

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 14, Sunday.—Low Sunday.
 „ 15, Monday.—St. Hilary, Bishop, Confessor, and Doctor.
 „ 16, Tuesday.—St. Benedict Joseph Labre, Confessor.
 „ 17, Wednesday.—St. Anicetus, Pope and Martyr.
 „ 18, Thursday.—St. Peter Damian, Bishop, Confessor, and Doctor.
 „ 19, Friday.—St. Leo IX., Pope and Confessor.
 „ 20, Saturday.—St. John Damascene, Confessor, and Doctor.

Low Sunday.

This Sunday is styled in liturgical language Dominica in Albis, or Sunday in White, because in olden times the neophytes, whom it was customary to baptise on Holy Saturday, wore their white robes for the last time to-day.

St. Leo IX., Pope and Confessor.

St. Leo, whose baptismal name was Bruno, was born in Alsace in the year 1002. At the early age of 24, he was chosen Bishop of Toul, an office which brought under the notice of all his spirit of charity, meekness, and penance, and, at the same time, afforded full play to his great administrative qualities. Elected Pope in 1048, he showed himself, during his short pontificate, a zealous reformer of morals and an uncompromising opponent of heresy. He died in Rome in 1054.

GRAINS OF GOLD

BEFORE THE TABERNACLE.

Thou gazest down with loving kindness,
 Dear Lord, upon Thy suffering child;
 And into light is changed my blindness,
 As night before the sunbeams mild.
 With many wounds, with deep, deep sadness,
 I came before Thee, Lord, to-day;
 But all is changed to heavenly gladness,
 And at Thy feet has passed away.

Thy love sheds blessings all around us,
 As once in far Judea's land;
 With many graces Thou hast bound us
 Thy captives in a holy band;
 And, oh! Thine eyes, with lovelight shining,
 Console my griefs, and make me know
 That I can rest, till life's declining,
 Within Thy care Who lov'st me so!

How sweet Thy Presence on Thine altar!
 How near, how near, Thou art to me!
 Oh, never let me change or falter,
 My heart shall live alone for Thee.
 Here let me kneel in adoration,
 Here at Thy feet, beneath Thy gaze,
 This is my rest, my soul's safe station.
 Be Thou my all, through all my days!

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

Reverence is the chief joy and power of life—reverence for what is pure and bright in your youth, for what is true and tried in the age of others, for all that is gracious among the living, great among the dead, and marvellous in the power that cannot die.

Life is the pit of the orchestra and we are the instruments. The discord and the broken string of the individual instrument do not affect the whole, except as false notes; but I think that God, knowing all things, must discern the symphony, glorious with meaning, through the discordant fragments that we play.

The Storyteller

WHAT GOD HATH JOINED

'Oh, Dot! D-o-t! D-o-t!' called Elaine as she stooped over the small white bed waiting for her little daughter to awake. Dot was an only child, and, consequently, the pride and darling of the household. And a little darling, indeed, was she, being not quite six years old, fair, chubby, and a perfect little angel blonde.

Another call and a slight shake soon brought Miss Dot to a sitting posture in the bed. With a bright, cheery morning greeting, and a loving hug, she jumped from the bed to don her neatest dress.

To-day was a 'red letter' day for Dot, for she was to begin school. This had long been the object of her desires. For days she had entreated her parents to allow her to attend the Academy some few blocks from their home. At first they were averse to her starting school at so tender an age, but finally, after being assured the work would not overtax her mind, they gave their consent.

With the assistance of Elaine, Dot soon donned a pretty little frock and ran down the stairway to greet her father.

Jack Northrop, the lord and master of this happy household, was a prosperous clerk in the brokerage establishment of James Northrop and Co. He was a nephew of James Northrop, and the only surviving Northrop of the younger generation. He had married at the age of twenty-four much against his uncle's wishes. Old Northrop had longed to marry him to some heiress who would lend commercial influence to the name. Jack, having inherited the stubborn character of the Northrops as well as the name, had decided otherwise, and meeting Elaine, who then was a stenographer in a law office, married her.

Although the old gentleman still remained highly incensed over the affair, he realised Jack's value as an office man and still retained him in his employ. By dint of saving, Jack and Elaine had managed to horde by, after seven years of married life, the neat sum of four thousand dollars.

While waiting for Elaine and Dot to come down for the morning meal, Jack was contemplating the advisability of investing this amount so as to bring a sufficient revenue to give Dot the best education possible. The evening before Clifford Hale, one of Jack's college chums, had written him a letter which had caused him much thought, and which he held in his hand as Dot came rushing down the stairway to greet him.

'Good morning, Daddy!' shouted Dot as she jumped upon his knee for her usual morning kiss.

And with the kiss Dot received went forth a prayer to God for His help in safely investing 'Dot's Educational Fund,' as Jack and Elaine were wont to call their savings.

Elaine had now placed the meal upon the table, and all three sat down to enjoy it.

'Here's a letter from Cliff, Elaine. What do you think of it?' asked Jack, handing her the letter, as he fell to the work of storing away a veal chop.

Elaine, taking the letter, read: 'Dear Jack,—Just a few lines to advise you of a splendid opportunity. The Union Railway Company of this city is selling stock at 50, par value 100. The company expects to get a reasonable franchise from the city council. If they are successful, stocks will rise above par. Wire me as soon as possible if you are on. Company is almost sure of franchise. I've put all my savings into stock. Yours, Clifford Hale.'

'What will you do?'

'I've figured it out in this manner,' answered Jack. 'Cliff is a pretty shrewd fellow. If he says an investment is good he means it. He no doubt has written to some of the other boys whom he knows will pull together, thus creating with their united stock in the company a faction that will control the vote of the

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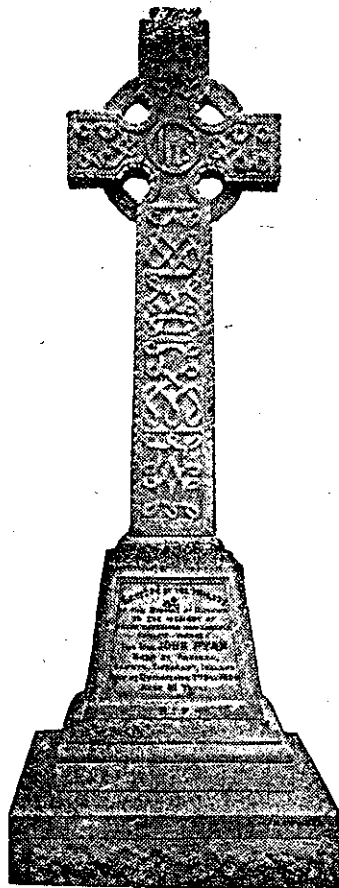
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managing board. I am satisfied the investment is O.K.; if you consent I'll place our saving in this company.'

'Do as you wish, Jack. If we lose, you still have your salary and we can console ourselves with the fact that what we did was for Dot's sake.'

'For Dot's sake, then, we'll try.'

Breakfast over, Elaine soon had Dot prepared for school, and kissing her and Jack good-bye, set to work to make things tidy for the day.

After leaving Dot in safe keeping at the Academy, Jack sauntered off to the telegraph office, where he sent Clifford Hale the following telegram: 'Draw on me through Central Bank of this city for 4000 dollars. I'm with you. Jack Northrop.'

II.

James Northrop, senior member of Northrop and Co., brokers, sat in his office the next morning, a little in advance of his office clerks, figuring out a scheme that was to make him one of the richest men of the country. He had long desired to attain the highest pinnacle of financial success. Being a cool-blooded business man, by skilful manipulations and a straining of ethical methods, he had succeeded in gaining a strong position in the National Coal Company. His ambition was now to become the president of the company, a step that would gain for him an enviable position in the commercial world and numerous advantages to enlarge his bank account. Feeling sure of his business ability, he realised to secure the position was equivalent to accumulating the fortune of which he had long dreamed.

While his holdings were large, there was but one way to attain this end, and that was to secure the co-operation of another large stockholder so as to hold the balance of power. But whom could he influence? This was the question that was worrying his mind on this morning. It had caused him nights of sleepless worry. He must gain this position, thought he to himself, no matter at what cost. He was growing old, and this was the opportunity of all opportunities.

He scanned the list of stockholders carefully, but there was some objection to each; only one of them all might be induced to combine interests. The name of George Washburn appeared on the list. Old Northrop knew Washburn had lately retired from active business life and was not playing for position. But how to get Washburn over to his side? Washburn was a reticent fellow, very gruff and cold to everybody save his daughter Lillian, whom he worshipped.

Lillian Washburn was an excellent girl and a very desirable match, for she was the only child of one of the richest men of the city. For several years she had been regarded as the belle of her social set. She could count her admirers by the score, which was natural for one having both beauty and wealth, but she remained impassive to all proposals. Indeed, society said that Jack Northrop was the only one who could have succeeded in winning her; and now that Jack had willingly ostracised himself from the higher set by his lowly marriage, there were some who said that Lillian was hiding her grief under the mask of social gaiety, which was not at all improbable.

Old Northrop, even at his advanced age, was quite a society man, and, moving in the social set, had heard these rumors. He had often regretted Jack's marriage, and wishing to show Jack his displeasure had never called at his home, nor inquired of his home life. Elaine, on the other hand, who had a sense of pride, was aware of his uncle's feelings towards her, and took good care to keep aloof from Jack's office.

Knowing nothing of Jack's married life, old Northrop had heard society say that he was not a happy man. It was generally thought that he would some day return to his old friends. Some said that pride alone prevented him from returning into his old set, who would have gladly welcomed him, as he had been a general favorite. They all felt that some day he would realise the rash step he had taken by marrying beneath his station in life, secure a divorce (the natural outcome of such marriages), and return to his old moorings.

All of these rumors James Northrop eventually heard, and being business mad, blase, and knowing nothing of the value and power of love, he readily accepted them as true.

Again and again, as he sat at his desk that morning, did he turn scheme upon scheme through his mind; yet none of them seemed possible for some reason or other. At last, after taxing his mental powers to the very limit, and being driven to the last extremity, he decided on the only one that seemed possible to him. He must reach Washburn in a round-about way.

Why not force Jack to own up to his unhappy marriage and assist him in getting a divorce? Jack, being free, then he would turn to Lillian Washburn as his social equal and marry her. It would be an easy matter, with a little diplomacy, to combine interests. A great scheme, thought he. Jack might be stubborn at first in listening to his advice, but after his pride would have been overcome, he would surely thank his uncle for his help. A thought flashed across his mind that perhaps these rumors were false. But no, no, they could not be; this was not the first unequal match that had ended in this manner. He would try the plan at any cost. Here was the chance of his life. If he succeeded, it meant financial prestige and a quick rise in the commercial world. He could not, he would not allow this opportunity to slip through his fingers—the one thing he had dreamed of, had striven for his whole life. Jack must aid him, and James Northrop was determined to win at any cost.

III.

'Did you wish to see me, sir?' asked Jack as he entered his uncle's private office.

'Yes, Jack. I've a matter of importance to lay before you—a matter which concerns you.'

For a moment neither spoke; the old gentleman thinking how best to begin, the young man wondering what could be the matter.

'Now,' began the old man, 'I want you to give me your close attention, and I insist that you do not interrupt me, but hear me out.' Evidently the old man knew his nephew well, and wanted to be fully understood.

Jack remained silent, and the old man continued.

'You may be surprised when you find out that this business I wish to speak to you about is in regard to your domestic affairs. For some time I have been hearing of your domestic unhappiness; and for this reason I have sent for you. You know, I was always opposed to your marrying, because I felt that unhappiness would be your lot. Your social set is still waiting for you to return to them, for they look upon your marriage as I do—merely as the foolish act of a head-strong boy.'

'Now, if you wish to be free (and I have no doubt of that) I will help you. The boys say that your pride will keep you from acknowledging your error, but I know that when your happiness is at stake, you will think well over the matter, and allow reason to overcome your pride. I know at first you will resent my interference, but I cannot allow that to stand in the way of my duty towards you. Think well over this matter, and to-morrow I'll send for you, and we can look further into this affair.'

The old man was satisfied with the manner in which he placed the condition before his nephew. He spoke throughout in a low, kindly tone; for knowing the character of his nephew, he did not wish to appear as overlording him. Jack's silence seemed to him as proof of the truthfulness of his view of the matter. He thought that in spite of his admonition to keep silent, had he been wrong, Jack would have interrupted him before he would have had time to finish speaking.

Jack, on the other hand, was completely thrown off his guard. This was the first time his uncle had ever spoken to him of his marriage since his wedding day. Once or twice during his uncle's conversation he was on the point of interrupting, but respect for his uncle made him keep his peace.

'I assure you, uncle, said Jack after he had gained his composure, 'that I am perfectly happy with my

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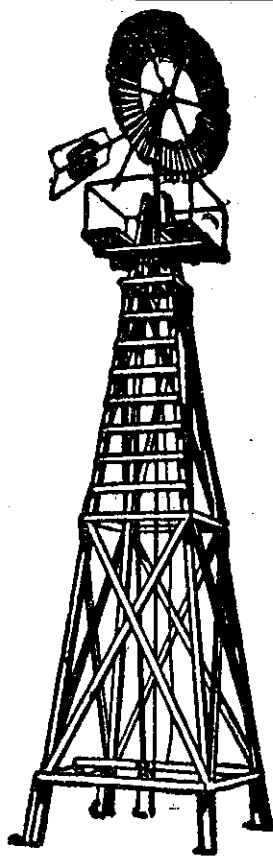
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condition, and nothing is further from my mind than a divorce.'

'O, nonsense; do away with your pride.'

'I am as happy as I desire to be.'

'I want you to think this over, my boy,' insisted the old man, gradually seeing his opportunity slip from him and becoming irritated at his apparent failure.

'It is useless, uncle. I will not forsake Elaine.'

'Useless?' cried the old man, beginning to grow wrothy. 'I'll have you understand that you are dependent upon me, and I should have my way sometimes. I want you to think this matter over fully before you decide. I'll send for you to-morrow. Listen to me, and I'll make you rich; refuse, and—well, there are other good men who can take your place, and less troublesome. Good-day.'

'But my wife and child?'

'The courts provide alimony for them, and we can afford to pay a neat sum to free you. Think the matter over. Good-day.'

IV.

'A message, sir,' and Jack took the message from the extended hand. All the morning he had sat over his books unable to do anything more than stare at the upturned pages. The figures seemed to be bobbing up and down in mocking glee. Figures were forgotten now: Elaine and Dot were in his mind.

He knew his uncle better than to think that his words were idly meant. What had brought about this change in his uncle's demeanor? Fate seemed against him. Why had he invested his savings, now that he needed them so much? He regretted the investment, and almost despised his old schoolmate. He would keep this matter from Elaine to spare her the pain and worry. But how could he now? If he refused his uncle's request, there would be some reason to give for the loss of his position. If the investment proved a failure, he was penniless. There was the poverty and misery of being without a position endangering Elaine and Dot. And Dot, his dear little Dot, would never get the training they had planned for her. Should he forsake them? If he did they would be saved from misery by the alimony allowed, but he would be thought unfaithful. God knows, he hated the thought of having Elaine believe him untrue.

'Sign, sir!'

