. Richard Devereux, a great Catholic layman, who about forty years ago, when the Christian Brothers were endeavoring to educate the youth of Wexford in a very humble building, erected new schools and a house for them in order that the education of Catholic boys might be conducted with a greater measure of success.

GENERAL

A Buttress of the Throne

A correspondent of the London *Daily Chronicle* pays a striking tribute to the loyalty of Irish Catholics to the Church, in the course of an article on 'The New Ireland.' After pointing out that the vast majority of the Irish people are Catholics, he goes on to ask: Was ever loyalty equal to theirs to the Church of Rome? France has been styled the eldest daughter of the Catholic Church, but what has French loyalty been compared to the loyalty of Ireland to the throne of Peter? From Henry VIII. to George IV., from the Reformation to Catholic Emancipation, almost without intermission or respite, Catholic Ireland suffered for her devotion. Loyalty to faith and Fatherland is the mainstay of the Nationalist manhood and vitality; it can easily be made a great buttress of the Throne.

An Ex-Governor on Dairy-farming

At the All-Ireland Industrial Conference in Dublin on June 15, Lord Plunket said:—The Department of Agriculture can give the farmers of Ireland very great assistance. At present a cow in Ireland gives about 450 gallons of milk, and yet in many other parts of the world I understand that a cow gives up to 900 gallons—certainly 700 gallons would not be out of the way. In New Zealand they calculate that a cow that does not give 800 gallons was a cow that ought not to be kept in the herd. The only other thing he wished to say was that as they had been talking about emigration, to his mind one of the causes of emigration was the want of cheerful and right amusement in the country. They wanted, if possible, to brighten the lives of the people, and to that end the Gaelic League had done a great deal. The Society with which her Excellency's name was so honorably associated had also done a great deal in the same direction. They wanted a Board to push that forward. If they could manage to get one more Board for Ireland headed by a Minister for Amusements and Recreation it would have an excellent effect in this country.

Civil Pensions

A list of the civil pensions granted by the Prime Minister during the year ending March 31 last was issued recently. The pension granted amounted to £1200, and there are two Irish recipients: Mr. W. B. Yeats, £150 a year in recognition of his distinguished literary attainments and of his eminence as a poet; Mrs. Kate Scott, £15 a year in addition to her existing pension, in recognition of the services of her father, the late Dr. Sullivan, President of Queen's College, Cork, to literature and his labors in developing the industrial resources of Ireland.

Proportional Representation

During the annual meeting of the Proportional Representation Society at Westminster, on June 16, Lord Avebury read a letter from Mr. John Redmond, in which the Irish Leader said:—'Proportional representation has been suggested in a remarkable letter from Lord Courtney. The end which he desires I desire and we all desire. We want a thorough representation of all the elements of Irish life.'

People We Hear About

Mr. Peter F. Collier, to whose memory a dispensary for the prevention of tuberculosis has been erected in Dublin and opened by the King, was an Irish-American pressman, and the founder of *Collier's Weekly*, a family newspaper which attained in the United States so wide a popularity as to build up a big fortune for its owner.

The Earl of Denbigh, who is married to a sister of Lord Clifford of Chudleigh, Devon, recently entered on his 53rd year. He has been in command of the Honorable Artillery Company since 1893, and is vice-chairman of the City of London Territorial Force Association and an aide-de-camp to the King. His Lordship went as special Envoy to Rome on the occasion of Pope Leo's jubilee in 1902.

A marriage has been arranged between Viscount Gormanston and Eileen Alice, younger daughter of the late Lieutenant-General Sir William Butler and Lady Butler. Lord Gormanston is the premier viscount of the many viscounts of Ireland. His viscounty, which dates from 1478, is over seventy years older than Lord Hereford's (premier viscount of England), and nearly 150 years older than that of Lord Falkland, who is the premier viscount of Scotland, which has only two viscounts. The manor of Gormanston, which is in County Dublin, has been in the family for close on 550 years, but Gormanston Castle was practically rebuilt about a century ago. It is a very large square building, three storeys high, with embattled towers at the four corners. There are in it more than a hundred rooms, many of which have even yet not been finished off. Like the majority of his predecessors, Lord Gormanston bears the curious name of Jenico, and, like all his predecessors, he is a staunch Catholic. Born exactly thirty-two years ago, he succeeded his father, who had been Governor of Tasmania, in 1907.

Lord Braye, who was received into the Church in 1868, succeeded his mother in 1879 as fifth holder of a barony which has been twice in abeyance. On the death of the second baron, a distinguished soldier under three of the Tudors in 1557, the honor fell into abeyance among his sisters, and remained so until called out in 1839, when it was revived for the only daughter of Sir Thomas Cave, a descendant of the first baron. At her death the title again lapsed till 1879, when it fell to the last surviving of her five daughters, who had married Mr. Wyatt-Edgell. Their third son is the present peer. Both his brothers predeceased him. The elder was killed at Ulundi just four months before he would have inherited the title. His sword is in the Braye Chapel, Windsor, where lie the remains of Sir Reginald Bray, Prime Minister to Henry VII.

The Lovat peerage, which dates back to 1458, and has had a rather chequered course, has again a direct heir through the birth of a son. Since 1887, when Lord Lovat succeeded his father in his sixteenth year, the heir to the ancient Scottish barony was the Hon. Hugh Joseph Fraser, his brother. Lady Lovat is the daughter of Lord Ribblesdale and the niece of Mrs. Asquith, the Prime Minister's wife. While Lord Lovat is sixteenth baron of the Scottish creation he is third baron in the peerage of the United Kingdom, by right of which he sits in the House of Lords. The latter title was conferred on his grandfather in 1837, and in 1854 an Act of Parliament was passed removing attainer on the thirteenth baron (executed on Tower Hill as a Jacobite rebel in 1747), and thereby restoring him as fourteenth baron to the peerage of Scotland.

The happy days we spend in health
Seem all too soon to glide away.
Then comes a time when each of us
Must to some illness be a prey.
And as an illness oft begins
With cruel cough, or chill, or cold;
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CHRISTCHURCH

(From our own correspondent.)

On Tuesday, August 15 (Feast of the Assumption), the golden jubilee of the foundation of the Institute of Notre Dame des Missions, familiarly known as the Sisters of the Mission, was celebrated in Christchurch—the mother-house of the Order in the Province of New Zealand—with imposing ceremonial. Solemn High Mass was celebrated in the chapel of the Sacred Heart Convent at 11 a.m. by the chaplain, the Very Rev. Father Price, Adm., the Rev. Father Daull, S.M.A., being deacon, Rev. Father Taylor, S.M., subdeacon, and Rev. Father Hoare, S.M., master of ceremonies. There were also present in the sanctuary Very Rev. Dean Regnault, S.M. (Provincial), Rev. Father Graham, S.M., Rector of St. Bede's College, Rev. Father Quinn, S.M., Rev. Father Fanning, M.S.H., Rev. Father Dignan, S.M., and Rev. Father McDonnell. The occasional sermon was preached by the Very Rev. Dean Regnault, S.M., who delivered the following discourse:—

'Let us rejoice in the Lord, whilst celebrating this festal day in honor of the Blessed Virgin Mary, for whose honor the angels rejoice and praise the Son of God.' Dear Reverend Fathers, Sisters, and Children,—The words which I have just quoted are taken from the Introit of the Mass of this day. The Assumption of the Blessed Virgin Mary into Heaven, which took place, tradition tells us, about two thousand years ago, was a source of joy and happiness to the angels and saints. When Our Lord had accomplished by His sufferings and death the work of our redemption, He returned to heaven accompanied by the whole heavenly court, but, as St. Bernardine says, the angels repeated without ceasing the words of the royal Prophet—'Come, O Lord, to Thy kingdom and bring with Thee the ark of Thy sanctification, that is, bring Thy mother, the ark which Thou didst sanctify by dwelling in her womb.' Well, it was not until twenty-three years after, that Our Blessed Lord was pleased to admit His Holy Mother into her glory. Through an excessive love of the human race He left her in the world, to witness the beginnings of His Church, to edify His apostles by her example, to comfort them by her prayers and to enlighten them by her advice. At last He was pleased to put an end to her exile. He took her up with great splendor to the Heavenly Jerusalem, and placed her on the throne which He had prepared for her for all eternity. This day was for Heaven a day of triumph; a day of joy and happiness for the angels and saints; and for the Blessed Virgin herself it was the beginning of the full enjoyment of that bliss of which St. Paul says: 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.' Hence the Church sings in the Office of to-day: 'Let us rejoice in the Lord, whilst celebrating this festal day in honor of the Blessed Virgin Mary, for whose honor the angels rejoice and praise the Son of God.'