Jack in his troubled state of mind had forgotten to sign the receipt of the message, and was awakened from his reverie by the impatient messenger, who was anxious to move on.

Jack opened the telegram. It read: 'Rival company has bought up several councilmen. Chances look blue. Prepare for worst.—Cliff.'

The clouds of Fate were lowering on the horizon of Jack Northrop's happiness. Was this the price he was to pay for the few years of bliss he had enjoyed in his dear little home. And Dot—the thought almost drove him wild. How could he face them at home? They would surely know; but then, he would keep them in ignorance as long as he could. Yes, he would hide his misery behind smiles and choke down his sorrow with laughs.

When Jack arrived home that evening, no one would have suspected that his heart was being gnawed by pain. With one supreme effort of will power, he had resolved to hide his grief—and he did so nobly.

While Elaine prepared the evening meal, Dot insisted on reading the lesson she had learned to read that day. Getting her book, she rested it on Jack's knee and read:

'Papa loves mamma.

Mamma loves papa.

I love papa and mamma.'

How deep these words went to the bottom of 'Daddy's' heart, Dot never knew, but Jack gathered her up in his arms and gave her a loving kiss.

V.

The next day seemed gloomier to Jack. Clifford had sent another gloomy message that morning. Everything seemed lost. Misery and poverty stared his

loved ones in the face. No, no, he could not think of their suffering—if necessary he would make a supreme sacrifice. The day dragged by gloomily, but Jack thought it too fast for his state of mind. He dreaded the interview with his uncle. What was he to answer? Would he ask for further time? What would he tell his dear ones at home? No, no, he would not face them. At last he was sent for.

'Well,' inquired his uncle after he had seated himself, 'what have you decided?'

The tone of the old man's voice rang with a note of confidence. Jack hesitated for a moment fearful of what to say.

'Papa loves mamma.

Mamma loves papa.

I love papa and mamma.'

Dot's words rang through his brain.

'I have decided to refuse your advice,' came back the words from a determined man, as he walked out of the private office of James Northrop, not stopping to hear the angry words which flowed from the mouth of his irate uncle.

*

Arriving home that evening, Jack was on the point of telling Elaine all, as he had finally resolved to do, although he realised the pain it would cause her, when a messenger arrived.

'Franchise granted. Will you take office job, 2500 dollars a year?' was the message Cliff sent.

'Dad, I've learned a new memory gem to-day,' shouted Dot, as she bounded into the room.

'What is it, Dot?' asked Jack.

'What God hath joined, let no man put asunder.—
New Orleans *Morning Star*.'

A Great Man's Mother

In the early part of the eighteenth century, in the little village of Claxby, England, dwelt a carpenter named Lingard and a yeoman named Rennell. The latter had a daughter, Elizabeth, who was five years old when John Lingard, her future husband, was born, in the white-washed cottage known as 'Lingard's Place.' The Lingards, 'living under the very shadow of the village church,' were probably members of the Established Church of England. 'For those were days' (says the biographer) 'when recusancy was a serious offence, abstention from church punishable by fine and imprisonment, and the statute book still bore those penal laws of which Burke was one day to say "never did anything more savage proceed from the perverted ingenuity of man." These laws (says the *Sacred Heart Review*), however, did not prevent Elizabeth Rennell's father from harboring priests and hearing Mass. 'We used to go in a cart at night to hear Mass, the priest dressed in a round smock to resemble a poor man,' Elizabeth related in after years, also recalling the penalties inflicted on her father for adhering to his Faith. Reduced to poverty by the heavy fines and other penalties imposed on the father, the Rennell children were scattered, and Elizabeth found her way to London, where John Lingard had preceded her. They met eventually, and the friendship of their childhood ripened into love, but circumstances delayed their marriage until the man was thirty years of age and his wife thirty-five. Before or after his marriage John Lingard became a Catholic. Of the union two children were born, a daughter who died in infancy, and a son, John, the future historian, who came into the world, February 5, 1771, in the village of Winchester, where his parents had settled in the preceding autumn.

Like other great men, John Lingard owed the development of his genius to his mother. The biographer gives a charming picture of the child eagerly learning from his mother the rudiments of education, and of the mother's efforts to feed the boy's desire for books, particularly history. She could always 'keep him quiet' by giving him a book. The handsome, studious boy



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was dearly loved and carefully nurtured under wise parental care. When the time came to give him up, the mother made the sacrifice heroically. She sent him across the sea to the English college at Douay, where the priest who had baptised him had secured a bursar for him. At the age of eleven, John Lingard entered the college doors. 'Deo Gratias,' he wrote sixty-five years after, recalling the date that was always dear to him.

'We may assume,' says the writer, 'that it was during the Easter holidays of 1793 that Lingard went to Winchester to see his parents, after an absence of more than ten years. Mrs. Lingard's happiness may be imagined to see her son, who had left her as a boy, returned with all the promises of childhood fulfilled; the gifts in which his parents had rejoiced developed into the fairest fruits, the light in his merry eyes not dimmed, but heightened, and his vocation to the priesthood confirmed.'

The elder Lingard did not live to see his son's first work published, but the mother was spared to see him reckoned by Protestants and Catholics alike among the literary glories of his country.

IRISH PIPES AND PIPERS

NOTED PERFORMERS OF THE LAST CENTURY

On the history of Irish music and musicians there is no greater authority than Dr. W. H. Grattan Flood. His *Story of the Harp*, issued some time since, had a remarkable success, and no less full should be the patronage extended by the public to his newest publication, *The Story of the Bagpipe*. It is crammed with information, and from its brilliant pages we (*Belfast Weekly*) take the following:—

Perhaps at no period of the history of the bagpipes in Ireland was the vogue of the Uilleann pipes so great as during the first half of the nineteenth century. Between the years 1800 and 1807 three bagpipe tutors were published—viz., O'Farrell's, Fitzmaurice's, and Geoghegan's. At christenings, weddings, dancing at the cross-roads, or other social functions, the bagpipe was indispensable. The war-pipes had disappeared, the harp was fast going into abeyance, and so the improved domestic pipes catered for the needs of the middle classes. Unlike the Scotch pipes, the Uilleann pipes had a compass equal to the requirements of all popular airs and dance music, and were in high favor from 1800 to 1860—the period of decay setting in after the famine of 1847-49. From various sources we learn that the

Three Most Famous Irish Pipers

at the birth of the nineteenth century were Courtney, Crampton, and Crump. The former has been already alluded to as having played in the pantomime of 'Oscar and Malvina,' and as having composed much popular dance music. Crampton was also a brilliant performer, but did not have the gift of composition. He died early in 1811. John Crump was in equally good repute as a performer. His pipes were acquired by Hardiman.

Jeremiah Murphy was a noted performer of the same period. He describes himself in a professional card (now before us) as 'late of Loughrea,' and in September 1811, he announces evening performances at D'Arcy's Tavern, Cook street, Dublin. Early in 1813 he transferred his services to the Griffin Tavern in Dame Court, a sort of 'free-and-easy' establishment. After 1815 he gave up entertaining the public in taverns, and I cannot trace him further.

More famous than any of these was William Talbot, the blind piper. Born near Roscrea, County Tipperary, in 1780, he lost his sight from small-pox in 1785, and was trained as a professional piper. He had quite an adventurous life, and was a most ingenious mechanic and inventor. Not alone did he construct a beautiful organ, but he made several sets of bagpipes, and introduced many improvements. Between the years 1803 and 1813 his fame was not confined to Ireland, and in the latter year he opened a tavern in Little Mary street, Dublin. At a performance of 'Oscar and Malvina'

at Crow Street Theatre on March 5, 1816, he played on the Uilleann pipes, and upheld his reputation as a master of his instrument.

Another wonderful piper in the early years of the last century was Edmund Keating Hyland, a native of Cahir, County Tipperary. Like Talbot, he lost his sight when still a boy, and was apprenticed to a local piper. In 1812 he formed the acquaintance of Sir John Stevenson, from whom he received some lessons in musical theory, and in 1821 he played for King George IV., who ordered him a new set of pipes costing fifty guineas. He availed of all the improvements effected by Talbot, and his playing of 'The Fox Chase' was a glorious piece of 'tipping.' Hyland died at Dublin in 1845, aged sixty-five.

Surely 'The Fox Chase' is a delightfully descriptive piece, with its imitation of the hounds in full cry, the death of the fox, etc.; and it is said that Hyland's performance of it was unrivalled. Some writers have imagined that he actually composed this piece, but he merely added some variations. The theme of it is 'An maidrin ruadh,' or 'The Little Red Fox,' an ancient Irish melody.

Of slightly later date among the Irish bagpipe 'virtuosi' is Kearns Fitzpatrick, who was specially selected to play at a command performance in the Dublin Theatre Royal, on August 22, 1821, when King George IV. was present. Fitzpatrick performed 'St. Patrick's Day' and 'God Save the King,' amidst applause, although, as stated in a contemporary notice, the sound of the pipes appeared somewhat thin in the large building. During

The Second Quarter of the Last Century,

Thomas O'Hannigan was deservedly in request as a piper. He was a native of Cahir, County Tipperary, and became blind at the age of eleven, in the year 1817. After an apprenticeship of four years to various Munster pipers he acquired no inconsiderable local fame. In 1837 he performed for five nights at the Adelphi Theatre, Dublin, and in 1844 his playing was much admired at the Abbey Street Theatre. He went to London in 1846, and remained there six years, during which he played before Queen Victoria and the Prince Consort, and also at an Oxford University commemoration. In 1862 he returned to Ireland, and died early in 1863 at Bray from an attack of apoplexy.

O'Connell's famous piper, Paddy O'Sullivan, better known at Paddy Goshure, must not be omitted, more especially as he was an excellent performer, but yet never could be induced to leave the vicinity of Derrynane. The name Cosheir (pronounced 'Goshure') was given to him as one of a branch of the O'Sullivans 'for a peculiarity in using a sword in battle,' as Lady Chatterton writes. Paddy flourished from 1825 to 1840. But

The Most Celebrated Piper of This Period

was James Gandsey—'Lord Headley's blind piper'—a very prince among performers on the Uilleann pipes. Born in 1767, he lived all his days in the 'Kingdom of Kerry,' and was unrivalled for tone and execution. Visitors to Killarney from 1820 to 1850 made it a point to hear Gandsey, one of whose favorite tunes was 'The day we beat the Germans at Cremona' (an old Irish pipe melody composed in honor of the victory at Cremona on February 1, 1702), and his playing is eulogised by Crofton Croker, Lady Chatterton, Sir Samuel Ferguson, and other writers. Like Hyland, he revelled in descriptive pieces like 'The Fox Chase.' Gandsey lived to a green old age, and died at Killarney in February 1857, aged ninety. There is a fine portrait of him in the Joly collection now in the National Library, Dublin.

Between the years 1825-50 Paddy Coneely had a great reputation in Connaught, almost equal to that of Gandsey in Munster. Several of his compositions have survived, but it is as a performer that he is best remembered. He was presented with a splendid set of pipes formerly belonging to Crump, through the generosity of James Hardiman, author of 'Irish Minstrelsy,' who acquired them after Crump's death. His 'O'Connell's welcome to Clare,' in 1828, is a fine specimen of Irish melody. A very appreciative notice of Coneely,

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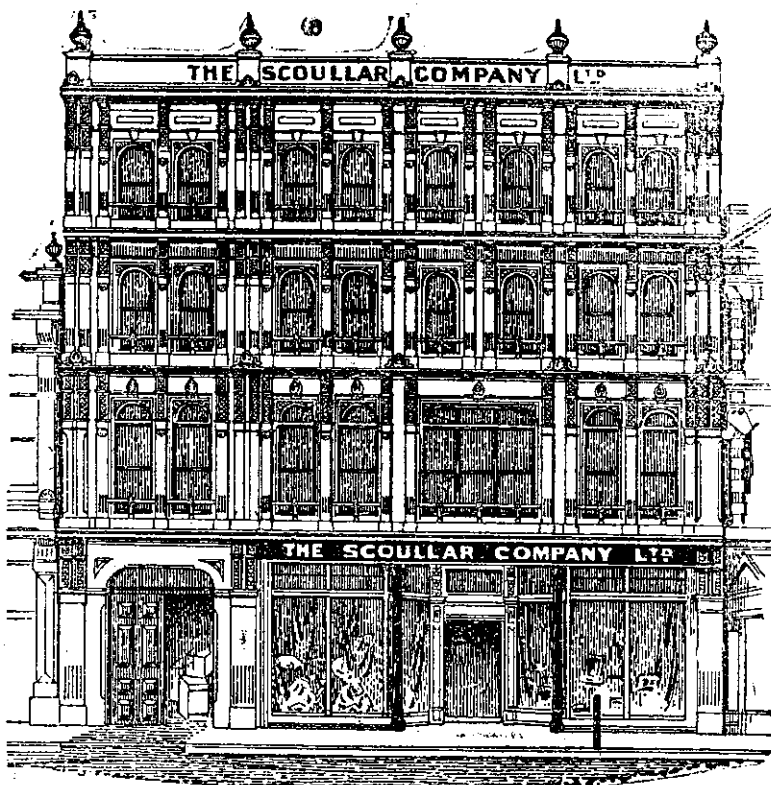
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from the pen of Dr. Petrie, appeared in the *Irish Penny Journal* for October 3, 1840, with a striking portrait. He lived some years later, but I have not been able to discover the exact date. For centuries

The Old Irish Chieftains

had a hereditary piper as well as harper, and one of the last of the household pipers was Daniel O'Leary, piper to the O'Donoghue of the Glens, in the 'forties and 'fifties of the last century. He was regarded as little inferior to Gandsey.

Another famous Kerry piper was Michael Whelan. Many professional performers came from different parts of Ireland to hear him play, but he ruined his career by unsteadiness, and died in poverty.

In the 'fifties and 'sixties flourished quite a number of capital performers on the Uilleann pipes. It is rather invidious to single out any one in particular, but we are assured by competent judges that Sheedy, Ferguson, Taylor, Garret Quinn, Cunningham, Hicks, David Quinn, Dowdall, and Hogan worthily maintained the best traditions of pipe playing. In fact, old people allege that at this particular epoch the bagpipe had lost none of its popularity, and there were at least a dozen good pipe-makers in various parts of Ireland.

Nor had the pipes lost any of their old glamor in the eyes of amateurs. We find numerous 'gentlemen' pipers all through the last century. Peers, like Lord Rossmore and Lord Edward Fitzgerald; college don, like the late Rev. Professor Goodman of Trinity College; men of large fortune, like Mr. Butler, Mr. Brownrigg, Mr. Colclough, and Mr. MacDonald; even Catholic Bishops, like Dr. Tuohy, of Limerick, and many priests and parsons—all were devoted to the instrument. My earliest recollection is hearing Professor Goodman play a selection of Irish airs on the Uilleann pipes, and I never forgot the charm of his playing.

The Irish Warpipes.

To the Tyrone Fusiliers, a link battalion of the 27th Royal Inniskilling Fusiliers, is due the revival of the Irish war-pipes in 1859, and some years later Colonel Cox, commanding the 87th Royal Irish Fusiliers, supplied eight sets of war-pipes (with two drums) to eight Irish pipers in his regiment. These eight pipers

were attached to companies, and their pipes were modelled on the lines of the piob mor of the sixteenth century.

After the famine period (1847-49) gaiety seemed to have disappeared from the 'masses,' and what between the depression of the times and the exodus to America, the decline of the Uilleann pipes set in. This decline continued until the close of the last century, and in 1894 scarce a dozen good pipers could be found in Ireland. Of these Robert Thompson, Martin Reilly, Turlough MacSweeney, Denis Delaney, Michael O'Sullivan, John Flanagan, and John Cash were the most famous. No doubt the starting of the Gaelic League (July 31, 1893) focussed attention on the Irish harp and the Irish pipes, but the musical aspect had to be subsidiary to the language resuscitation, and so the vogue of the pipes was merely given a fillip. Indeed, some enthusiasts like myself thought that a grand and permanent revival of the bagpipes would take place, but truth compels me to add that expectations formed in the years 1893-1900 have not been realised.

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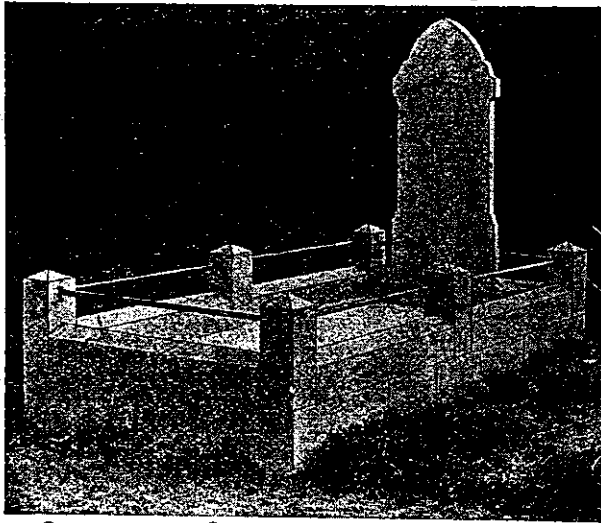
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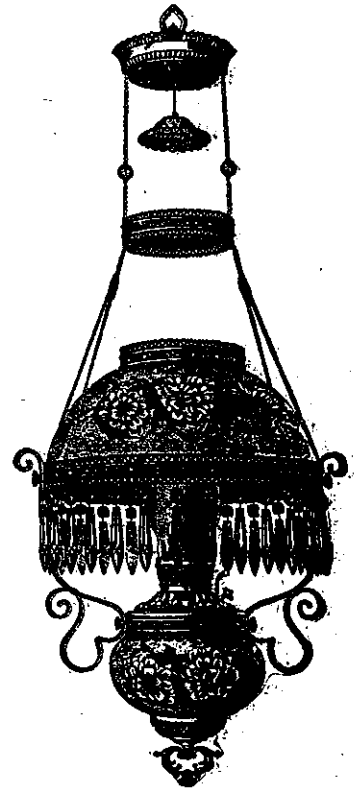
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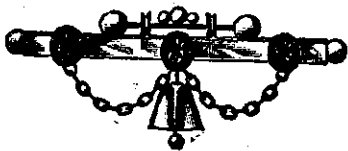


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THE SOCIAL MOVEMENT ABROAD

FORCES THAT ARE SHAPING THE FUTURE

The second annual general meeting of the Birmingham branch of the Catholic Social Guild was held at the Bishop's House, Bath street, Birmingham, on January 31. After other business had been transacted the president of the social guild, the Right Rev. Mgr. Parkinson, addressed the meeting on 'The Social Movement in Other Countries.'

When (said he) I promised to address you upon this subject, I did not realise the immensity of the task I had undertaken. It is remarkable, too, how very silent the press of England keeps upon the saner forms of social movement outside this country. In our papers we read little of the general social upheaval that is gradually becoming more apparent. It is making itself evident in the legislature and in civic life, and while conscious of difficulties, is advancing both on Catholic and non-Catholic lines. The predominating feature of the Catholic movement is its earnest and religious spirit. Its action is particularly noticeable in Germany, America, Holland, Spain, Belgium, Italy, Chili, Mexico, and Ireland, and it is curious to notice how in the different countries various phases of social decadence loom, dwarfing all others, and call for concerted action. In Germany, the social movement is hampered by the enormous pressure of Socialism. In America housing and sweating demand attention. In New York more rooms are inhabited which are hygienically unfit for human habitation than in any other city of the world. In France pornography and the white slave traffic are receiving particular attention, whilst Italy is faced with a difficult emigration problem.

It is noticeable that the social movement is becoming more religious in its tone; all social reformers agree that the integrity of the family must be maintained, and everything should be directed to its development. Everywhere, and particularly in Catholic countries, great effort is being made towards bringing Catholics into close professional organisation. This movement is described by the term 'Syndicalism.' Members of the various trades and professions must face difficulties by forming into groups. Social action at the present stage of our progress converges on the workman, for his case is most urgent; yet we have gone astray not only in the lower, but in every class. It is hard to realise how

Far Behind England

the workman in other countries is placed in regard to labor. In this country we have not the unsatisfactory conditions of child labor which obtain elsewhere; at a recent congress one of the cries was to agitate for the 'semaine Anglaise'—the English week—that is, rest on Saturday and Sunday.

The need of co-operative organisation is widely recognised, and also the need of insurance against invalidity and unemployment.

Another point of vital importance is the want of leaders—men capable of pointing the way, of instructing others on these economic questions. Catholics look always first to their clergy, and that they may be ready to meet this want social science is being taught in the seminaries of France, Spain, Italy, Ireland, and England. Last, and not by any means the least, is the influence of women. Their assistance is acknowledged by leading authorities as essential, not merely ornamental, but necessary, and this is being carried into practice in France, Belgium, United States, and New Zealand.

Let us now review the means by which these changes are being effected in different countries. The first, and one by which most enthusiasm is being created, is the congresses. In France, Austria, Belgium, and Holland they have the 'semaine sociale,' or social week, and the *modus operandi* is to send during the week lecturers into various cities and towns expounding the principles of true reform. Socialism is usually not directly attacked, but the Catholic spirit, the true social spirit, is inculcated, so that the Socialists may see we have more practical ends in view than their illusory Utopia. The aim is not destructive, but constructive. Study circles are carried on extensively,

whilst in many countries a section of the press deals exclusively with Catholic matters, especially in the direction of social reform.

In Germany

Bishop Ketteler was the pioneer of the movement. During fifty years the country has been transformed from an agricultural to an industrial nation. In the half-century from 1860 to 1910 the population jumped from 37,000,000 to 64,000,000, and the workers reached a total of 34,000,000—men, women, and children who are, or may be, influenced by social action not under our purview. The women alone amongst the Socialists of Germany number 150,000, and they are more vehement in their clamors than the men against the present social order. Much work is before the Catholic social reformer in Germany, for not only are the Socialists numerous, but their funds are great; their income during 1910 was £4,000,000, whilst the reserve fund totals £3,000,000.

The Christian Trade Unions include some 300,000 members; but this is far too small. Great stress is being laid upon the education of the working man. The elite of the working men have more influence over their fellows than have those of a higher class. The directing organisation, the 'Volksverein,' or the 'People's Society,' is the finest of its kind in the world. During 1909-10 there were 650,000 members. The society held 50,000 conferences and distributed 20,700,000 books, pamphlets, and leaflets.

Another feature of German action is the 'Gorres'—an association busying itself in regard to the middle classes.

In Austria a recent congress was attended by 26,000 men. There are in that country 5,600,000 women workers, of whom not less than 445 per 1000 are married. It can be easily understood that the conditions under which home work is carried on are very bad, and the leaders regard an international league of women as a great desideratum.

In 1909 the Hungarian Catholic social reformers numbered 225,000 men. They assist in the diffusion of literature and undertake the legal defence of the working classes, and, formed into 277 groups, they in 1910 held 2500 meetings. The congress in 1909 at Czezed was attended by 70,000 persons.

Switzerland is the Rival of Germany

for priority in social work, and the keynote of action in that land may be summed in the words of Decurtins: 'To build up society on Christian principles, not by industrial competition and unrestrained capitalism.'

With the Swiss education is a passion, not merely elementary, but higher, not reserved to the wealthy, but obligatory on all. More is expended upon it than upon the army. The result is that they have arrived at a state of social progress we might well envy. It is worthy of note that Catholic Fribourg educationally takes the leading position in this country. We read of Switzerland: 'She has elaborated for herself a system of continuation schools that might be taken as a model by all Europe—briefly, no boy is free from educational supervision until at the age of nineteen he enters the citizen army for his obligatory training, and no girl is free till she has passed through two years of domestic training.'

Belgium is probably more advanced than most countries in social matters, and can show the most complete system of charitable work. They have practically no unemployment, and there is a difficulty arising from the question of bad Catholics. Insurance has made great strides, whilst agricultural syndicalism is more extended in Belgium than elsewhere in Europe. Father Rutten has done much to establish social guilds. One of the features of social reform is the intellectual development of those interested in social work. A miner speaking at the International Congress in Paris raised a cultured audience to the point of enthusiasm by his vigorous and masterly style of dealing with his subject. We, too, should aim at educating our workers to be ready, clear, and argumentative orators.

Activity in France.

France is a country of which we should be proud. We know little through the press of what happens

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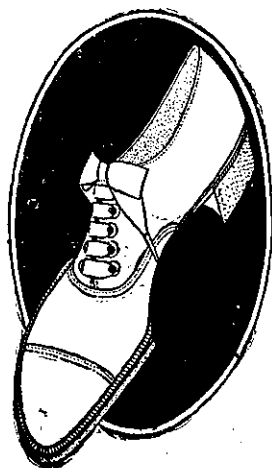
across the Channel. Only last week there was a great gathering of workmen at Paris inaugurated by the Cardinal and blessed by the Pope. The 'Action Populaire' is carried on by men who devote their whole time and energies to social reform. *La Bonne Presse*, inaugurated in 1867, is noted for its intelligent activity in the Catholic cause. Its illustrated magazine, *Le Pelerin*, has a circulation of 300,000. *La Croix*, now a daily paper, not only Catholic, but a first-class newspaper, has the largest subscription list in France, and is the fourth in circulation.

There is a strong Women's League, and friendly societies number 17,000. Congresses and the 'semaine sociale' are held frequently, whilst the second International Congress, held last Easter week, was approved of by the Pope, and representatives attended from nearly every European and many American countries. In reference to Italy it may be observed that the emigration question has there become acute. In 1909 the emigrants numbered 625,000, of these 400,000 crossed the ocean.

Canada is the country of individualism. Men go there to make money; a narrow egoism prevails; there is no social sense. The day of distress will, however, come, and non-Catholic humanitarianism with its funds will be in the field first, and we shall lose our people.

The Social Movement in Ireland is probably unparalleled in the world. By the purchase of the land, small holdings have become possible. Cottages erected by capital supplied by the Government have appeared in thousands. The campaign against tuberculosis, headed by the Countess of Aberdeen, has become national. The temperance movement is making encouraging progress. Technical and agricultural matters are receiving serious attention. Creameries have been established in many localities. With all this there is a movement on the part of many of the clergy for the establishment of guilds for the promotion of social reform.

From these few facts we may gather that the movement for social reform is world-wide in its extent. Our desire should be to make it thoroughly Catholic in spirit. Further acquaintance with the particular evils of our neighborhood is required and proper instruction in the way of dealing with them. Sweating, housing, technical education, demand earnest attention. The working man must be educated for the task of leading the rank and file. We have to adopt a fair and honorable syndicalism so that all may obtain what is due to them for honest labor.



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SANTA PUDENTIANA

CARDINAL BOURNE'S TITULAR CHURCH

The Cardinal-Archbishop of Westminster has received for his title the most ancient church in Rome and the world, *Omnium ecclesiarum urbis vetustissima* (writes John Ayscough in the *Catholic Times*), and one of supreme interest. In death St. Peter lies in the Vatican Basilica, in life he exercised his function of priest and sovereign bishop in Santa Pudentiana. It stands over the house of St. Pudens, a Roman Senator converted by the Apostle himself, where St. Peter and St. Paul were both sheltered, according to the tradition of eighteen centuries and a-half. That house was the house of a family of saints: there lived St. Pudens himself, his wife, St. Claudia, their daughters, St. Pudentiana and St. Praxedes, and their sons, St. Novatus and St. Timotheus. Of these two are mentioned by St. Paul himself in his second letter to St. Timothy written from Rome. 'Eubulus and Pudens and Linus and Claudia, and all the brethren, salute thee.'

St. Pudens, according to tradition, laid down his life for Christ under the same Emperor Nero who crucified St. Peter and beheaded St. Paul: he is buried now in Santa Pudentiana, as is also his son, St. Novatus, as is St. Pudentiana herself. Forty-six years ago excavations brought to light portions of his house and of the baths of Novatus, which formed part of its precincts. The chapel to the left of the tribune in Santa Pudentiana is believed to be

The Original Titular Pudentis,

and its mosaic pavement to have been part of the flooring of the actual house of the Senator. And thus this chapel is on a lower level than the more modern parts of the church. In it is a part of the wooden altar on which St. Peter said Mass, the other portion of which is at San Giovanni in Laterano, the Pope's Cathedral. On that same altar all the Popes up to St. Sylvester's time (A.D. 314-336) offered up the Divine Mysteries: among the rest St. Eleutherius, 'to whom in the beginning of his pontificate came suppliant letters from Lucius, King of the Britons, begging that he would receive him and his into the number of the Christians: wherefore he sent Fugatius and Damian, learned and holy men, to Britain, through whom the King and the rest might receive the faith.'

Of the thirty-three Popes who said Mass here all were saints, and by far the greater number martyrs. It was here, according to Roman tradition, that St. Peter consecrated St. Linus and St. Cletus, who followed him upon the throne of the Fisherman, of whom the former is mentioned in that message of greeting we have quoted already from St. Paul's second letter to St. Timothy. Hence it was that

The Prince of the Apostles

sent forth upon their mission the other Apostles of the West: here, too, St. Paul, who also was a friend of the holy Senator and his family, must have often worshipped and sacrificed.

This humble chapel was the forerunner of the Lateran Basilica as the Apostolic Cathedral of the world.

St. Peter lived seven years in the house of Pudens and here he baptised many of the first Roman Christians.

Under the high altar of the Basilica lie the bodies of St. Pudentiana herself and her brother, St. Novatus, the holy children of a holy father. St. Pudens himself is now buried under the altar at the end of the right aisle. After his martyrdom he was buried on the Via Salaria, in the cemetery of St. Priscilla, and the bodies of his daughters, St. Pudentiana, who died first, and St. Praxedes, were laid beside him in the same tomb; long afterwards, perhaps after the conversion of Constantine, the relics of all these saints were translated to their present resting-places. In the same way we know that the bodies of the martyrs Pope St. Alexander I., St. Eventius and St. Theodulus; at first buried outside Rome on the Via Nomentana, were translated under St. Celestine I. to Santa Sabina on the Aventine.