The Event which We are Celebrating To-day cannot fail also to be a source of joy to the angels in Heaven, and why? We are assured by the Gospel that the angels, who rejoiced when their Queen was honored and crowned as Queen of Heaven and Earth and placed on a throne of glory, rejoice also over one sinner doing penance, over one sinner who comes back to the fold, to the sweet embrace of his Saviour. Will their joy not be infinitely greater, therefore, when whole nations are brought to the feet of Mary's beloved Son, and acknowledge Him as their King and their God? Great, therefore, must have been the joy of the angels and saints when, fifty years ago, on August 15, 1861, another Virgin, Sister Mary of the Heart of Jesus, led by the hand of Divine Providence, came to the city of Lyons, in France, in order to found, under the protection of Our Lady of Fourvières,

an Institute of Sisters who, guided by true missionary zeal, were destined to rescue thousands of souls from eternal death, and bring them to the knowledge of Our Lord Jesus Christ and to eternal salvation. Burning, as she was, with zeal for the glory of God and the salvation of souls, Sister Mary of the Heart of Jesus wished even then to leave her own country and hasten to the uttermost parts of the earth in order to bring assistance to the missionaries who, in the midst of great tribulations, were planting the Faith in the scattered islands of the South Pacific. But God had other designs in regard to her: He wished her to form to the likeness of His Divine Son hundreds, nay, thousands, of missionaries, inspire them with the true spirit of zeal, and send them to work for the conquest of souls, and thus to lay the foundation of an institute which is your own, and is known as the Institute of Notre Dame des Missions.

From the Earliest Ages of the Church

God seems to have made use of religious Orders to plant the Faith in new countries, or to carry on the works of education and charity. It seems as if without them the Church would be unable perfectly to fulfil her mission on earth; as if she would remain, so to speak, incomplete, maimed, and lacking one of her crowning glories. Hence it is that the Doctors of the Church assert that religious life in all its essentials will endure as long as the Church itself. No sooner had the Church emerged from the Catacombs into the full light of day, and its full development begun, than religious Orders appeared. St. Anthony the Great, St. Pachomius, St. Hilarion, and St. Basil were the first masters of religious life in the East; St. Martin of Tours and St. Benedict in the West; and very soon the sons of St. Benedict went to England, then a vast expanse of forest and waste lands, where they laid the foundations of those great institutions which were to become centres of social power and influence, of enlightenment and civilisation. What Almighty God did in the early ages of Christianity He did last century; and what He did yesterday He does to-day. Towards the beginning of last century, the reigning Pope cast his eyes on this new world of ours, on New Zealand, and on the numberless islands of the South Pacific; and He saw there an immense field to cultivate, an abundant harvest to gather in, but he had no laborers to send. He saw the inhabitants of these islands buried in darkness and in the shadow of death, but there were none to whom He could say: 'Go forth and preach the Gospel to them. Bring them to the fold, teach them all things whatsoever I have commanded you. Bring them to the light of Christ and the knowledge of truth, and baptise them in the Name of the Father, of the Son, and of the Holy Ghost.' At last a religious Order, the latest in the field, the smallest and most insignificant of all,

The Society of Mary,

made its appearance in the world; and to this Order our Holy Father gave the commission to go and preach the Gospel on those inhospitable shores of the islands of the South Pacific. Four priests and two lay-Brothers accompanied Bishop Pompallier in December, 1836; one died on the way, and another, after three years of apparently fruitless ministry, laid down his life for the Faith. Now that blood of our martyr, Blessed Peter Chanel, was to be truly the 'seed of Christians.' The others were soon reinforced by companions, and continued to preach in the midst of hunger, fatigue, persecutions, and tribulations of every kind; but the tree they had planted by their labors and watered with their tears and their blood, grew, and soon spread its branches over the whole of the islands, and a new Church, fair to behold, had arisen. In order to carry on this work, the missionaries did what they have ever done in the whole history of the Church. By the side of the church they erected a school, or if their means did not allow them to do this, they made the church serve the purpose of a school. But they needed auxiliaries to impart knowledge to the young, and to train them in the path of virtue. Whence were those teachers to come? As our Holy Father the Pope had done in their regard,

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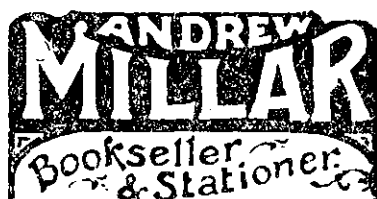
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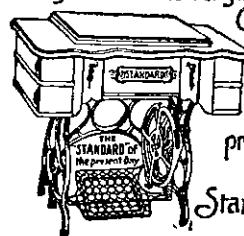
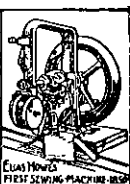
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the Marist missionaries appealed for assistance to a religious Order, to the Institute of the Incarnate Word in London, an institute which had been originally founded for the foreign missions. Unfortunately, this Order was then in a state of transition. It was about to change its name and to abandon one of its principal works—to give up its primary object, namely, the foreign missions, in order to devote itself entirely to the work of education in England. Hence the Superiors were obliged to refuse the work offered them by the Marist Fathers. But there was one member of that Institute, known in the world as Euphrasie Barbier, and in religion as Sister Mary of the Heart of Jesus, who did not change with the Order. She held the important offices of First Assistant and Novice Mistress, and was thus the soul of the Institute and of its good works; yet she still felt that her vocation to the religious life was primarily that of a religious missionary. The Superioress of the Convent well knew Sister Mary's leanings; and as she appreciated her high qualities she informed the Marist Fathers as to how matters stood, when, on a second occasion they knocked at the door of the Convent and asked for assistance. After mature reflection and fervent prayer, Sister Mary of the Heart of Jesus looked upon the appeal of the Superior General of the Society of Mary as the voice of God, as a direction and as a line of conduct traced for her by Heaven. She consented to undertake the work offered her by the Marist Missionaries; and with the approbation of the Superiors both religious and ecclesiastical, and the permission of the Holy See, accompanied by a novice, Sister Mary St. Wilfrid, she bade farewell to her Sisters in London. Under the protection of the Queen of Heaven, and the guidance of Father Favre (Superior General of the Society of Mary), our two pilgrims reached Lyons on August 15, 1861, that is, just fifty years ago; and laid the foundation of the Institute of Notre Dame des Missions.

Here at the Very Dawn of Your Existence, dear Sisters, it seems to me that, more than at any other period in the history of your Institute the finger of God and the designs of Divine Providence in your regard are clearly manifested. Your Venerated Mother Foundress intended to spend a few days in Lyons and then sail for New Zealand. Divine Providence, however, arranged everything so that she was forced to stay. She did not even become a missionary; but she remained at home to lay the foundations of an Institute which was to give to the Church hundreds of missionaries, who were to carry the blessings of faith and of education to every part of the world, not only to New Zealand, but to the Islands of the South Pacific, to America, to India, and other parts. Was not this a reason for the angels to rejoice on August 15, 1861, as they had rejoiced on the day of the Assumption of the Blessed Virgin Mary?

The beginnings of this Institute were humble and small, as became the followers of the humble Virgin of Nazareth. A house was rented which was approved by the Holy See as a Novitiate House; and on Christmas Day of the same year, his Eminence Cardinal de Bonald, Archbishop of Lyons, delegated the Superior General of the Society of Mary to give the holy habit of the Institute de Notre Dame des Missions to the Venerated Foundress and Sister Mary St. Wilfrid. Rev. Father Yardin assisted at the ceremony, and preached on the occasion. Two young ladies were present, one of whom became a member of the Institute and later on was sent to New Zealand, where for about thirty years she devoted herself to the manifold activities of the Institute, and is known to many of the old friends of Christchurch as Mother Mary St. John. She is still devoting herself to the good works of the Institute in England.

The First Novices

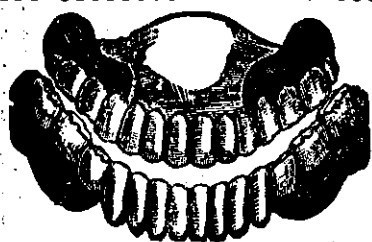
knocked at the door of the Institute in February of the following year; and then another Assumption Day arrived when the angels again rejoiced, for on the 15th August, 1864, four Sisters destined for the first foundation in New Zealand, made their Holy Profession. This foundation was made in Napier; where, a

few months later, the Sisters arrived and had the happiness of being welcomed by Bishop Viard, of Wellington, and a few days later by Rev. Fathers Forest and Reignier. The Novitiate prospered; and in 1867, another foundation, that of Christchurch, was made. The Venerated Foundress pursued her work: she gave to the Order its characteristic spirit, which is the spirit of zeal for God's greater glory, the spirit of humility and modesty, of simplicity and charity, modelled on the interior dispositions of the Most Blessed Virgin Mary, and thus uniting the contemplative with the active life. Having formed her daughters on that beautiful model, she sent them to their Spouse's work in every part of the world. She then perfected the Constitutions, which were finally approved by the Holy See, July 6, 1906. But this definite approbation the Venerated Foundress had not the happiness of receiving during her lifetime, as she was called to her Eternal reward in 1893. On the other hand, however, she was spared the cruel pain of witnessing the banishment of her Institute, together with other religious Orders, from her beloved country; and the surrender of her Mother House, her convents, and all her property to the rapacity of the unworthy Government of France.

To-day we have assembled here to celebrate the Golden Jubilee of the Institute, the fiftieth anniversary of its foundation. Fifty years have flown by since your Venerated Foundress commenced its work, and humbly laid the foundations of the Institute. And although fifty years in the life of a religious Order are no more than a year in the life of an individual, is it not worth asking ourselves: 'What has the result been?' 'Have the angels of this day reason to rejoice and bless the Son of God? Has the Institute been true to the ideals of its Venerated Mother Foundress, and to the holy men who were associated with her in that great work? Has it been a centre of piety, truth, and virtue, of religious spirit and intellectual life, a fountain of pure and refreshing waters?' Let the works of the Sisters of Notre Dame des Missions speak. Are they not an eloquent testimony to the marvellous progress made in educational and charitable works? Look at this Institution here in Christchurch, at the different works in Nelson, Napier, and in many other parts of New Zealand. Has not the grain of mustard seed sown in privation and penances, has not the little plant tended with untold care, in the midst of manifold trials and difficulties become a tree which, as your Very Rev. Mother General makes mention of in her jubilee circular, spreads its branches from Europe into Asia, America, Australia, and even to the uttermost bounds of the earth—to New Zealand, which contains one of your most flourishing provinces?

Fifty Years Ago the Institute Consisted of Two Novices,

your Mother Foundress, and Sister Mary St. Wilfrid; to-day it numbers over five hundred Sisters and novices, not including the one hundred and twenty-five who have already gone to their eternal reward. Fifty years ago the Institute dwelt in a small house which the Foundress could not even call her own; to-day, the Order possesses, scattered throughout the world, over fifty convents, most of which are ornaments to the towns in which they have been erected, and all of which are a shelter for the orphans, and a sanctuary of piety and learning for the children entrusted to their care. These pupils and orphans number at present about five thousand; but think of the thousands of others who, during the last fifty years, have received from you a Christian education, have led a life of virtue and innocence, and have exercised a wholesome influence on those with whom they lived. Surely this is sufficient reason for the angels to rejoice to-day! But there is a still greater reason; and that is, the fact that even according to the testimony of your Superioress General herself, the religious spirit is ever progressing in the Order, that after the lapse of fifty years there is no diminution, but rather an increase in the religious fervour of the Institute; and that each one of the Sisters is striving to acquire a more intimate union with God, and a filial and simple obedience to the rule. This is, after all, the secret of their success.



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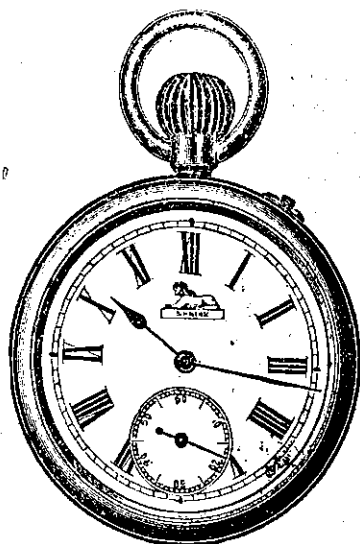
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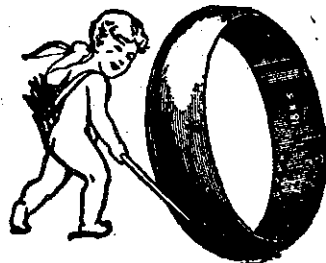
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What feelings ought now to be uppermost in your hearts? During the last few days you have made reparation for any shortcomings which may have existed during the past fifty years. You have likewise offered up prayers in thanksgiving for all the benefits bestowed on the Institute, and on each of its members by Almighty God during the past fifty years. You have also paid a tribute of affection to those of your Sisters who now enjoy the Beatific Vision; and you have offered up your pious suffrages for the repose of the souls of those who may still be in the place of expiation. You have also prayed for your benefactors both clergy and laity, living and dead, and especially for those good and holy men who worked for, and helped you, in your time of need here in Christchurch, particularly Rev. Fathers Chataignier and Chervier, and above all, the late Rev. Dean Ginaty. And now what remains to be done? To rejoice with the angels and saints in heaven for the good which has been done through you.

We, your friends, have come here to-day to share your joy and to unite with you in thanksgiving. I know that you have already received by cable a special blessing from our Holy Father the Pope for each one of you, for your benefactors and the children entrusted to your care; and I am certainly most happy to tender you in the name of his Lordship the Bishop and in that of the clergy of the diocese our heartiest congratulations. To these we add our most fervent wishes that the Institute may continue to prosper, and that its centenary may be a record of still more marvellous progress, of a still greater good achieved, and of a greater number of souls gained for Heaven.

At the conclusion of Mass there was Exposition of the Blessed Sacrament until after Benediction in the evening. At the conclusion of Benediction of the Blessed Sacrament, given by the Rev. Father Fanning, M.S.H., there was a torchlight procession in honor of our Blessed Lady around the convent and grounds in ideal weather. Before the grotto of the Blessed Virgin, an act of consecration to the Mother of God was read by the Rev. Father Fanning. For a time the convent and grounds were brilliantly illuminated, the whole scene being beautiful in the extreme. It is forty-four years since the pioneers of the community came to Christchurch, being preceded by the Napier foundation and followed by one at Nelson, after which foundations of the Order were made at New Plymouth, Ashburton, Hamilton, Pukekohe, Opatoki, Leeston, Stratford, Rangiora, Kaikoura, Opunake, Cambridge, Panmure, and Howick, Inglewood, Petone and Hutt, and Dannevirke. At Napier the Sisters conduct a flourishing college for Native girls, the number of pupils this year being 75. They have also an orphanage at Nelson with 112 inmates. They teach the parish schools in all the places where they are established, and have boarding schools in all the principal convents. Although education is the principal work, the constitution of the Order provides for visiting the poor and distressed, and attending the sick—labors of love and duty and of much kindly ministrations which have earned the gratitude and appreciation of numberless recipients. Sisters to recruit the Order where needed have gone from New Zealand to Canada, India, Burmah, West Australia, and England. When the religious Orders were obliged in recent years to quit France, the mother house of the Order was established at Deal, in England. The convent of the Order there is of great historical interest, being no other than 'Turret House,' where Charles I. was imprisoned. The basement, the identical apartments of his imprisonment, and its approaches are little altered since that long-past exciting period, and are used by the community as a cellar for storage purposes.