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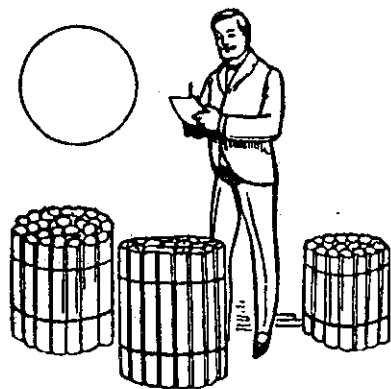
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In the tribune behind the high altar are the most ancient Christian mosaics in existence, which De Rossi held to be also the best. Long before De Rossi's time Panvinio, who lived in the reign of Queen Elizabeth (of virginal memory), declared they were the most beautiful in Rome. Our Lord is shown enthroned, with one arm outstretched in blessing, the other holds a book with the words 'Conservator Ecclesiæ Pudentianæ' inscribed upon its open page. Beside Him stand the sister saints, Pudentiana and Praxedes, holding wreaths; beneath, but standing forward, are the Princes of the Roman Church, their beloved friends, St. Peter and St. Paul, and other saintly figures, all clad in the garments of classic Rome. In the air, above the head of Christ, is a jewelled cross between the mystic symbols of the Four Evangelists. Behind, through an arcaded portico, are seen intensely interesting presentments of a basilica and baptistery of the day—398-417: for the mosaics were begun by Pope St. Siricius, who is buried in Santa Pudentiana, and finished under St. Innocent I., who reigned from 401 to 417: both Popes ruling the Church after the official conversion of the Empire. St. Pastor, brother of St. Pius I., tells us that when the Senator 'Pudens went to his Saviour,' martyred, as we have seen, by Nero, he left his daughters Pudentiana and Praxedes strengthened with chastity and learned in all the Divine Law. They

Sold Their Goods and Gave the Proceeds to the Poor,

persevered strictly in the love of Christ, and guarded intact the flower of their virginity: for glory they sought only in vigils, fastings and prayers.

Later on they desired to have in their house a baptistery, and the Blessed Pius (Pope St. Pius I.) not only consented but with his own hand made the plan for the baptismal fountain. Besides their house in Rome they must have owned estates out in the country, for St. Pastor says that they called together their slaves from town and country—that is, the house slaves who belonged to the city household and those employed on their lands outside—and gave their freedom to those who were already Christians, and urging the truth of the faith on those who had not yet accepted it. By the Pope's advice the declaration of freedom, with all the ancient usages proper to it, was made in the oratory founded by Pudens, their father: then, at Easter, ninety-six neophytes were baptised: so that thenceforth in that oratory

Constant Gatherings were Held,

and night and day it resounded with hymns of praise. Many of the pagans came thither gladly, and found there the faith and received baptism.

When the Emperor Antoninus Pius (A.D. 138-161) was made aware of all that had taken place he put forth an edict by which all Christians were ordered to live apart in their own houses: they were not to mix with the rest of the people, nor might they go to the public shops, nor frequent the baths. Praxedes and Pudentiana did not now forget those whom they had brought into the Church, but gathered them into their own home and housed them, nourishing them for many days, watching and praying. The blessed Pius himself visited them constantly with joy, offering the Sacrifice for them to the Saviour.

'Then,' says Pastor, 'Pudentiana went to God. Her sister and I wrapped her in sweet perfumes, and kept her hidden in the oratory. Afterwards, at the end of eight-and-twenty days, we carried her to the cemetery of Priscilla, and laid her by her father, Pudens. Novatus, eleven months later, died in his turn: he bequeathed his goods to Praxedes, and she then begged St. Pius to erect a title in the Baths of Novatus, no longer used, where was a large and spacious hall. The Bishop made the dedication in the name of the blessed virgin Praxedes; and in the same place he consecrated a baptistery.'

A Great Persecution.

But after two years a great persecution against the Christians was decreed, and many obtained the crown of martyrdom: Praxedes hid a great number

of Christians in her oratory, nourishing them both with the food of this life and with the Word of God. But, when the Emperor Antoninus heard that these meetings took place in the oratory of Praxedes, he had it searched, and many Christians were taken, especially the priest Simetrius and two-and-twenty others. They were all martyred, and by night the blessed Praxedes collected their bodies, and buried them in the cemetery of Priscilla, 'on the seventh day of the Kalends of June. Then the virgin of the Saviour, worn out with sorrow, only prayed for death. . . . Let us pause a moment over that holy and human grief; she, who as a child had known St. Peter and St. Paul and had seen them go forth to their glorious death, was now an old, old woman, the last of the once large and happy family. Father and mother, sister and brothers were all dead. She had been the spiritual daughter of many Popes, who had all celebrated the Mysteries in her house: they were all dead, all but one martyred; and now the sanctuary of her house was broken up: the refuge she had made there for those she had helped to the faith was no refuge now, but

A Sure Stepping-stone to Death.

'Her tears and her prayers reached to heaven, and fifty-four days after her brethren had suffered she passed to God: and I, Pastor, the priest, have buried her body near that of Pudens, her father.' Where, it may be asked, does that noble body sleep now? Not very far from her sister's, though not in her sister's 'title': but in a title of her own, that of Santa Praxedes, built, according to tradition, in another part of the baths of her brother, St. Novatus. As all these saints, Pudens, Novatus, Pudentiana and Praxedes were buried at first in the cemetery of St. Priscilla, it is of touching interest to remember that Roman tradition makes Priscilla herself the mother of Pudens.

There is yet another tradition that connects Pudens and his title, Pudentiana and her title with our own country: it is that Claudia, the wife of Pudens, the Claudia who sent greeting by St. Paul to 'Timothy, his own son in the faith,' was a native of Britain, the daughter of a British King.

In the Church of St. Pudentiana, our Cardinal's title, there is

A Reminder of the Famous Miracle of Bolsena,

immortalised for ever by the Cathedral of Orvieto and by Raphael's fresco in the Stanza d'Elodoro of the Vatican. Just as at Bolsena a doubting priest found the Host he had consecrated bleeding in his hands, so, at Santa Pudentiana, a priest who doubted whether that which he had consecrated was in truth Christ's Body, dropped It, and It fell, leaving the miraculous imprint of Itself upon the stone less cold than his heart.

Very hurriedly we have tried to recall the august memories that cling about this most venerable Christian sanctuary, linking us with the far-away past, and it is easy to see how exquisite an appropriateness it has for the title of an English Prince of the Church. The first Pius made it a title, the latest Pius has given it to our Cardinal Archbishop, as the last who bore his name and the intolerable burden of the keys gave it, as his title to

The First Cardinal Archbishop of Westminster.

Neither Pius IX., of holiest memory, who constituted anew the Hierarchy of England, nor Pius X., who has completed it, can have forgotten the tradition that makes this holy place the home of a British Princess who knew St. Peter; and the sanctuary whence St. Eleutherius sent St. Fugatius and St. Damianus from his side to convert the Britons. Between Cardinal Wiseman, of the title of St. Pudentiana, and Cardinal Bourne, of the same title, came Cardinal Manning and Cardinal Vaughan, who each had for his title the Church, upon the Cælian Hill, of St. Gregory the Apostle of the English: our first Cardinal Archbishop and our latest have been given the no less privilege of having their throne in Rome where over seventeen centuries ago was that of St. Eleutherius, Apostle of the Britons.

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Taihape

The Hibernian Society in Taihape celebrated St. Patrick's Day by a sports gathering. Favored with fine weather (says a local paper) this first annual gathering proved a great success, and the large crowd which had assembled from all parts of the district thoroughly enjoyed the outing. The Taihape Band, ever to the fore in assisting at local functions, gave great pleasure by their capital rendering of a well-selected programme. The officials all worked well, and thoroughly deserve not only the success they achieved, but the praise that was bestowed on their efforts. The secretary, Mr. J. Bartosh, is to be warmly complimented on the courteous, effective, and energetic discharge of his duties. Last, but by no means least, a special tribute of praise is due to the ladies, who managed the refreshment department in a manner that proved they were not only willing but expert workers. We congratulate the society on the complete success of its initial effort, which it is hoped will be a happy augury of future success.

Sparks' Theatre was crowded on the occasion of the national concert given under the auspices of the Hibernian Society, and many latecomers had to be content with standing room. The programme was a varied one, consisting of songs, dances, recitations, and a moving-picture display. It was indeed Ireland's Night, and the items that breathed of the glory of the shamrock and of loyal affection and patriotism towards the Old Land were received by the large and good-humored audience with marked enthusiasm. Perhaps the most pleasing among the vocal items was 'The dear little shamrock,' which was beautifully sung by Miss McKeown, the singer, in response to a vociferous encore, giving an equally finished rendering of 'I'm sitting on the stile, Mary.' Mr. A. T. Vickers's fine voice was heard to much advantage in 'Killarney,' and another

song that greatly pleased the audience was 'The Meeting of the Waters,' which was effectively rendered by Mr. Powell, of Hunterville; while a recitation ('The exile's return') was given by Mr. F. McSweeney with good effect. Little Miss Ruth Rush fairly 'brought down the house' with her dancing of an Irish jig, and to an undeniable encore she responded with a sailor's hornpipe, which was also executed in an accurate and most charming fashion. Mr. Kennedy also contributed an Irish jig, which was highly appreciated by the audience, and not the least pleasing features of the entertainment were a number of choruses nicely rendered by a choir of school children. Miss Phyllis Connolly, a promising young pianist, acted very capably as accompanist. The picture programme comprised a number of first-class films, which were watched by the audience with much delight. The star item was a fine pictured presentation of the well-known patriotic story of 'Rory O'More,' and the adventures of the hero and his final escape from the gallows aroused much enthusiasm. Other films of a varied character also proved highly acceptable, and altogether the entertainment provided a happy ending to a happy day. Prior to the entertainment the Taihape Municipal Band marched down the street and played a number of selections both outside and inside the theatre, thereby adding much to the evening's enjoyment.

'Give him the moon to play with,'
The top of the chimney tall;
To stop his cry 'bring down the sky'—
Oh, let him have them all!
Give him the wide, wide ocean,
Mountain, vale and moor,
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Current Topics

When Homer Nods

We are accustomed—and with good reason—to make merry over the glowing blunders of the callow newspaper reporter or the less excusable No-Popery writer when describing matters of Catholic doctrine and practice—over the genius, for example, who described how 'the Cardinal wore on his head a *cappa magna*'; or that other who told how a priest 'carried the Vatican to a dying parishioner,' and 'wore a baldacchino'; or yet a third who saw 'a thurifer suspended from the roof' while Mass was being said. It comes upon us, however, with something of a shock to find so great a writer and so warm an admirer of mediaevalism as Sir Walter Scott perpetrating blunders scarcely less absurd. The gifted priest-novelist, 'John Ayscough,' in a delightful article on 'Sir Walter' in the February number of the *Catholic World*, remarks: 'However clever a writer may be, if he can regard mediaeval Christianity only from outside, and only from a Georgian standpoint, he is bound to blunder. The outside view of the Catholic Church Scott had, and he had a keen eye for the picturesque, so he could describe vividly; but even in description he came appalling "croppers."'

*

And, as a case in point, 'John Ayscough,' in his *Catholic World* article, supplies the following: 'In the second volume of the *Antiquary* there is a flagrantly picturesque account of the midnight obsequies of the Catholic Countess of Glenallan. The priest, dressed in "cope and stole held open the service book"—(the breviary, as we are informed on the next page)—"another churchman in his vestments bore a holy water sprinkler—and two boys in white surplices held censers with incense," and the dirge goes on until a loud *Alleluia*, pealing through the deserted arches of St. Ruth, closed the singular ceremony.' Singular, indeed. Sir Walter Scott was undoubtedly the only human being who ever heard an *Alleluia*, however loud, in the funeral offices of the Catholic Church.'

A Minister on Long Sermons

Mark Twain is quoted as having on one occasion thus described his experience regarding long sermons: 'I went to church one time, and was so impressed by what the preacher told me about the poor heathen that I was ready to give up a hundred dollars of my own money, and even to go out and borrow more to send to the heathen. But the minister preached too long, and my own enthusiasm began to drop, about twenty-five dollars a drop, till there was nothing left for the poor heathen, and, by the time he was through and the collection was taken up I stole ten cents off the plate.'

*

The joke has a moral; and an American minister, the Rev. E. W. Caswell, in an article in the *N.Y. Christian Advocate*, has been trying to impress it upon his Protestant brethren. The moral is that, broadly speaking, the day of long discourses has gone by. 'Argue about it as we will, or dislike it as we may,' writes Mr. Caswell, 'half an hour or twenty-five minutes from the best of us, and fifteen or twenty minutes from the most of us, is as much as the modern congregation wants or will stand for long.' 'It is well known,' he continues breezily, 'that many ministerial orators have nearly ruined their career owing to the lack of "terminal facilities." If many sermons could be eliminated at both ends and reduced in the middle, they could produce greater results. Audiences are willing to excuse bishops whom they expect to hear only once in a lifetime, and elderly clergymen who find it difficult to abbreviate old sermons preached at times when people brought their lunches to church in order to remain for the afternoon services. . . . Would it not be better if sixty-minute sermons, fifteen-minute public prayers, ten-minute notices, long readings and musical numbers could be divided and "come in on the

limited"? We find it difficult to concentrate attention longer than one hour, and younger persons find it contrary to their disposition to do so. It is often remarked that the last quarter of certain sermons ruins the former three-quarters; for, when the attention is lost, the portion already received goes with it.' After pointing out that the great preachers of New York City, who draw and hold large audiences, do not average more than thirty minutes for a sermon, he concludes: 'They know that brevity is the soul of wisdom as well as of wit. They are aware that, to be in accord with the spirit of this rapid-firing, moving-picture age, they must lay aside the long, heavy, ponderous style of sermonising.'

Colonel Bell and Regimental Chaplains

Colonel Allen Bell, officer commanding the Wai-kato Regiment, is evidently a man of great plainness of speech, and one who has never cultivated the art of breaking things gently. In a printed official memorandum, just issued for the information of the chaplains attached to the regiment, he has given those unhappy officials a most unmerciful 'ragging.' After mentioning—by way of introduction to his subject—that 'in the past the chaplains, with a few notable exceptions, have been a useless excrescence on the various regiments,' he proceeds: 'The utter uselessness of the present methods was never more clearly demonstrated than at the church parade held at the termination of the training camp at Tauherenikau, the only striking feature of which was that the hymn "Onward, Christian Soldiers," was not sung.' Only those who know with what wearisome, monotonous regularity that time-honored melody is 'worked off' on such occasions can appreciate the biting sarcasm of the last sentence. After pointing out some of the ideals which might fittingly have been presented on the occasion, but which the tired parson had never thought of, he continues remorselessly: 'Instead of having pointed out to us those grand ideals, we were treated to the singing of a few hymns and the old stock sermon. The formal service held in a military camp on Sundays is merely a parade productive of unuttered profanity on the part of most of those who have to attend it, and doing no really good work for the betterment of the forces. . . . I am quite certain that the majority of the chaplains to our forces are men who wish to do good work. The trouble seems to be that they do not know how their upbringing and training seems to totally unfit them for the work of appealing to their fellow-men.'