THE KING AND QUEEN IN IRELAND

THE ROYAL VISIT TO DUBLIN

Their Majesties made their State entry into Dublin on Saturday, July 8, and were received with cordial enthusiasm by huge crowds, which lined the route practically the whole way from Kingstown to the Castle. There was not an unpleasant incident to mar the journey, and the weather conditions were perfect. Not a cloud was to be seen on the sky, and a hot sun blazed fiercely all day.

The Metropolis (says the *Irish Weekly*) knows well the art of decorating her streets, but it is agreed on all sides that on the occasion of no previous royal visit have the decorations been done on a more magnificent scale. The whole route was a blaze of color, gaudy streamers being hung on Venetian masts, tram poles, and every available point of vantage. In Grafton street and Merrion square, Clare street and O'Connell street, the preparations were particularly elaborate, and it must be admitted that the scheme has been perfectly arranged. In very few places are there evidences of lack of taste, and the big buildings, such as the Bank of Ireland, the General Post Office, and the large hotels have been particularly well done up.

Practically the whole way there was continuous cheering, and in some places there was a furious enthusiasm shown. The heat was tropical, but it did not prevent the ladies especially from frantically waving small flags, handkerchiefs, etc. The natural and quite unaffected demeanor of the Prince and Princess Mary was commented upon by everybody. The carriages proceeded at a walking pace, and the scheduled time was punctually kept to.

The programme for the afternoon consisted of the opening by his Majesty of the new College of Science, a visit to Trinity College, after which their Majesties spent some time at the Phoenix Park races.

The King and Queen at Maynooth College.

After the strain which Saturday's reception entailed upon them, their Majesties were up and about early on Sunday and attended service in St. Patrick's Cathedral. Later on, the King and Queen, who were accompanied by the Earl of Granard and the Countess of Shaftesbury, left Dublin Castle, where they were staying, and motored to St. Patrick's College, Maynooth. They were received at the front entrance of the great ecclesiastical institution by his Eminence Cardinal Logue, Archbishop of Armagh; Most Rev. Dr. Walsh, Archbishop of Dublin; and Most Rev. Dr. Healy, Archbishop of Tuam, and the following Bishops: Right Rev. Dr. O'Callaghan, Right Rev. Dr. Browne (Ferns), Right Rev. Dr. Brownrigg, Right Rev. Dr. Browne (Cloyne), Right Rev. Dr. Clancy, Right Rev. Dr. Kelly, Right Rev. Dr. Tohill, Right Rev. Dr. McKenna, Right Rev. Dr. Gilmartin, Right Rev. Dr. Donnelly, and Right Rev. Dr. Morrisroe. There were also present the President of the College, the Right Rev. Mgr. Mannix, D.D.; the Vice-President, the Very Rev. J. F. Hogan, D.D., and the college staff. Amongst those who accepted the invitation of the President to meet their Majesties were the Duchess of St. Albans, the Earl and Countess of Denbigh, the Earl and Countess of Fingall, the Earl and Countess of Kenmare, Lady Dorothy Browne, the Earl of Westmeath, the Earl and Countess of Granard, the Dowager Countess of Granard and the Ladies Eva and Margaret Forbes, Viscount Gormanstown, Count Mensdorff, Austrian Ambassador to St. James'; Lord and Lady Bellew, Lord Killanin, Sir Timothy O'Brien, Bart., and Lady O'Brien, Lord Chief Baron Palles and Miss Palles, Madame de Navarro (Mary Anderson), The O'Connor Don, The MacDermott and Madame MacDermott, Sir John Ross of Bladensburg and Lady Ross, the Hon. R. A. Nugent, the Solicitor-General, Mrs. O'Connor and the Misses O'Connor, the Attorney-General and Mrs. Redmond Barry, Hon. James Guerin, Mayor of Montreal; the Right Rev. Mgr. MacManus, V.G.; the Right Hon. Judge Kenny, P.C.; the Right Hon. the Recorder of Dublin and Mrs. O'Shaughnessy;



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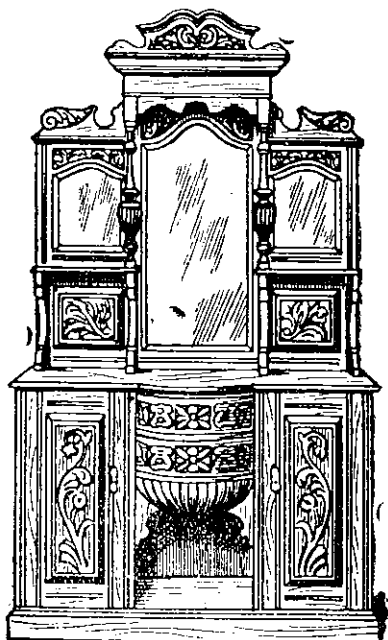
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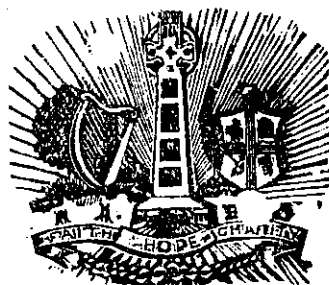
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Address Presented.

Right Rev. Mgr. Mannix, President of Maynooth, read an address of welcome to their Majesties from the Cardinal Primate, the Archbishops and Bishops of Ireland, and the President, Vice-President, and members of the staff of St. Patrick's College, Maynooth. The address, which was artistically illuminated, read as follows:—'We have recently followed with deep interest the solemnities of your Coronation, and we have been able to share without reserve in the joy of that auspicious event. We join with all your faithful subjects in wishing your Majesties a long, happy, and prosperous reign. We desire to thank your Majesties for your gracious visit to our National Ecclesiastical College, and to express a hope that your visit to Ireland, prompted as it is by kindly feelings and good wishes, may find a warm and grateful response in the hearts of the Irish people.'

His Majesty in reply said:—

'The Queen and I thank you most heartily for your loyal address of welcome to St. Patrick's College, Maynooth. We are touched by your sympathetic allusion to our Coronation, and by the thought that you share in the joy of that great and sacred occasion in our lives. It gives us great pleasure to be able to pay a visit to this college, and to receive within its walls so kind an expression of feeling towards us from all connected with the important work that is carried on here. The reception given us here to-day is but an example of the affectionate greeting which is always accorded us by the warm-hearted Irish people.'

The College Inspected.

Their Majesties were then escorted on a tour of inspection around the college by his Eminence the Cardinal, the Most Rev. Dr. Walsh, and other members

of the Hierarchy. They were first shown the beautiful college chapel, and on their entry 'God Save the King' was played on the fine organ by Dr. Brendan Rogers, organist of the Pro-Cathedral, Marlborough street, Dublin. The King and Queen were then conducted into the sacristy and vestry, where many objects of interest were pointed out to them. Amongst these were beautiful cloth of gold vestments woven with shamrocks, and bearing the arms of Austria and Bavaria, which were presented to the college in 1880 by the late Empress of Austria. Proceeding to the Professors' reading-room, their Majesties were shown a handsome statuette in solid silver of St. George and the Dragon, also the gift of the late Empress of Austria. In the library both King George and Queen Mary signed their names in the book of the college, under the signatures of King Edward VII. and Queen Alexandra, which had been written on their visit to the college some years ago. After partaking of tea, their Majesties drove away amidst enthusiastic cheers from the large gathering of visitors. The King, before leaving, said a few kindly words to the boys of the Artane Band, who played during the visit.

Following In His Father's Footsteps.

On Monday his Majesty received a number of addresses from public bodies in the Throne Room, Dublin Castle, in response to which he delivered a general reply, in the course of which he said he noticed with filial pride and pleasure the many references made to the affection his beloved father entertained for Ireland and the influence he exerted to secure its advancement to prosperity. It was his intention to follow in his father's footsteps in the same direction, and to do everything in his power to promote the happiness and general well-being of the Irish people. His Majesty delivered special replies to the addresses presented by the Dublin Citizens' Committee and the National University. To the former he said when in 1903 the citizens of Dublin presented a similar address to his beloved father, he replied that there was no part of his dominions in which he took more interest or which he visited with greater enjoyment than Ireland. He could only repeat his words and add the assurance that both the Queen and himself were delighted that their first visit after the Coronation should be to the capital of Ireland.

The death has occurred at Saltmills, New Ross, County Wexford, of Thomas Farrell, at the great age of 109 years. Deceased was never ill in his life, and never drank intoxicating liquor.

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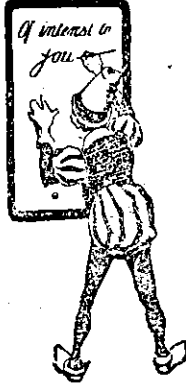
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The Catholic World

ENGLAND

CATHOLICS IN THE COMMONS.

The return of Baron de Forest as Liberal member for North West Ham brings up the number of Catholics for British constituencies in the House of Commons to ten. It is remarkable that within a single week two bye-elections in England should have returned two Catholic members—Mr. Mark Sykes, Conservative member for Hull, and Baron de Forest. The other Catholics representing British constituencies are:—Lord Ninian Crichton Stuart (Cardiff), Sir Ivor Herbert (S. Monmouth), Mr. James O'Grady (E. Leeds), Mr. Rowland Hunt (Shropshire), Mr. J. F. Hope (Sheffield), Lord Edmund Talbot (Sussex), Major Archer Shee (Finsbury), and Mr. T. P. O'Connor (Liverpool).

A PROCESSION ATTACKED.

Exciting scenes occurred on Sunday, July 9 (says the *London Morning Leader*) in Canning Town when a Catholic street procession was attacked by a number of militant Protestants and broken up, with the result that four persons were arrested. The procession was near the end of the route when a small company of strangers made a dash at it from the body of spectators. Instantly the road was thrown into confusion, the procession being fiercely defended against the attackers by Catholics in the crowd. The screaming of women and the crying of the children in the procession intensified the excitement. The few police present were helpless, and only when reinforcements telephoned for arrived from police stations near by was order restored. The police, however, were obliged to use their truncheons. Three men were taken to the police station in connection with the affair. The procession, being within a few yards of its destination, did not re-form.

FRANCE

PERSECUTING THE BISHOPS.

To the long list of French Bishops who have been dragged before the judges during the last few years must now be added more names. Mgr. Campistron, Bishop of Annecy, now in his seventy-first year. One of his clergy is charged with publishing the ordinances of the Bishop on the First Communion of children; and the ordinance itself is attacked as renewing in effect the teaching and condemnations contained in the collective letter of the French Episcopate. On June 9, the Bishop and his *curé* appeared before the police court of Bonneville (Haute-Savoie). The tribunal condemned both the Bishop and the *curé* of St. Sigismund to a fine of £2 and costs. This action was brought by the schoolmasters. Monsignor Béguinot, Bishop of Nîmes, whose age is seventy-five, appeared on June 15 before the police court of his episcopal city, charged with displaying and refusing to remove the Papal flag on the Feast of Blessed Joan of Arc. Judgment is deferred. Monsignor de Durfort, Bishop of Langres, with some dozen notables of Le Mans, was summoned before the police court of that city on June 22 for the same 'offence' as Monsignor Béguinot. At the request of the authorities, and amid the ironical cheering of the public, the case was adjourned *sine die*. The Friendly Society of the schoolmasters of the Finistère has just cited Monsignor Duparc, Bishop of Quimper, before the civil tribunal of that city, for his share in the collective letter of the Bishops of France, condemning certain school manuals.

ROME

THE HOLY FATHER AND THE CORONATION.

The Holy Father received Monsignor Granito di Belmonte early in July, after his return from London, as well as the members of the Papal Mission, and among many kind and gracious words about the Coronation, said he had followed it with great interest, and that he thoroughly appreciated the cordiality of the reception

given to his representative. His Holiness dwelt, too, on the satisfaction that must be given to all Catholics throughout the British Empire by such a reception of the Pontifical Envoy's, and emphasised it as a powerful asset of future loyalty.

SPAIN

THE HOLY FATHER AND THE EUCHARISTIC CONGRESS.

The telegram from the Holy Father to the King of Spain refers to that Congress as a triumph of the Eucharist which does honor to Catholic Spain and its Sovereign (says the *Catholic Times*). Many good results the Congress will have, but one it should have which is of special importance so far as public opinion in Great Britain is concerned. Readers of the daily papers here are wont to be assured from time to time that Spain is seething with unbelief; that the majority of the people are hostile to the clergy, and that Señor Canalejas has their hearty sympathy in his anti-clerical crusade. During the Congress the Spaniards of every rank and class not alone in the capital, but in every part of Spain, showed that they are proud of the Catholic spirit which animated their forefathers in undertaking their great enterprises for religion and civilisation. Unbelief has not made serious inroads amongst the masses of the people, and to describe them, whether in the columns of the newspapers or in publications brought out after brief visits to the country in the interests of anti-Catholic organisations, as bitterly hostile to the Catholic clergy is to misrepresent them.

UNITED STATES

A GOLDEN JUBILEE.

With the simplicity that characterised his ordination to the priesthood fifty years ago on June 30, Cardinal Gibbons observed the anniversary by offering Low Mass of thanksgiving in the chapel of a private home where he was on a visit. Only the few members of the family whom he was visiting, and Bishop McSherry, of South Africa, were present.

RELIGIOUS VISIT THE WHITE HOUSE.

Nearly three hundred members of the teaching Orders of nuns were received at the White House on the afternoon of July 13 by President Taft. The assemblage was one of the most remarkable ever gathered in the historic mansion. Twenty-five different religious communities were represented, and they came from forty-two different States, from Canada and British Columbia. The nuns were attending the lectures at the summer school of the Catholic University, and were accompanied by Right Rev. Mgr. Shahan, rector of the University; Very Rev. Alexander Doyle, C.S.P., rector of the Apostolic Mission House; Rev. Thomas E. Shields, Ph. D., and other professors connected with the University.

GENERAL

CATHOLICS IN CHINA AND JAPAN.

According to the reliable statistics of *Die Catholischen Missionen*, the number of Catholics in China in 1909 was 1,210,054. This represents an increase of 667,390 in the number of Chinese Catholics during twenty years. The missions in China are in charge of 2010 priests, of whom 631 are natives. As the number of missionaries was 937 in 1889, both Christians and missionaries are more than twice as numerous as they were twenty years ago. Japan had 65,741 Catholics in 1909, against 37,560 in 1889, while a still greater increase is shown for Korea, where the figures are 15,416 and 68,016 respectively, though Japan is credited with 195 priests, whereas Korea has but 56.

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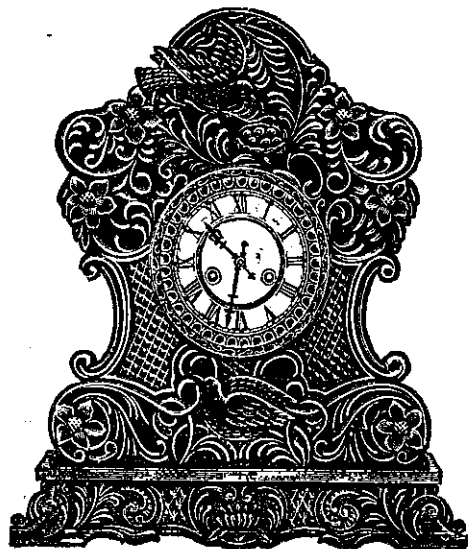
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Domestic

BY MAUREEN.

Sago Soup.

One pint of stock, $\frac{1}{2}$ pint of milk, 2 tablespoonfuls of sago, 1 or 2 yolks of eggs, 2 tablespoonfuls of cream, salt and pepper. Put the stock on to boil. Wash the sago, put it into the boiling stock, and simmer until clear. Add the milk and seasoning. Bring it to the boil; beat up the yolks of eggs with the cream in the soup tureen, pour the boiling soup on it, stir well, and serve.