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How far these strictures are true we do not know, and as our priests are not included in the criticism the matter does not really concern us. But one portion of Colonel Bell's memorandum we are interested in, and Catholics generally will read it with pleasure. 'I make these suggestions,' he concludes, 'after an experience of over fifteen years of military life on active service and in times of peace, as a trooper and in command of a regiment. I can safely say that during that long period I have only been associated with one chaplain who did any really good and lasting work. That was a Jesuit priest named Father Barthelemy, chaplain to our forces in the Matabele war. He was one of those who recognised that the alpha and omega of an army chaplain's life was not to hold church parades. His actions, example, and modern methods of work called up the manly qualities of all with whom he was associated, and he did more to raise the moral tone of our column than anybody else associated with it.' Colonel Bell's experience regarding Catholic military chaplains is evidently on all fours with that of Rear-Admiral Osbon, of the United States Navy, as described on one occasion in an address to a body of naval cadets in the John Street Methodist Church, New York. 'The best thing,' he said, 'that ever happened to the American sailor was when Catholic priests were introduced to the navy. They are the most faithful men in the service. They watch Jack. They talk with him. They walk with him. They live with him. The upshot of their work is that the American sailor is a cleaner-hearted

fellow than he ever was before the Catholic priest came. Christian organisations on shore don't do Jack any good. Tracts are worthless, and Bibles and prayer books are about as useful as tracts. But one good whole-souled, manly, chaplain is a whole army in himself.

Wise Words on Purgatory

Thanks to the work of a small school of uncritical and emotional writers there are prevalent, even amongst Catholics themselves, many wild and extravagant notions on the subject of Purgatory— notions that are by no means warranted or authorised by the official teaching of the Church. Purgatory is defined in the Catechism as 'a place or state of punishment in the next life where some souls suffer for a time before they go to heaven'; and the average Catholic might well be content with that—do his duty to the suffering dead—and leave the matter there, without wasting his time on futile and profitless speculation as to the probable duration of the pains of his deceased relatives or friends. On this point the Rev. Father Hull, of the Bombay *Examiner*, has some wise and thoughtful words, which we have pleasure in reproducing. A correspondent had written to the *Examiner* as follows: 'In Dr. Faber's *All for Jesus* we are told how even canonised saints have remained for forty or fifty years in purgatory in spite of the fact that their bodies have worked miracles upon earth. Now, considering that a very short time in purgatory, even a quarter of an hour, is equivalent to a long period of suffering upon earth, it terrifies me to think how long in the ordinary course of divine justice we would have to suffer before we meet in heaven. I am aware that this is all a mystery, but I should feel much obliged if you could do something in the way of comforting me and others who may have been troubled in the same way.'

Here is Father Hull's reply—and the truths to which it draws attention cannot be too widely known. 'Catholic revelation tells us very little about purgatory. It tells us that there is such a place, or at least state, of detention from heaven, for all who die in grace, but with some of the relics of sin clinging to them. Secondly, that different degrees or amounts of suffering are undergone in purgatory in proportion to the amount of the relics of sin which cling to each individual soul. Thirdly, that these sufferings are alleviated, reduced, or shortened by the prayers of Christians on earth, and of the saints in heaven, and also by good works and the application of indulgences. But beyond this revelation does not go. Revelation does not tell us anything of the nature of the sufferings—whether they are acute pains like those of hell, or consist chiefly in a mental sense of privation and suspense. Revelation does not tell us even what is the nature of the purgative process. Some have thought that it is really purgative; that is to say, it removes certain stains and crookednesses of the soul which have been induced by sin. Others have thought that the process is purely punitive; that is to say, by sin we have incurred a certain debt of temporal punishment which we have to pay by undergoing a corresponding amount of suffering. Either of these views may be true, or both of them in combination. Revelation tells us nothing of the duration of the process in terms of earthly time. Some have more, some have less according to their deserts; but whether the difference can be made up by difference of intensity for the same time, or by the same intensity for different lengths of time, we cannot say. The whole state of the after-world is a mystery to us. It is a state of things superior to time and space, and we do not even know whether anything there can be measured in terms of time or space at all. Lastly, we have no means of measuring the relation between sin and the temporal punishment due to sin. I commit five small venial sins to-day, and I have five hours of excruciating toothache to-morrow. Would those five hours of toothache suffice as my purgatory for those five venial sins? It might suffice for more, or it might suffice for less; we simply have no data to go on. Lastly, we have no idea what effect is produced even by indulgences. Sup-

pose I really gain one plenary indulgence and offer it for one particular soul in purgatory. Will it be accepted by God for that soul alone? Will it release that soul altogether or only in part? We have no idea. If God had thought it good for us to know these things He would surely have told us more. The conclusion which I draw from the reticence of God is that He does not wish us to give the matter a single thought. Three things we know: First, that even venial sin is not a thing to trifle with. Secondly, that even the smallest of God's punishments is a thing to be taken seriously. Thirdly, whatever the punishment may be, those who have to suffer it in purgatory will feel it to be altogether just, and even merciful. Cultivating this frame of mind, let us not trouble ourselves with a moment's further thought about the matter.'

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'But what about all those stories which we read in spiritual books—stories which if true are enough to make one's hair stand on end. *Answer*.—So far as they impress you with the idea that even venial sin is a thing to be seriously avoided, so far are they ideally true; but so far as they make you miserable in feeling and worried about your relations, so far are they ideally false. As to their literal truth, we know nothing. Not one of them is guaranteed as true by the Church; and even where they seem to be well authenticated by history, this does not prove that they are literal facts. They may be a sort of apocalyptic visions embodying a doctrinal idea and nothing more. I do not know the exact passage from Faber. But I certainly should not give credence to any story about a canonised saint being forty years in purgatory while his body is working miracles on earth. Some devotional writers are often uncritical in their selection of materials, and Faber notoriously so. No theologian would take such a story seriously. It seems almost offensive to pious ears. Therefore, instead of worrying your mind with such apocryphal matter, make an act of faith that your mother is in the hands of a good God. Then set about gaining a few indulgences for her; and after that put the whole matter out of your mind.'

Intercolonial

After the usual St. Patrick's Day celebration at Oatlands, Tasmania, Rev. Father Feehan was presented with an address and a cheque for £140 from the people of the various districts of the Oatlands parish and friends, both lay and clerical, throughout Tasmania.

His Grace the Archbishop of Melbourne blessed and opened a church and convent at Wonthaggi on Sunday, March 24. The church, which is capable of seating 800 persons, was erected at a cost of about £3000.

On Tuesday, March 19, our revered and venerable Archbishop, the Most Rev. Dr. Dunne, completed his 82nd year. Born in 1830 (says the *Brisbane Age*), ordained priest in 1855, arrived in Queensland in 1863, consecrated Bishop in 1882, and raised to the Archbishopric in 1887, he has for nearly half a century zealously ministered to the Church in Queensland. May the evening of his long and arduous life be attended by every blessing.

The advance of Catholicity in the Archdiocese was evidenced on Sunday, March 24 (says the *Freeman's Journal*), when his Grace the Archbishop blessed the foundation-stone of St. Joseph's new church, Rozeile. There was a large gathering of the parishioners and their friends. His Grace the Archbishop delivered a stirring address, and a liberal response for the liquidation of the debt was made. One parishioner gave a cheque for £500, and the Very Rev. Father Moynagh contributed £100.

It is just a little over a year ago since Dr. Clune was consecrated Bishop of Perth by Cardinal Moran on St. Patrick's Day. Since then (says the *Catholic Press*) he has done wonders in reducing the heavy debt

on the diocese. In a recent episcopal letter to his priests his Lordship says: 'I am sure the good people . . . will be cheered and consoled to learn that within the past nine months we have reduced the big diocesan debt by the magnificent sum of £41,500. This, I think, constitutes a record, not only for Australia, but the whole Catholic world. Of this sum £31,500 has been paid into the Union Bank in reduction of the huge central debt of £90,000, and the remaining £10,000 has been absorbed in paying off other mortgages on church property and sundry liabilities of a pressing nature. By an agreement, entered into with the general manager of the Union Bank last April, I undertook to pay off £40,000 by May 1 next, in order to secure the total remission of interest on £90,000 for two years. Up to the present, as the above figures show, I have only been able to pay the bank £31,500 in consequence of other pressing obligations having to be met. I still have to find £8500 by May 1, and I have every confidence that the generosity of the people, through the diocese, will enable me to find it.'

At the annual conference of the delegates of the Hibernian Society in Sydney, the District Board, in their annual report, chronicled 'a grateful measure of progress in general work, and a marked increase in membership. The branches in New South Wales total 187, with a membership of 11,588, as follows:—Men's, 139; total membership, 9545; women's, 42; total membership, 1861; juvenile, 6; total membership, 182.' The great strength of the society is evidenced by the following figures:—At the close of the year 1910-11 there were 9965 members; latest reports indicate an enrolment of 11,588 members; 2768 members were initiated, 226 members admitted by clearance; total admissions, 2994. The losses in membership by clearance were 220, by death 58, by resignation and arrears 1093; total losses, 1371, leaving a net increase of 1623 members for the year. District funeral funds showed an increase of £3165 2s 11d, and other district funds £263 15s 1d, the balance (for 1911-12) totalling £32,287 4s 3d. Branch sick funds, 1911-12, were £33,494 15s 11d, or an increase of £1892 13s 4d. Other branch funds were £3015 6s 9d, showing an increase of £377 16s 4d. The gross funds were £68,797 6s 11d, or an increase of £5699 7s 7d.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 6.

The Rev. Father Schaefer, S.M., of St. Patrick's College, concluded his course of Lenten sermons on last Sunday at St. Joseph's, Te Aro.

The Marist Brothers' Junior Cadets paid a visit to the H.M.S. Encounter on last Thursday. The officers and men of the man-of-war did everything possible to interest the boys.

Mr. T. Buckley, chief electrician of the Post and Telegraph Department, and a parishioner of St. Joseph's, has returned from a twelve months' trip round the world, after inquiring into the various systems of telephony in other countries. Mr. Buckley has returned with a mass of information which no doubt will be of much benefit to the Dominion's telephone system.

To-night (Saturday) Sir Joseph Ward will open, at 8 o'clock, in the new hall, Green street, an Easter carnival and fancy fair for the liquidation of the debt on the hall. Attractive stalls will be arranged for the disposal of fancy work and numerous works of art. The children will provide good entertainment in spectacular displays and fancy dancing. An art union will be drawn in connection with the fair. The various city bands will also supply selections during the fair.

On Good Friday his Grace Archbishop Redwood celebrated the Mass of the Presanctified at the Basilica of the Sacred Heart, there being a crowded congregation. His Grace also preached. His Grace also officiated at the Stations of the Cross in the afternoon.

In the evening the Rev. Father Cullen, S.M., of St. Patrick's College, preached on the 'Passion.' The Rev. Father Eccleton, S.M., of St. Patrick's College, preached on the 'Passion' at St. Joseph's in the evening.

The eleventh annual conference of the Federated Catholic Clubs of New Zealand was opened in St. Patrick's Hall, Boulcott street, at 11 a.m. to-day. Representatives of about twenty Catholic Clubs in various parts of the Dominion are in attendance. Amongst the questions to be discussed is that of establishing federal literary competitions for a challenge shield. A number of papers dealing with matters affecting the welfare of the clubs will be read at the conference, and discussions will take place upon methods of improving and extending the St. Vincent de Paul Society and other Catholic organisations.

The men's mission at the Basilica of the Sacred Heart was concluded on last Sunday evening, the Basilica being crowded with men. The Very Rev. Father O'Connell, S.M., preached, and at the conclusion of his sermon imparted the Papal Blessing. The mission right through has been a splendid success, and the missionaries have every reason to be satisfied with the result of their labors. Over 1350 confessions were heard, whilst 4000 Holy Communions were administered. On Sunday Rev. Father McCarthy opened a mission at Northlands, in the Thorndon parish, whilst the Rev. Father Kimbell conducted one at Wadestown, and on Monday Very Rev. Father O'Connell opened one at Makara. They were all successful, and concluded last Wednesday.

On Holy Thursday, at St. Joseph's Church, Te Aro, Solemn High Mass was celebrated at 7.30 by the Very Rev. Dean Regnault, S.M. (Provincial), Rev. Father S. Mahoney, S.M., being deacon, Rev. Father J. Herring, S.M., subdeacon, and Rev. Father Hurley, S.M., master of ceremonies. The Altar of Repose was beautifully decorated by the ladies of the Altar Society, and the choir, under the baton of Mr. D. MacLaughlin, rendered appropriate music. In the evening there was a crowded congregation, the Rev. Father J. Herring, S.M., preaching on the 'Rosary.' Solemn High Mass was also celebrated at St. Anne's, Wellington South, by the Ven. Archdeacon Devoy, S.M., Rev. Fathers Peoples and Segrief being deacon and subdeacon respectively. At the Basilica of the Sacred Heart, Thorndon, his Grace the Archbishop officiated. There was Exposition of the Blessed Sacrament all day on Thursday at the churches mentioned, and hundreds of the faithful visited the churches during the course of the day.

Members of the Wellington Catholic Club attended in large numbers at the club rooms on Tuesday last to bid farewell to Mr. S. J. Moran, LL.B., who is leaving this city. Mr. Moran is severing his connection with the legal firm of Messrs. Casey and Moran, and, in conjunction with Mr. Maurice Lavery, intends to take over the business of the late Mr. Pownall, of Masterton. Mr. Moran has always been actively associated with Catholic Club matters, and testimony to the good work he has done in the various branches of club life was given by Mr. J. P. McGowan (chairman of the executive), Messrs. H. McKeown and P. J. McGovern (representing the Federation of Catholic Clubs), Messrs. L. Leydon and T. O'Sullivan (on behalf of the cricket club), and Mr. J. W. Callaghan (district deputy of the H.A.C.B.S.). Mr. Moran, in the course of an eloquent and impressive reply, disclaimed any credit for anything he had done. He held that it was the duty of a Catholic young man to do his share to further the interests of a Catholic club. He regarded it as a privilege to have had the honor of associating with the gentlemen present that evening. He assured his hearers that although absent from Wellington he would ever fondly cherish the memory of his connection with the club; its career would be carefully followed by him, and none would be more pleased than he to hear of its continued success. Various musical and elocutionary items were contributed, and the gathering closed with ringing cheers for the guest of the evening.

On last Sunday morning at the 8 o'clock Mass at the Sacred Heart Basilica, Thorndon, there was general Communion of the men of the parish. It was indeed most edifying to see the fine muster of men, and very consoling to the good Marist missionaries to see such a pleasing result of their labors. After Mass a Communion breakfast was served in the Guildford Terrace schoolroom. His Grace the Archbishop presided, and there were also present Very Rev. Father O'Connell, S.M. (Superior of the Marist Missioners), Rev. Fathers Hickson, S.M., Adm., and C. J. Venning, S.M. Over 200 men were present, and his Grace the Archbishop, in an address, congratulated the men of Thorndon on the splendid display of faith they had made that morning. A number of toasts were then honored. The first was 'His Grace Archbishop Redwood,' proposed by Colonel Collins and responded to by his Grace. The Hon. R. Loughnan, M.L.C., proposed the toast of 'Parochial Societies' (Hibernian Society, St. Vincent de Paul Society, Catholic Club, and Sacred Heart Confraternity). This was responded to by Messrs. J. W. Callaghan (district deputy H.A.C.B.S.), J. P. McGowan (Catholic Club), Diamond (St. Vincent de Paul Society), and Reeves (Confraternity of the Sacred Heart). Mr. H. O'Leary proposed the toast of 'Marist Missioners,' and Very Rev. Father O'Connell responded. Proposing the toast of 'The Ladies,' Mr. J. E. Fitzgerald remarked on the capable way in which the ladies had looked after the breakfast preparations. Mr. Fred W. Crombie responded. The success of the breakfast was due to the indefatigable efforts of the Rev. Father Hickson, S.M., assisted by the members of the Confraternity of the Children of Mary. The opinion has been expressed by many that these functions should be held more frequently, as it helps to bring together the men of the parish and to unite them. On this occasion it was but a fitting conclusion to the men's mission, which had been a remarkable success in every way.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 8.