Rice Omelette.

Mix one tablespoonful of butter with one of flour and cook them over the fire until smooth. Then stir in two-thirds of a cup of milk, and when cold add half a cup of boiled rice and the beaten yolks of four eggs. Stir in lightly the beaten whites of the eggs, and turn the mixture into a buttered dish. Stand the dish in a pan of hot water, and bake fifteen minutes. Serve with a sauce made by beating the whites of three eggs stiff; add to them a cup of powdered sugar, and just before sending to table stir in the juice from two oranges and half a lemon.

Household Hints.

Use a clean brick instead of the ordinary iron stand and you will retain the heat of the irons much longer.

To frost a bathroom window, make a very strong solution of Epsom salts and vinegar. Apply it with a brush and afterwards go over it with some white varnish.

Tumblers that have contained milk should be rinsed in cold water before being washed in hot. Putting the milky glass in hot water has the effect of clouding the glass permanently.

To brighten up colors in faded wool work, wash the work in soda and water and dry in the open air. Faded colors become bright under this process, as soda brings the colors up.

To open windows easily that have become stuck by paint or wet weather, brush over the inside of the frames with ordinary blacklead, and they will slide up and down without the slightest difficulty.

The Hands.

Every woman likes to have her hands look nice, especially as this condition is not inconsistent with hard work. If much of this is done, and the hands are quite neglected, they necessarily will show signs of usage. But with care they can be kept quite nice. A white hand has a good deal to do with the skin that covers it. Some hands would never get white, however much care was taken of them, while others, naturally white, keep so, even with rough work. One point always to be remembered is when washing the hands do it thoroughly—a half wash and a half dry have a very bad effect on the hands. Rubbing them with lemons or with raw potatoes will take away stains, while if the hands get rough, wash them with fine sand and warm soapsuds, brushing and rubbing the hands thoroughly in this. The sand will do several times, pouring off the dirty water each time after use. Rinse the hands and then wash in soap and water. Take a little almond cream, and rub thoroughly in, afterwards using it for washing the hands in warm water. The nails need constant care, not only in cutting, but in keeping the base free from the white skin that grows quickly there. This is best pressed back with an ivory instrument for the purpose, after soaking the tips of the fingers in soapy hot water. This should be done thoroughly once a week, and the pressing back twice in between this. The nails may be polished by rubbing them with a chamois leather after washing and drying thoroughly.

Maureen

For Children's Hacking Cough at night,
Woods' Great Peppermint Cure, 1s 6d, 2s 6d.

The Irish Envoys in Queensland

The Irish envoys initiated their campaign in Queensland by addressing a splendid meeting in the Exhibition Building, Brisbane. The Mayor presided, and the platform was occupied by prominent citizens, members of Parliament, and a number of ladies.

The Irish delegates, Messrs. R. Hazleton, M.P., W. Archer Redmond, M.P., and J. Donovan, each received an ovation.

At the conclusion of the addresses, Mr. Denham, Premier, moved—'That this meeting of Queensland citizens tenders a hearty welcome to the Irish envoys, and congratulates the Irish Party on the splendid manner in which, under the leadership of Mr. John Redmond, they have struggled for autonomy; and we express the hope that Ireland will receive that measure of self-government which Queensland enjoys.' Mr. Denham referred to Drummond's administration in Ireland. Drummond's administration might be taken as a prophecy of the administration of Ireland under Home Rule. Ireland's fight to-day was Queensland's fight the other day, in connection with the referendum and Home Rule for Queensland. It had been said again and again that Home Rule was synonymous with 'Rome Rule,' but he thought the speakers that night had shown that it was a fallacy.

The motion was then put to the meeting, and carried unanimously.

Mr. Hazleton, in moving a vote of thanks to the chairman, expressed the hope that at the next Imperial Conference there would be an additional Prime Minister, and that he would be John Redmond.

Following on the appeal for funds to further the cause, collections were taken from the audience, and so generous was the response that no less than £415 was raised in this manner, and a further sum, the amount of which had not been ascertained, had been promised.

The Irish envoys were entertained at lunch at Parliament House on the following day by the Premier and Cabinet Ministers. The Speaker and the Leader of the Opposition were also present. The same evening they were the guests of the Irish Association at a smoke concert, at which Mr. P. J. McDermott (Under-Secretary to the Chief-Secretary) presided over a large attendance, including many prominent Irishmen.

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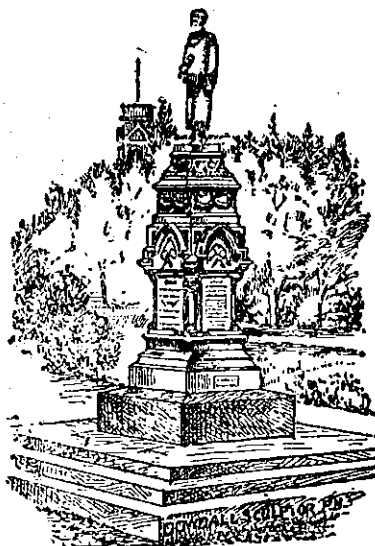
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Science Siftings

By 'VOLT.'

The Elephant's Trunk.

Naturalists consider the elephant's trunk the most marvellous miracle of Nature. It contains over four thousand muscles—a great many more than are found in the entire human body. By aid of these muscles the trunk will uproot trees or gather grass, lift a cannon or a nut, kill a man or brush off a fly. It is as useful as a hand with all its fingers to supply the elephant with food, and, being hollow, is used as a suction pump. No other animal has a single member or organ so perfect and so useful.

Big Guns.

The first of the largest guns ever constructed in the United States has just been removed from the workshops of the Washington Navy Yard, preparatory to being mounted on one of the Dreadnoughts. It measures 53 feet 6 inches in length and weighs 65 tons. It has cost £15,000, and an additional £11,000 will be expended for the mounting. The shell discharged by the gun weighs 12½ cwt. Including the shell and powder, it costs £140 for each discharge. The shell is effective at a distance of 12 miles.

Proposed African Inland Sea.

That vast area of the earth's surface which stretches across Africa from west to east and southwards from Fezzan to Lake Tchad has often inspired the speculations of engineers as well as dreamers. At one time it was popularly supposed to be one unbroken surface, and that by letting in the sea it might become useful as a means of communication from one part of the continent to another. This, however, is not the case. Even if it were, it is questionable whether the creation of a great inland sea would not be disastrous. Professor E. Etchegoyen, a French engineer, favors such a scheme, as did Captain Roudaire in 1874 and Mr. Donald Mackenzie in 1877, but on a more or less limited scale. In geological ages a large portion of the desert was undoubtedly under water, but since then the land has risen above its ancient level. Supposing, nevertheless, that the flooding of the Sahara were possible, what would happen? Professor Mollendorff, of Munich, says 'the flooding of the Sahara would make the climate of France and Germany sub-Arctic, while England and Belgium and Denmark would be almost uninhabitable.'

The Migration of Birds.

The *National Geographic Magazine* contains a most interesting article by Wells W. Cooke on 'Our Greatest Travellers: Birds that Fly from Pole to Pole; and Birds that Make 2500 Miles in a Single Flight.' It gives the principal routes used by birds in their migrations between North and South America, together with much collateral information. Some birds (says *America*) travel by day and some by night. Some make their journey in short stretches, others in long ones. As an instance of the latter class, the American golden plover, when the weather is propitious, flies without rest or pause from Nova Scotia to South America, a distance of 2400 miles. In stormy weather it makes emergency stop-overs at the Bermundas and the Lesser Antilles. The Pacific golden plover, however, travels the same distance, from Alaska to Hawaii, across an islandless sea where a stop is impossible. The Arctic tern breeds in Greenland, and spends the winter within the Antarctic Circle, and thus travels almost from Pole to Pole. It takes scarcely twenty weeks for the round trip of 22,000 miles, and must make at least 150 miles a day on an average. During eight months of the year the bird lives where the sun does not go below the horizon.

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Intercolonial

On the Sunday prior to his death Cardinal Moran officiated at the laying of the foundation stone of a new presbytery at Chatswood. The Rev. Father W. Barry, on behalf of the parishioners and the people of the district, extended a hearty welcome to his Eminence.

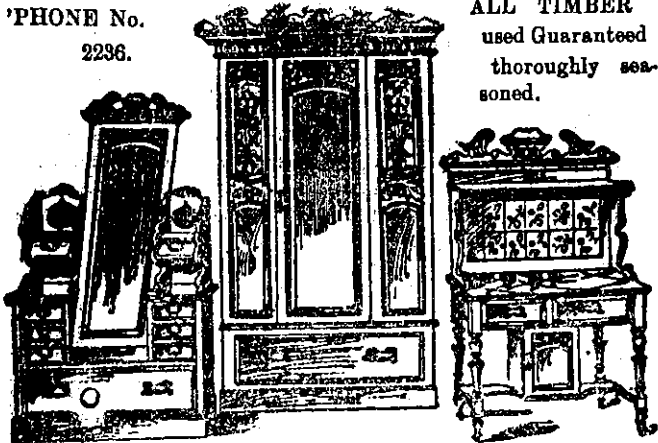
The new three storied wing of the Christian Brothers' College, Perth, has almost reached completion—all now required being the carrying out of minor details. The building as it now stands is an imposing pile, capable of accommodating 200 boarders and 300 day boys.

The Hon. J. G. Duffy, K.S.G., has more than once urged present and past pupils of convent schools to study political questions of the day (writes the Melbourne correspondent of the *Freeman's Journal*). Their non-Catholic sisters were making full use of the franchise in the interests of their party, and it was the duty of Catholic women to keep themselves abreast of the times, so as to be ready to exercise the franchise wisely and intelligently. A movement in Bendigo shows that organisation in this respect is rightly valued. The ex-pupils of Girton College have founded an association for political education.

Mother Mary Hyacinth Donnellan, one of the foundresses of the Dominican Communities in Australia, passed away peacefully, fortified by the rites of Holy Church, early on the morning of August 11, at 'Santa Sabina,' Strathfield. The deceased was a native of County Westmeath, Ireland, received her education at old St. Mary's, Cabra, entered the Dominican Order at St. Mary's, Kingstown, and was one of the pioneer band brought out by the late Dr. Murray, in the year 1867, to found the first Dominican Convent in Australia, St. Mary's, West Maitland, New South Wales. Throughout her long religious life, Mother M. Hyacinth was a zealous promoter of the cause of education, and her interest in the work of the schools was unaltered through recent years of declining health. She was in the 69th year of her age and the 52nd of her religious profession.

The Very Rev. P. O'Hare, of Ararat, speaking recently at a social gathering, referred to the great sacrifices which the Catholics of Victoria had made on behalf of education. He said that, making all allowances for the Catholic children who were still attending State schools where it was impossible to establish Catholic educational institutions, the Catholic people of Victoria forfeited by not being able to accept State education during the last 36 years over £4,500,000. The speaker quoted from the last *Commonwealth Year Book* that the expenses to the State of educating each child at the State schools at the present time in Victoria amounted to £6 1s 8d, while the total expenditure in Victoria at the present time on State education was about £900,000 per year. The Catholics were at the present time 23 per cent. of the population, and of that £900,000 they must contribute in taxes something like £207,000. Making allowance for the Catholic children still attending the State schools, their net forfeiture must be between £160,000 and £170,000 per year at the present time. There were, he said, 40,000 Catholic children being educated in Catholic schools in Victoria, and taking the average expenditure per child at the State schools, if the children who are now being educated by the Christian Brothers and Nuns and private Catholic teachers in Victoria were sent to the State schools, the expense of these children to the State would be between £240,000 and £250,000. The State, therefore, was benefited by this amount by the general sacrifices that the Catholics of Victoria were so heroically making at the present time; and these added to what they forfeited through not being able to accept the present State school system of education makes the enormous sum of over £400,000 annually.

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The Family Circle

MOTHER'S HAIRPINS

The doorbell broke the other day,
Pop couldn't make it ring;
Said he, 'I'll have to get a man
To fix the tiresome thing.'
My mother said: 'Oh, don't do that,
Think what you would have to pay.'
And then she took her hairpin out
And fixed it right away.

We lost the back-door key last week,
'Twas when the door was locked;
Pop fumed around and said things till
The neighbors were all shocked.
Then ma she got a hairpin out
An' poked, an' pretty quick
She had the bolt turned in the lock—
The hairpin did the trick.

There's nothing much that ma can't do
With hairpins, seems as like;
One day she'll fix pop's busted watch
And next will be my bike.
If we wus poor I'll bet that she
Could make hard luck take wings,
A-going round the city with
A hairpin fixing things.

THE LESSON OF THE BROOM

The duster dropped from Muriel's hand to the window-sill, and she gave herself up to dreaming, for once regardless of the fact that, when the dusting was accomplished, the beds were to be, and, after that, luncheon to be prepared for her mother and for the children coming in from school.

Presently she murmured: 'I envy Florence earning fifteen dollars a week as stenographer and Katy making, no one knows how much, giving music lessons, and Margaret earning enough to buy all her lovely clothes teaching china painting. I believe I'm the only girl of our set doing housework. If only mother were strong. It seems sometimes as if I can't endure this sort of thing much longer. But I must remember how uncomplaining mother is and how patiently father goes over his figure at the office, and how Jack and Jenny repay me in kisses and caresses and—'

'Brooms! Brooms! Brooms!'

The call, in a resonant, masculine voice, interrupted Muriel's dreaming. She passed to the sideboard, opened a drawer, took out a purse, made her way to the front door and from there to the gate, where she waited, an attractive girlish figure in her neatly-fitting dress of striped pink gingham, a pink sweeping cap covering but not wholly concealing her soft, wavy, brown hair.

The broom man walked down the middle of the road, slightly ahead of his horse and waggon, the latter filled with brooms of all kinds and sizes. Muriel watched the broom man and thought him good to look at in the September sunshine with his tall, erect, broad-shouldered figure and his well-shaped head.

'Good morning, missie.' The broom man paused in front of the gate and his horse paused and Muriel came tripping out to the waggon.

'Good morning,' she said. 'I've watched for you every day this week; mother thought it was about time for you to come.'

'Your ma's right, missie. I make four visits a year down this street. Your ma was sick when I was here in July. I hope she's better.'

'Much better than she was then, but still not really well yet,' Muriel answered. 'First, I will look at a long, soft broom for the hardwood floors,' she added, in her businesslike way.

'Here you have it, missie.' The broom man drew out a broom from the stand on the waggon. 'This

is the best broom for hard floors—don't raise a dust, you know, or scratch. Brooms are a good deal like folks; you have to have the right broom for the right place, just as you have to have the right man for the right place, when you want to get the best out of either.' The broom man laughed and showed two rows of even, white teeth. 'Take me for instance; I'm a good deal like this besom, best fitted for rough work, while your pa,—well, I guess he wouldn't last long at rough work, but for handling a pen, he's all right.'

Muriel smiled, thinking of her father's white, slender, well-shaped hands, and said: 'Now, I will look at a short handbrush; mother thinks that kind so nice for sweeping corners and to use with the dust-pan on the stairs.'

The broom man nodded his head. 'I've seen folks use a whisk broom on hardwood steps and scratch 'em; there it is again, you've got to have the right broom for the right place.'

When the short hand-brush had been selected and the two purchases had been paid for, the broom man reached under the seat of his waggon and drew out a tiny feather duster which he placed in Muriel's hands, with the words:

'With my compliments to your ma, missie; and I hope she'll soon be herself again. I'm giving these to my regular customers. You'll find it handy for delicate dusting like brushing specks of dust off the ornaments on the mantel, and that. You can use it where you can't use the long broom, or the short one; it will fill a place where they can't, just as I suppose you fill a place in your ma's house that nobody else could fill. And,' the broom man threw back his head and laughed his laugh that was good to hear. 'There you have it again, missie; there's a whole lot to brooms just as there is to folks.'