An Easter Fair is to open in the Catholic schoolroom, Addington, on Easter Monday, and will be continued to the end of the week. The proceeds are intended to free the school buildings from liabilities incurred in improvements to the surroundings, including works rendered necessary for the growing requirements of the district.

The Marist Brothers' Old Boys, playing in football matches on last Saturday, met and defeated two visiting teams. On the Linwood Club's ground, Hagley Park, they won their game against a team representing the Celtic Club, Timaru, by 10 points to 3. For the winners Murfitt and McGillion scored tries, which Mahoney converted. P. Fitzgerald scored for Celtic. Mr. F. T. Evans was referee. A team from the Athletic Club, Temuka, was defeated by the Marist Brothers' Old Boys juniors by 8 to nil. Kouri scored for the winners. Mr. L. Corbett was referee. In the evening the visiting teams were entertained by the Marist Brothers' Old Boys in the new rooms at a smoke concert. They also extended much kindly attention to the southern players during their visit to this city.

An ordinary meeting of the Christchurch Catholic Club was held on Wednesday evening, March 27. The president (Mr. E. T. Harper) occupied the chair, and there was an attendance of thirty members. The president intimated that Mr. E. McKeon had offered to donate a prize of two guineas in value for a billiard tournament. The offer was accepted with thanks and expressions of appreciation. Recitations and readings were provided on the syllabus for the evening, and Messrs. P. J. Augarde, F. Rowe, P. McNamara, C. Fottrell, and J. Wacked contributed. The president, on behalf of the members, took the opportunity of saying farewell to Mr. M. O'Reilly, who is leaving Christchurch. He said that Mr. O'Reilly had been a member from the inception of the club, and had always taken a very active interest in its management and welfare,

and had thus won the respect of all members. On their behalf he asked Mr. O'Reilly to accept a small souvenir of their esteem and good wishes. Its intrinsic value was not great, but it would serve to convey their deep appreciation of his good qualities and be a reminder of his long intercourse with the club. The Rev. Dr. Kennedy (chaplain) and several members spoke in eulogistic terms of Mr. O'Reilly, who feelingly replied. He said he was sorry to say good-bye to the members with whom he had worked for so long. He admired the fine feeling existing among members, and the good the club was doing. Although parting from the members, he would never forget their kindness towards him. A 25-up billiard tournament was arranged for April 17, and a musical evening, under the direction of Mr. H. Rossiter, on April 27.

Easter Sunday was observed with the customary solemnity in the Cathedral in the presence of crowded congregations. There were very large numbers of communicants at the early Masses. At 11 o'clock there was Pontifical High Mass. His Lordship Bishop Grimes was celebrant, Rev. Father Tigar, O.P., being assistant priest, the Rev. Father Quinn, S.M., and Rev. Father O'Boyle deacons of honor at the throne, the Rev. Father O'Connor, S.M., and Rev. Father Hanrahan deacon and subdeacon respectively of the Mass, and Very Rev. Father Price, Adm., master of ceremonies. The Bishop briefly preached on the Gospel of the day and imparted the Papal blessing. The music was Gounod's 'Messe Solennelle,' excellently rendered by the choir, Mr. A. W. Bunz being organist. The 'Haec Dies' was sung at the Offertory. The high altar and sanctuary were most tastefully adorned, and in the evening brilliantly illuminated. There were solemn Pontifical Vespers in the evening, at which his Lordship the Bishop presided, the attendant clergy being the same as in the morning. The occasional sermon was preached by his Lordship the Bishop on the 'Resurrection' from the text, 'His sepulchre was glorious,' to a congregation that crowded the Cathedral to its utmost limits. Easter Sunday being the first Sunday of the month, there was the usual Exposition of the Blessed Sacrament and procession, followed by solemn Pontifical Benediction. Participating in the procession were members of St. Joseph's division (men's section) of the arch-confraternity of the Blessed Sacrament. After the evening's celebrations the choir were entertained at the episcopal residence by his Lordship the Bishop and the Very Rev. Administrator.

The Holy Week devotions were commenced in the Cathedral on Wednesday evening. His Lordship the Bishop presided, and twenty-four of the clergy assisted at the Solemn Office of Tenebræ. There was Pontifical High Mass on Holy Thursday morning. His Lordship the Bishop was celebrant, the Very Rev. Dean Hills, S.M., V.G., being assistant priest, Very Rev. Deans O'Donnell and Bowers deacons of honor at the throne, Rev. Fathers O'Hare and Daull, S.M.A., deacon and subdeacon respectively of the Mass, and Very Rev. Father Price, Adm., master of ceremonies. At the conclusion of Mass there was the procession of the Blessed Sacrament to the Altar of Repose in the chapel of the Sacred Heart. After Tenebræ in the evening a fine discourse on the Blessed Eucharist was preached by the Rev. Father Taylor, S.M. (Leeston). Throughout the night from 10 o'clock relays, composed of members of the arch-confraternity of the Blessed Sacrament, and incidentally of members of the H.A.C.B. Society and other organisations of men, watched before the chapel, the altar of which was continuously illuminated. The devotions on Good Friday morning were commenced at 9 o'clock, at which his Lordship the Bishop presided. Rev. Father Graham, S.M., M.A., was assistant priest, the Rev. Fathers Quinn, S.M., and O'Boyle were assistant deacons, the Rev. Father O'Hare deacon, Rev. Father Hanrahan subdeacon, and Very Rev. Father Price, Adm., master of ceremonies. The 'Passion' was sung by the Very Rev. Dean Hills, S.M., V.G., Rev. Father Tigar, O.P., and Rev. Father Richards. Adoration of the Cross (during which offerings were received for the holy places in Palestine) was followed by the Mass of the Pre-

sanctified. At 3 o'clock in the afternoon there were the Stations of the Cross, at which Rev. Father O'Boyle officiated, his Lordship the Bishop reading the various Meditations from the pulpit, and at the conclusion the Benediction was given with a sacred relic of the True Cross, which was afterwards exposed to the veneration of the faithful on the altar in the chapel of the Holy Relics. On this, as on all other occasions during Holy Week, the Cathedral was crowded to an even more noticeable extent than ever before. After Tenebræ the occasional sermon, a most impressive discourse, was preached by the Rev. Father Tigar, O.P. Solemn High Mass was celebrated on Holy Saturday morning by the Very Rev. Father Price, Adm., the Rev. Father Richards being deacon, Rev. Father Hanrahan subdeacon, and Rev. Dr. Kennedy master of ceremonies. All the usual ceremonies incidental to the day were conducted by the Very Rev. Father Price. A feature of the Holy Week services, and one specially referred to by his Lordship the Bishop, was the excellent and devotional singing by the choir of the difficult and exacting music. His Lordship also spoke in appreciative terms of the splendid efforts of the Altar Society, and the beautifully effective results thereof observable on Holy Thursday and Easter Sunday.

DIocese OF AUCKLAND

(By Telegraph from our own correspondent.)

April 8.

At the Cathedral on Easter Sunday Pontifical High Mass was celebrated by his Lordship the Bishop, Rev. Fathers Skinner and Finn being deacon and subdeacon respectively. Rev. Father Holbrook was master of ceremonies. In the evening the Bishop preached on the history of the Church and its struggles and triumphs. The choir, under Mr. Hiscocks, rendered most efficient services. The altar was tastefully decorated.

At the Cathedral the Office of Tenebræ was sung on Wednesday, Thursday, and Friday evenings of Holy Week. His Lordship the Bishop presided each evening. On Holy Thursday night Rev. Father Edge preached on the Blessed Eucharist. On Good Friday the 'Passion' was sung by Rev. Fathers Wright, Ormond, and Skinner. His Lordship the Bishop was the celebrant of the Mass of the Presanctified, Rev. Father O'Farrell being assistant priest, Rev. Father Skinner deacon, Rev. Father O'Doherty subdeacon, and Rev. Father Holbrook master of ceremonies. There were also present in the sanctuary Rev. Fathers McMillan, Finn, and Clarke. Rev. Father Wright in the evening preached on the 'Passion.' At St. Benedict's on Good Friday there were crowded congregations. Right Rev. Mgr. Gillan, V.G., and Rev. Fathers Brennan, Forde, and O'Malley officiated. At the Sacred Heart Church (Ponsonby), and at Parnell and Newmarket services were also held.

The weekly meeting of the St. Vincent de Paul Society, which was held on Thursday evening, will long be remembered by the members of St. Patrick's Conference. His Lordship the Bishop presided. After the minutes of the previous meeting had been read and confirmed, Bro. Little called on his Lordship to present on behalf of the members a chalice to Rev. Father Wright, who had been spiritual director of St. Patrick's Conference for three years. In making the presentation Bishop Cleary spoke eulogistically of the work Father Wright had accomplished while at the Cathedral. Wherever he had labored Father Wright had gained the esteem of all who knew him. In the course of his reply, Father Wright thanked all who were in any way connected with the presentation. He would use the chalice for the first time on Easter Sunday. That Mass would be offered up for the spiritual and temporal welfare of the members of the society. At the presentation the following priests assisted:—Rev. Fathers Holbrook, Skinner, O'Doherty, Edge, Cahill, Molloy, McMillan, Ormond, Clarke, and Finn.

For Chronic Chest Complaints,
Woods' Great Peppermint Cure, 1/6, 2/6.

Cathedral Feis, Auckland

By telegraph from our own correspondent.)

April 8.

The Cathedral Feis, organised to extinguish the debt on the parish, was opened with great éclat last Saturday night by his Excellency Lord Islington. At 5 o'clock in the morning the committee commenced the erection and ornamentation of stalls. After working all day everything was in readiness for the opening at 7 o'clock in the evening.

His Lordship the Bishop, in introducing the Governor, said it was superfluous to introduce his Excellency, as that was the second occasion on which he had honored them by performing an opening ceremony.

His Excellency prefaced his remarks by giving a message conveying the good wishes of Lady Islington, who was unfortunately prevented from being present owing to a slight indisposition. As most of his hearers were aware, the object of the fete was to wipe off the debt attaching to the extension of St. Patrick's Cathedral. The cost of the work had been about £7000, and there still remained some £4000 to clear off. He felt sure it must be the wish of every good Catholic in Auckland to see the Cathedral church standing in their midst free of every penny of debt—(applause)—and from what he had heard of the energy and enthusiasm put into the festival there was evidently a very keen desire on the part of a very considerable portion of the Catholic community to see that worthy object realised within the next few days. Father Holbrook, who was one of the principals in the organising of the Feis, had been successful in securing much that should attract all classes and creeds within the Town Hall during the coming week. He wished God-speed to the Feis in all its branches, and congratulated all those who had come forward to ensure the success he felt sure it would be.—(Applause.)

The Hon. A. M. Myers, M.P., Minister of Finance, next spoke. He said that there was one thing at least all churches possessed, and that was a debt. The amount the Feis aimed at was a large one, but from his experience of the zeal and enthusiasm of the Catholics he was confident they would, with the help of those of other creeds, not only realise their aspirations, but would have a surplus.—(Applause.)

Rev. Father Holbrook, in proposing a vote of thanks to his Excellency the Governor, said they were indebted to him not only for opening the fete, but for his kindly encouragement. Speaking of the big task they had set themselves, Father Holbrook said they wanted their Bishop to feel that he had with him not only the Catholic people of Auckland, but every right-thinking person as well, and that his hopes for the extinction of the debt would be realised.—(Applause.) It was quite unnecessary to thank Mr Myers, because he had been so closely identified with their work for a very long time.

Mr. P. J. Nerheny, in seconding the vote, said Lord Islington was one of the greatest democratic Governors that had ever come to New Zealand, and he had always taken the keenest interest in everything that made for the uplifting of humanity.—(Applause.)

The scene in the hall is a particularly brilliant one. Around the sides are ranged numerous stalls, laden with all sorts of articles, which are so attractive that they almost sell themselves without the additional persuasion exerted by the fair stall-holders, who are all out after the record takings for the fortnight. There are about 300 charming children and young ladies in picturesque costumes, under the skilful training of Signor Borzoni, who has a genius for this sort of thing. They have become astonishingly adept at marching and dancing to music, and, with the aid of sunshades, flowers, or festoons, at posing into dozens of different groups, which are singularly effective both from the blending of the colors of the costumes and the gracefulness of the dancers. Signor Borzoni calls his spectacle 'A New Zealand Summer Night.' It is divided into ten scenes, and finishes up with a spectacular march consisting of the full strength of the company. The whole thing is really well imagined, and the execu-

tion is excellent, especially when we remember that the young people are all amateurs.

It would take too long to give the details of the many stalls, but the principal ones are St. Patrick's (Miss McIlhone and 39 assistants), Sacred Heart (Misses M. Ormond, Courteny, McGuire, A. Graydon, and 29 assistants), St. Benedict's (Mrs. Fernandez, Miss A. Lorrigan, and 40 assistants), Men's Club and refreshments (Mrs. V. Little, Mrs. J. Fitzgerald, and 41 assistants). The Auckland *Star*, commenting on the Feis, said: 'The splendid organisation that marks anything the Catholics take in hand has enabled them to grapple with the problem of extinguishing the debt on their Cathedral church in a manner that might have reasonably daunted any other religious body.'

Te Awamutu

(From an occasional correspondent.)

March 22.

Subscriptions for the building of the new Catholic presbytery, which will soon be erected next the Catholic church at Te Awamutu, are accumulating very satisfactorily (says the *Waipa Post*). The list is headed by one hundred guineas from Captain Hope-Johnstone (Aratitaha), this being the largest subscription received in the parish from any one Catholic family during the past four years, except that of £150 from Mr. and Mrs. D. O'Shea, of Pirongia, for the new church at Pirongia, and £120 for the building of the Te Awamutu church from a family living near Te Awamutu. Mr. D. Moroney, of Woodlands, Karamu, although having recently contributed £100 to the building of the Hamilton church, has donated £25; Mr. J. W. Warren, architect, Hamilton, has generously given twenty-five guineas; Mr. Frank McGovern, Te Awamutu, who recently subscribed £70 in paying off the whole debt on the Te Awamutu church and property, has given £10; Mr. Andrew Karl and family, of Ohaupo, have also donated £10; and a Kihikihi friend has donated an equal sum. Almost every Catholic family in the parish has subscribed £5 or upwards, resulting in the amount contributed exceeding the most sanguine expectations, and biding fair soon to see realised an up-to-date presbytery built in concrete in the rising town and parish of Te Awamutu.

Shannon

(From an occasional correspondent.)

April 2.