'Well, new brooms sweep clean, for one thing,' Muriel smiled. 'Thank you,' she added, as she fitted away.

Standing beside her mother's couch in the pleasant south room, with the dainty luncheon she had prepared, Muriel observed smilingly:

'The broom man came this morning, mother, and I brought the two you said we were to have. He was real nice and gave us a tiny feather duster for "delicate dusting," he said. He said, too,' Muriel smiled reminiscently as she placed the tray on the table and plumped up the cushion behind her mother, 'that brooms are a good deal like folks; you have to have the right one in the right place to get the best results.'

'As I have been blest in having you, dear.' The mother looked up and her eyes filled with love and gratitude. 'What would have become of me if you had felt it was not your right place to be with me? Do you know, Muriel, I almost think I should have given up the struggle long ago if it had not been for you? But now, I feel the worst is over for both of us, and it will not be long before I shall again be well enough for things and you will be free to do the things you wish.'

'Oh, mother, I want only to do what is need of me,' Muriel cried lovingly, as she bent and left a kiss on the thin, white cheek below.

A PLEASANT LITTLE STORY

When the conductor came to collect the young lady's fare she discovered that she had left her pocket-book at the office where she works as stenographer. It is a predicament not uncommon with city dwellers, but the rest of the story as told takes a new and agreeable turn.

'Why, I'm afraid I haven't any money with me,' she said, looking very much embarrassed.

The conductor said nothing, but stood there and waited.

'I guess I'll have to get off,' said the girl. 'I have left my pocketbook at the office.'

'Here, lady,' said a boyish voice coming from across the aisle. 'I've got a sixpence I'll lend you.'

She looked at the boy and took the sixpence. 'Thank you,' she said. 'I'll pay you back if you'll give me your name.'

'Don't worry 'bout that,' he replied. 'I'm the boy you give the shilling to las' Christmas when you seen me sellin' papers down by the Savoy. I ain't forgot you. I'm sellin' papers there yet.'

She smiled at him when he left the car, and he was about the proudest boy in town.

NEMESIS

'Silas, my lad,' said the grocer to his new assistant, 'who bought that mouldy cheese here to-day?'

'Mistress Brown, sir,' was the youth's reply.

'And the stale loaf we could not sell last night?'

'Mistress Brown, sir.'

'Where's that lump of rancid butter that the baker refused?'

'Mistress Brown bought it, sir,' was the answer.

'And the six eggs we could not sell a week since?'

'Mistress Brown—are you ill, sir?' asked Silas, as the grocer turned green and groaned.

'No, no! only I'm going to tea at the Brown's to-night,' replied the unhappy man, as he wiped the perspiration from his face and sank into a chair.

EQUAL TO THE OCCASION

In a case tried in an Australian town a young lawyer was addressing the jury on a point of law, when good-naturedly he turned to opposing counsel, a man of much experience, and asked:

'That's right, I believe, Mr. Hopkins?'

Whereupon Hopkins, with a smile of conscious superiority, replied:

'Sir, I have an office in this town wherein I shall be delighted to enlighten you on any point of law for a consideration.'

The youthful attorney, not in the least abashed, took from his pocket half a sovereign, which he offered Mr. Hopkins, with this remark:

'No time like the present. Take this, sir, tell us what you know and give me the change.'

A GOOD RECIPE

Young ladies, who are sometimes perplexed as to the best means of keeping their hands soft and white, might try the following recipe, recently given by an exchange: 'Soak your hands three times a day in dish-water while your mother rests.'

OFF HIS DOT

It was a very hot day, and the teacher was vainly endeavouring to teach his unappreciative class the rudiments of geometry. 'With the point as the centre,' he began, placing one leg of the compasses on that point. Then he turned to the boys to make some remark, inadvertently letting the compasses slip. Immediately the stupidest boy of the class raised his hand and waved it wildly. 'Yes, Johnson?' asked the teacher. 'Please, sir,' came the prompt reply, 'you're off your dot.'

FAMILY FUN

Musical Conundrums.—Try this musical guessing contest:—

Used on a bundle—Chord.

A place of residence—Flat.

A reflection on character—Slur.

Bottom of a statue—Bass.

An unaffected person—Natural.

Used in driving horses—Lines.

What we breathe—Air.

Seen on the ocean—Swells.

What betrays nationality—Accent.

An association of lawyers—Bar.

Used in climbing—Staff.

Part of a sentence—Phrase.

Belongs to a fish—Scales.

Used in bicycling—Pedal.

Often passed in school—Notes.

Used in a store—Counters.

An instrument not blunt—Sharp.

On the Land

The importance of water and sunshine in determining the size of a crop is, perhaps, hardly sufficiently realised. In 100lb of mangolds of average composition, for example, about 88lb will be water, only 1lb will consist of plant foods taken from the soil, while no less than 11lb will consist of carbohydrates manufactured in the leaves from the carbonic acid of the air and water by means of the sun's rays. It is evident, therefore, that the better we have the ground covered with leaves the more of this carbohydrate material we are likely to get, and that the sunlight falling on the bare ground is more or less wasted.

Riding through to Feilding the other day (writes the travelling correspondent of the *Dominion*), I noticed when near Halcombe that a good many of the dairy men have put in patches of green oats to come in for early spring feed. The dry weather last season almost completely wiped out the ordinary grass feed, and the autumn rains came too late for much growth before the winter frosts set in, so that the provision of feed for later winter and early spring was made an absolute necessity. It was all the more needed because mangolds had not done too well. As we have now had three pretty dry summers, the milking people have become alive to the fact that they must supplement their grass by some other means.

At Burnside last week there was a large yarding of fat cattle, 219 head being yarded. On account of the large yarding prices were easier by from 15s to 20s per head. Best bullocks, £11 10s to £12 10s; extra, to £14 7s 6d; medium, £9 5s to £9 15s; inferior, £7 10s to £8; best cows and heifers, £8 10s to £9 10s; extra, to £10 15s; medium, £6 15s to £7 10s; inferior, £4 15s to £5 10s. The yarding of fat sheep comprised 3279, of which the proportion of really fine heavy wethers was rather under the average of the past few weeks. A considerable number of the entries consisted of wethers requiring finishing, and for this class the demand was somewhat slack. The sale opened with values for prime sheep about equal to previous week's rates, and later on improved to the extent of 6d to 1s per head. Best heavy-weight wethers, 23s to 26s 9d; medium to good, 19s to 22s; light and unfinished, 14s 6d to 17s 6d; best ewes, 19s to 22s 6d; medium, 15s to 18s; light, 11s to 13s 6d.

At Addington market last week there was no material change in the value of beef, and fat sheep sold firmly. Store sheep were easier in demand, but prices remained without much alteration. There was a good sale for pigs and the better class of dairy cows, but little demand for store cattle. The entry of fat sheep was of mixed quality, the bulk being wethers. Prices were firmly maintained. The range of prices was:—Extra prime wethers, to 37s; prime, 23s to 28s 9d; others, 16s 6d to 22s 6d; prime ewes, 20s to 25s 1d; others, 15s 1d to 19s 6d; hoggets, 14s 4d to 17s 3d; merino wethers, 18s to 22s; merino ewes, 12s 11d. The supply of beef comprised 300 head. It included a good proportion of prime quality cattle, but these did not sell relatively as well as medium sorts. There was a good demand, and values showed little change. Steers made £7 10s to £11; extra, £17 10s; heifers, £5 10s to £9 5s; extra, to £10 10s 6d; cows, £5 to £10 10s 6d. There was a small entry of pigs, and there was consequently an all-round improvement in prices, prime sorts being in active demand. Choppers sold up to £4 17s 6d; large baconers, £2 15s to £3 7s 6d; smaller sorts, 45s to 52s 6d (equal to 4½d to 5d per lb); large porkers, 38s to 44s; smaller, 30s to 35s (equal to 5d to 5½d per lb). Store pigs were in good demand at advanced rates.

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