A concert in celebration of St. Patrick's Day was held here on the evening of Monday, March 18, and, as usual, it was very largely attended. Too much praise could not be given to Mrs. Dalton (of Wellington) for the able manner in which she acted as accompanist. Mrs. Costello (formerly of Dunedin) sang with much taste and most sympathetically 'Lenore,' and as an encore gave the comic song 'Going to Kildare.' Misses Robinson and McLaughlin gave a duet, 'The cousins,' which was greatly appreciated. Miss McLaughlin also sang the old-time favorite, 'Sally Horner,' and Miss Robinson, in character, gave 'The flower girl.' Miss McDonald performed a Spanish dance, which was warmly applauded. Miss Mumford treated the audience to a fine old song entitled 'If all the stars were mine,' and in response to an undeniable encore gave 'Killarney.' Mr. Yates, in his perfect Scottish imitation, created great amusement, and was obliged to respond to a very hearty encore. Mrs. Dupree sang 'An emblem' very pleasingly. Mr. J. Curran danced an Irish jig in costume in his best style, and responded to a recall with a hornpipe. Mrs. Hall sang 'The last rose of summer' in such a sympathetic manner that an encore had to be responded to. Mr. J. S. Stansell sang 'Bom, Bom-Bay,' and was heartily assisted by the audience in its chorus. To give a full list of all the interesting items of the evening's entertainment would fill too much of your space, but mention must be made of 'The Gotham Quartet' by the 'Shannon Amateurs,' full of local allusions, which so pleased the

audience that the item had to be repeated. The concert resulted in a substantial sum, which is to be expended on the ornamentation of the Shannon church, which, I am happy to say, is now out of debt.

Presentation to Monsignor Gillan, Auckland

(By telegraph, from our own correspondent.)

April 8.

Mr. George Little presided over a large meeting of the congregation in St. Benedict's Hall on Sunday evening after Vespers. His Lordship the Bishop and Rev. Fathers Holbrook, Skinner, and O'Doherty were present, when a presentation of a purse of sovereigns was made to Right Rev. Mgr. Gillan, V.G., who is taking a well-earned holiday, leaving for Vancouver next Friday.

His Lordship highly eulogised the signal services of Monsignor Gillan, whose labours, under trying physical disabilities, were worthy of the highest commendation. He had insisted on Monsignor Gillan taking a well-earned rest, otherwise an inevitable breakdown would ensue, and so a worthy priest would be lost to his people. This should not be, and he was delighted the people had taken up the matter; and that night he had much pleasure in handing the Monsignor from his people a purse of £165, and wished him a pleasant journey and a safe return, invigorated to carry on his great work here.

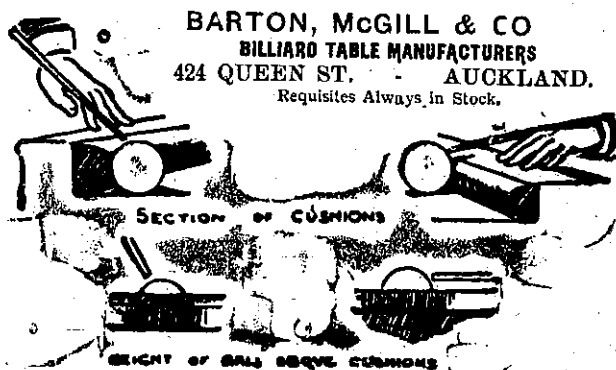
Monsignor Gillan, on rising, was loudly applauded. He said words failed him to adequately express the feelings of gratitude he felt to his Lordship and his many friends for their kindness and generosity to him. Whatever he had accomplished had been done only by the hearty co-operation of his fellow-priests, backed by the people. He hoped to return, and wherever the Bishop would place him he would strive heartily to work for the honor and glory of God and for the people. He would in his travels think of them constantly, and he, from his heart, thanked them sincerely for their great kindness to him all the time, particularly that night.

Short speeches eulogistic of Monsignor Gillan were delivered by Rev. Brother George, Messrs. Nerheny, Furlong, Darby, Murray, and Shahan. Rev. Father Forde thanked all who worked with him to make a success of the great function just concluded. Cheers were given for his Lordship the Bishop and Monsignor Gillan, and a vote of thanks to the chairman concluded the business.

The proprietor of Fraser's tea rooms makes a specialty of catering for wedding, club, society, and other parties. Special attention is drawn to the splendid assortment of wedding and christening cakes manufactured by this firm. Prices and quality defy competition....

The London Shoe Stores hustle sale, George street, Dunedin, being now in full swing, the attention of *Tablet* readers is directed to the firm's advertisement appearing elsewhere. Full stocks must be cleared to make room for new season's goods. Inspection of prices and quality cordially invited. A special discount of 5 per cent. offered readers making purchases and mentioning the *Tablet*....

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Requisites Always in Stock.



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WEDNESDAY, APRIL 24TH, 1912.

ABRIDGED PROSPECTUS.

This Prospectus is being issued in Great Britain, New Zealand and Australia.

The **TARANAKI** (New Zealand) **OIL WELLS** LIMITED.

Capital - - - £400,000

DIVIDED INTO 400,000 SHARES OF £1 EACH.

Subscriptions are now invited for an Issue of 275,000 Shares of £1 each, at Par,
Payable as to 2s. per Share upon Application; 3s. per Share upon Allotment; and the balance as and when
required in Calls not exceeding 5s per Share at intervals of not less than three months.

Of the above issue Subscriptions for 150,000 Shares are guaranteed.

After payment of the cash portion of the purchase consideration the present issue will, if fully subscribed,
provide a sum of about £200,000 for Working Capital, Payment of Preliminary Expenses, and the
general purposes of the Company. 41,000 Shares are held in reserve for issue to provide further
Working Capital if and when required.

LONDON BOARD OF DIRECTORS:

THE EARL OF RANFURLY, G.C.M.G. (Chairman) [Chairman (London Board) Colonial Mutual Life Assurance Society,
Limited] 33 Lennox Gardens, London, S.W.

MAJOR DUDLEY ALEXANDER, C.M.G., 6 St. James' Place, London, S.W.

JOSEPH BRAILSFORD, (Chairman, Ebbw Vale Steel, Iron and Coal Company, Limited and Hudson's Consolidated Limited),
Leeson, Chislehurst.

ANDREW L. HORNER, K.C., M.P., 34 Fitzwilliam Place, Dublin.

ADVISORY BOARD IN NEW ZEALAND:

C. Carter (Chairman, Taranaki Petroleum Company, Ltd.), Devon street, New Plymouth; H. J. Okey,
M.P., New Plymouth.

TECHNICAL ADVISER: J. D. Henry, 4 London Wall Buildings, London, E.C.

BANKERS: Parr's Bank, Ltd., 52 Threadneedle street, London, E.C. The Bank of New Zealand, 1
Queen Victoria street, London, E.C.

LONDON SOLICITORS: Allen Edwards & Oldfield, 16 Eastcheap, London, E.C.

NEW ZEALAND SOLICITORS: Govett & Quilliam, Devon street, New Plymouth. Weston & Weston,
Brougham street, New Plymouth.

BROKERS: Harry Franklin & Co., 23 Austin Friars, London, E.C.

AUDITORS: Deloitte, Plender, Griffiths & Co., 4 London Wall Buildings, London, E.C.

SECRETARIES & REGISTERED OFFICES: The Oil Trust, Ltd., 4 London Wall Buildings, London, E.C.

PROSPECTUS

OBJECTS.—This Company has been formed for the primary purpose of acquiring and operating the Boring rights of The Taranaki Petroleum Company, Limited, over proved and oil-producing lands, and near the seaport of New Plymouth in Taranaki, North Island, New Zealand. The Company acquires the oil-producing rights over property at tidewater, a drilling and operating equipment, and boring rights over three separate reserve territories carefully selected as the result of expert advice founded upon indications of oil and gas. The total area over which boring rights extend is, approximately, 4800 acres.

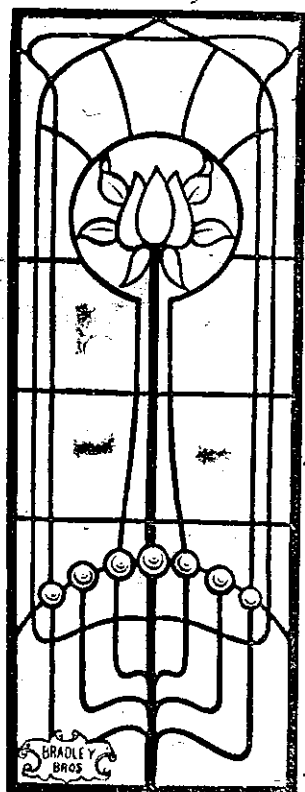
GOVERNMENT SUPPORT, AND BONUS OF £10,000.—The Government has from time to time made offers of £10,000, allotted as follows: (a) £2500 to be paid on proof being submitted that not less than 250,000 gallons of marketable crude oil has been won; (b) £2500 on 500,000 gallons; (c) £2500 on 1,000,000 gallons; (d) the balance of £2500 to be paid to the person or company who first produces, by his or its own refining plant, 500,000 gallons of refined mineral oil; the first claimant giving necessary proof is to receive respective bonus.

PRELIMINARY OPERATIONS.—Five wells have been drilled on the property to be operated by this

Company; in three of these oil was secured under conditions fully described in the reports of the experts. A fourth well has now struck oil. The wells are at present flowing at the rate of 360 barrels per week. On May 11, 1911, the pioneer Company was paid the first instalment (£2500) of the bonus on the production of 250,000 gallons of 'marketable crude oil.'

EXPERTS' REPORTS.—The British Empire Oil-fields, Limited, having received most encouraging reports on the properties, commissioned Mr. J. D. Henry to conduct investigations. Associated with him in the professional work done in connection with these properties is Dr. J. M. Bell, who was, until recently, head of the Geological Survey in New Zealand. One statement made by Mr. Henry reads:—

'The property, in a more conspicuous degree than any other of which I have a knowledge in the Colonies, has the primary essentials of an oilfield in which one can with confidence recommend an investment of British and Colonial capital; it has production, oil which, as analyses show, is of the very highest quality, and a position at tidewater ensuring the easy and economical delivery of plant and export of the crude and refined products.'



—For—
EXCELLENCE
 In
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 Plate Glass Shelves**

We are recognised
 as being
Unsurpassed
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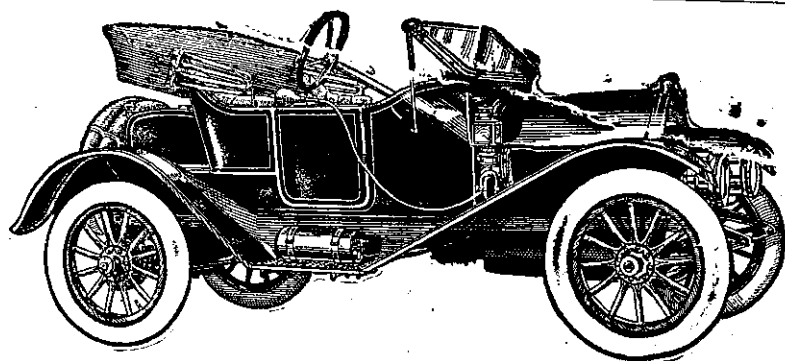
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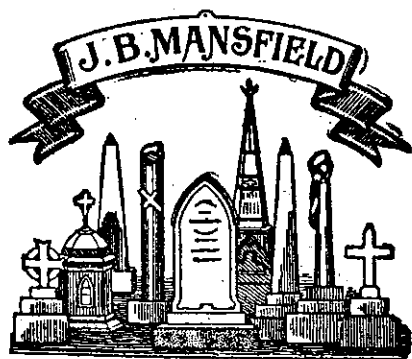
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 CHRISTCHURCH

Monumental Works Cr. Manchester & Allan
 Sts [next Kalapoi Factory]

Have the very latest in Granite and Marble constantly
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Inspection Invited.

Estimates and Designs forwarded on application.

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

A SPLENDID RECORD.

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

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

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

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

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

Mr. Armond F. Rundquist, whose unsolicited testimo-
 nial 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 com-
 pletely 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 in-
 estimable 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.

For pamphlets containing full particulars apply to
 the New Zealand Agents,
 Messrs. ELLISON & DUNCAN, LTD., Port Ahuriri.

TARANAKI (New Zealand) OIL WELLS, Ltd.—Abridged Prospectus—Continued.

Dr. Bell, in his Report, says:—‘The geological structure of the Taranaki district, New Zealand, together with the production which has attended initial development work, indicates the existence of an important oilfield. Of prime importance in the light of present knowledge are the properties covered by this report, including as they do the Moturoa block, which fringes New Plymouth Harbor and encloses wells yielding petroleum of the highest quality. These oil properties, which possess great potential value, are from their position capable of more expeditious and economical development than any others with which I am acquainted. Oil production here, considering the geographical position which the Dominion holds both from commercial and defence standpoints, possesses unique advantages; and the more extensive exploitation of your Company's holdings affords a most promising enterprise for the investment of capital.’

FUTURE OPERATIONS.—The primary objects of this Company will be:—

(1) The erection of an up-to-date Refinery. (2) The immediate dispatch to New Zealand of an expert drilling staff. (3) The immediate drilling of additional wells on the proven property. (4) The gradual development of the reserve territories. (5) The organisation of an oil sales department, and, generally, (6) The conversion of what has hitherto been a purely local industry into a modern oilfield business with ample finance and a thoroughly experienced management.

REFINERY.—The estimated cost of a refinery erected upon the property, having a capacity of 10,000 gallons per day, is £23,000. As the output is increased this refinery can be added to without any disturbance of the original erection.

QUALITY OF THE OIL.—Oil from the wells has been analysed by Messrs. A. F. Craig and Co., of

Paisley, Scotland. The conclusion of their Report reads as follows:—

‘This is a crude petroleum of the most excellent quality both as regards the market value of the products obtained from it and the purity and character of these products themselves. The petroleum is easily handled and refined at low cost, and the solid paraffin can be extracted direct from the heavy oil from the first distillation without any chemical treatment whatever, and is of excellent color and crystalline structure.’

‘This crude petroleum in purity closely resembles the old pure Pennsylvanian petroleum, but greatly excels it in the extraordinarily high proportion of solid paraffin wax which it yields. We are aware of no natural petroleum which has been found to be so rich in this valuable product.’

MARKETS.—The well-known protective policy of the Dominion ensures operators an unassailable home market, while, when an export business has been organised, Australia should take all the surplus oil produced.

Mr. Henry concludes his Report as follows:—‘The entire proposition can be recommended on the ground that it is complete in every detail, embracing as it does the production, refining, and marketing of petroleum under the most favorable, economic, and trading conditions in one of the most progressive Colonies of the Empire.’

The Company will pay a brokerage of sixpence per Share on all Shares allotted to persons other than sub-underwriters on application forms bearing a broker's stamp.

The preliminary expenses are estimated at £6000, inclusive of amount payable to the British Empire Oil-fields, Limited, but exclusive of brokerage.

IT IS INTENDED TO ESTABLISH A NEW ZEALAND REGISTER OF SHAREHOLDERS IN DUE COURSE.

Dated this 28th day of March, 1912.

APPLICATION FOR SHARES IN NEW ZEALAND and AUSTRALIA will be received on behalf of the Company by the Bank of New Zealand, at any of its principal Branches, or at the Offices of the **TARANAKI PETROLEUM COMPANY, LIMITED**, New Plymouth; and by the **PRINCIPAL SHAREBROKERS THROUGHOUT THE DOMINION.**

SPECIAL NOTE.—Since the Prospectus was printed

SIR GEORGE CLIFFORD, Bart., Stonyhurst, **CHRISTCHURCH**, and

SIR JOHN LANE HARRINGTON, K.C.M.G., Chairman of the Oil Trust, Limited, **LONDON**, have consented to join the Board of Directors after allotment.

Timaru

(From our own correspondent.)

April 8.

The Rev. Father Murphy celebrated Mass on Easter Sunday morning at the military camp, Orari. There was a large muster, and the demeanor of the congregation, the members of which were drawn from all over South Canterbury, was specially devout.

The Holy Week services in the Sacred Heart Church were well attended. On Easter Sunday morning large numbers approached the Holy Table. Very Rev. Dean Tubman celebrated a Missa Cantata at 11 o'clock, the choir rendering ‘Farmer's Mass.’ Mr. Croxford conducted and Miss Eileen Dennehy presided at the organ. In the evening the Rev. Father Graham, S.M., preached an eloquent discourse on the ‘Resurrection.’ A procession of the Blessed Sacrament was then held, all the various societies in the parish taking part. Among the different bodies were school children, members of the Sacred Heart Society, St. Anne's Guild, Children of Mary, Altar Society, and Hibernians. In all, about three hundred people took part in the procession. The sight was most edifying, and it shows the spaciousness of the new building, which allowed such extensive movements of the large number of people to be carried out.

Mr. P. Bergin, who has been on the *Herald* staff for some years, has joined the clerical staff of the Canterbury Meat Company. Previous to his departure he was met by his fellow-employees on the *Herald*, and presented with a handsome silver chain and sovereign case. The manager in making the presentation referred to Mr. Bergin's integrity and love of work, and assured him that they all regretted his departure for a wider sphere of duties.

At the devotions on Sunday evening the full football team of the Christian Brothers' boys from Dunedin occupied two seats on the Epistle side of the altar, well down the church. It was noticeable that though they had come to Timaru to play football, the great majority of the young men had their Rosary beads with them.

The souring of milk is a ripening process carried out by little bacteria, and due not to the bacteria themselves, but to something that they produce. Though they cause mischief in the household jug, they do good work in the dairy. These bacteria do not grow for a little time after entering the milk, and at first even fall in number, but they soon become strong and active. Fifteen grains of butter two hours after it was made contained 50,000,000 lactic bacteria, but after thirty days they decreased to 300,000. The different varieties of cheese entirely depend on the kind of bacteria used.

FRASER'S TEA ROOMS

HIGH-CLASS CONFECTIONERY, PASTRY, & CAKES. PARTIES & PICNICS SUPPLIED.

LIGHT REFRESHMENTS, GRILLS, &c., AT ALL HOURS.

PRIVATE ROOMS FOR WEDDING PARTIES.

WEDDING & CHRISTENING CAKES To Order.

P. FRASER - Proprietor



34 George St., Dunedin

And at 89 STUART STREET, DUNEDIN, and 19 DAVID STREET, CAVERSHAM.

TELEPHONES—STUART STREET, 2757; GEORGE STREET, 521; CAVERSHAM, 2743.

Milburn Portland Cement.

High Tensile Strength.

Uniform in Colour.
Finely Ground.

Passes all requirements of "British Standard Specifications."

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MILBURN LIME & CEMENT
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111 CUMBERLAND STREET,
DUNEDIN.

UNION STEAM SHIP COMPANY OF NEW ZEALAND, LTD.

Steamers are despatched as under
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(Booking Passengers West Coast Ports)
Tuesdays, Wednesdays, and Fridays.

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Tuesdays and Fridays.

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Every Wednesday.

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Every Sunday.

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Regular Monthly Trips from Auckland.
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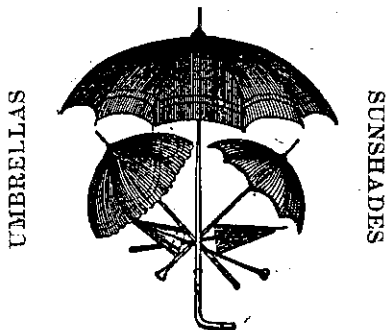
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WHAT A FINE BABY!

Yes, isn't he? As strong as a
young lion. He was delicate at
first, but we gave him ROBIN-
SON'S PATENT GROATS in turn
with ROBINSON'S PATENT
BARLEY. He commenced to im-
prove right away.

It makes such a fine building up
food.



Now is the time to buy an Umbrella
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End-of-SEASON SALE NOW ON.

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Values we offer, there is a pleasant sur-
prise in store for you if you come.

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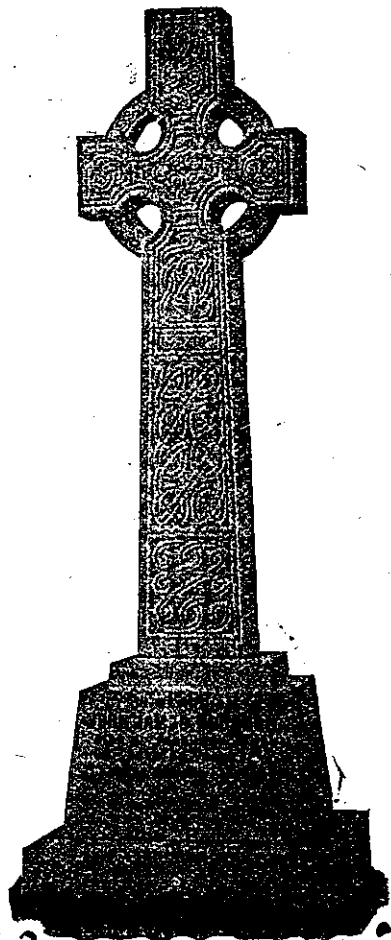
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GILLESPIE'S,
who guarantees you are getting what
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MODERATE PRICES.
A Full Stock of Druggists' Sundries,
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J. R. GILLESPIE

PHARMACEUTICAL CHEMIST,
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MONUMENTAL SCULPTOR,
G. W. J. PARSONS
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W. SALEK

SYDNEY CHEMIST

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Prescriptions and Medicines Dispensed at Moderate Prices

Sole Agent for

The O'Connor Patent Truss for Rupture

NO IRON OR STEEL, COMFORTABLE, DURABLE.

CATHOLIC CLUBS

HAWERA CATHOLIC CLUB.

The following is a synopsis of the annual report of the committee of the Hawera Catholic Club:—

The club has closed the first term of its existence, and in spite of the many difficulties with which we have had to contend the executive is able to report some measure of success. The opening supper took place on September 15, and was a distinct success. Efforts have been made from time to time to form a Literary and Debating Society, and now the winter months are approaching the new executive will no doubt give this matter their immediate attention. An excellent library was placed at the disposal of the club, for the use of members by the Very Rev. Patron. The daily papers are provided by the club, and were generally well used by members. The membership during the past half-year reached 41, and your executive has every reason to believe that this number could easily be doubled if the young men recognised the benefit of membership. The subscription is remarkably low—adults 5s, and juniors 2s 6d, each half-year. This would amply supply the wants of the club if sufficient members enrolled. The annual Communion took place on Sunday, January 7, 30 out of 41 members being present. The club has a small billiard table, which has been well patronised, and your executive strongly recommend the purchase of a full-size table, as this would be a source of revenue, and would soon pay for the outlay. The ping-pong table has been much in use, and members became very expert during the first portion of the half-year. We cannot close this report without returning our sincere thanks to the Very Rev. Father Power, who has made the club possible; to Mr. D. Ryan, to whose energy we owe the fitting up of the club room; and to the ladies who have assisted us so generously in the social requirements whenever called upon. The receipts for the year totalled £13 17s 6d, and the expenditure to £17 17s 1d.

ST. MARY'S CLUB, HOKITIKA.

(From the club correspondent.)

The annual meeting of St. Mary's Club was held on Sunday, March 31, at which there was a large attendance. The president (Mr. C. Ward) was in the chair. The report and balance sheet disclosed a very satisfactory state of affairs, and gave proof that the club is in a healthy condition. For the coming year Mr. Neil Warren was unanimously elected president, and Mr. J. Honnord active vice-president. The vice-presidents are—Messrs. J. Moral, H. Burger, J. Downey, W. Robinson, T. Devory, E. O'Connor, J. Sullivan, F. Sellars, sen., H. Jones, H. Williams, R. Whaley, C. Malfroy, G. Dee, J. Jones, I. Condon, A. Stapleton, P. Styens, J. McCabe, and Mrs. Pearn; secretary, Mr. L. Dwan; treasurer, the Rev. Father Clancy (re-elected); committee—Messrs. Ward, Green, D. Dooling, jun., McGuigan, J. Cahill, J. Toohey, P. Breeze, V. Toomey, Kirwan, and W. Warren; correspondent of the *N.Z. Tablet*, Mr. G. Wormington.

It was decided to commence the debating season on Thursday, April 11, and the hope was expressed that all would attend regularly. It is anticipated some inter-club debates will take place during the coming session. More attention, it is hoped, will be paid to the literary and debating section this session, and as special inducements are offered in lectures from Father Clancy and one or two individual members of the club, no doubts are entertained concerning its future. The club intends continuing its series of euchre tournaments, which last season attracted so large a number of players, and which removed in an appreciable manner the indebtedness which remains upon the club rooms, besides bringing about social intercourse between all classes of the community.

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OIL AT NEW PLYMOUTH

AN ENTERPRISE OF MAGNITUDE

What is perhaps the most important commercial undertaking yet launched in New Zealand is now placed before the public in the shape of the Taranaki (New Zealand) Oil Wells, Limited. That petroleum exists of high quality at New Plymouth has been testified to by recognised authorities like Mr. J. D. Henry, the eminent expert of London, and Dr. J. M. Bell, recently head of Geological Survey in New Zealand. That it is there in quantity there has of late been ample evidence. Indeed, apart from other developments, there exists three flowing wells, alone yielding about 15,000 gallons of oil per week. Altogether the prospects are most promising.

When, however, we find associated with this important undertaking men of responsibility and position like the Earl of Ranfurly, G.C.M.G.; Major Dudley Alexander, C.M.G.; Mr. Joseph Brailsford, chairman of one of the biggest steel and coal corporations in Great Britain; Mr. Andrew L. Horner, K.C., M.P.; Sir John Lane Harrington, K.C.M.G., chairman of the Oil Trust, Limited; and Sir George Clifford, Bart., of Stonyhurst, Christchurch, New Zealand, all of whom, except the two last-named, are already on the directorate (these last-mentioned having arranged to join directly allotment has taken place), it can be realised what good hands Taranaki oil has at last got into.

The capital of the new company will be £400,000, of which a subscription of at least £150,000 is assured by positive guarantee prior to the placing on the market of this very fine property with its remarkable scope for expansion.

The total area over which boring rights extend is nearly 5000 acres.

Much is already arranged, and further developments are projected. A refinery, for example, with a capacity of 10,000 gallons per day, will be one of the immediate provisions. Then, other equipment of an equally up-to-date character will be introduced by the Oil Trust, Limited, who, with their admitted ability and great experience, have become the practical managers of the concern. A market for all the petroleum that can be produced is practically assured. It is estimated, indeed, that Australasia alone, with its increasing demand in connection with railways, shipping, and motor transport, will render the Taranaki (New Zealand) Oil Wells, Limited, independent of that more distant trade which can afterwards be cultivated, when other sources of oil supply are tapped and made available.

We commend to our readers a careful study of the prospectus in connection with this important proposition. It is, as we have previously stated, quite the most valuable enterprise that has for many years past—if ever at all—been presented for subscription in New Zealand....

WOOL

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

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

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

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

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

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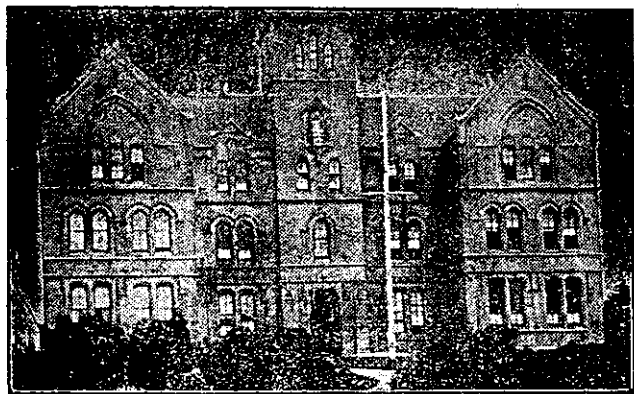
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COMMENDATION OF THE HIERARCHY

WE STRONGLY RECOMMEND THE *New Zealand Tablet* AS A PAPER WHICH SHOULD BE IN EVERY CATHOLIC HOME IN THIS DOMINION; WE DESIRE TO EXPRESS OUR WARM SATISFACTION AT THE VIRILE, SCHOLARLY, AND ABLE MANNER IN WHICH THAT ORGAN OF CATHOLIC OPINION IS BEING CONDUCTED, AND WE PROMISE TO DO WHAT LIES IN OUR POWER TO EXTEND ITS CIRCULATION.—Extract from recommendations adopted at the annual Conference of the Hierarchy held at Wellington, June 13, 1911.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, APRIL 11, 1912.

'MASS' IN PRESBYTERIAN CHURCHES



LITTLE over a year ago we drew attention to a somewhat serious charge which was then being made against Presbyterianism in Canada, and in parts of the United States, in connection with the operations of the Presbyterian Home Missions Society. The facts, as we then remarked, were so surprising as to be at first blush almost incredible, but they are now practically beyond dispute. The charge was that with the connivance of the Home Missions Board, and under their direction, 'missionaries' had been feigning the Mass and the Sacraments of the Catholic Church, with the view of proselytising Ruthenian Catholics. There are many Ruthenians in Western Canada, and a number also in Newark, Pittsburg, and New York, and other cities of the United States; and the Home Missions Society, so the allegation ran, either employed its own missionaries—where any could be found who spoke the language—or hired bogus priests to say bogus Masses and to administer bogus Sacraments. The form of Mass which was the basis of their imitation is the Greek Liturgy, which is used both by the Greek Catholics and the Greek Orthodox, and which is, of course, unfamiliar to the ordinary Catholic of the Latin rite, or the deception would have been discovered long ago.

It appears to have been first detected by the Most Rev. Andrew Sheptytski, Archbishop of Lemberg, Austria, and Primate of the Galicians, when on a visit to his countrymen and co-religionists in Western Canada. His Excellency had this to say of the fraud which was being perpetrated upon his people: 'I did not understand this sort of Protestantism. I find their mission societies paying anybody that can speak their language to celebrate a bogus Mass, hear confessions, administer the sacraments, and, strangest of all, openly and publicly, so that the deception might be more complete, pray fervently for our Holy Father the Pope. It is a great shame. Good, honest Protestants are more consistent than to do it. It may destroy religion in our people where they have not their own priests and rite, but it will make them unbelievers in the end and ruin them as citizens.' Subsequently, Mr. Andrew Shipman, a very reliable writer and in this case—from his special knowledge of the Greek rite—a particularly well qualified investigator, made a personal examination of the facts in connection with the Presbyterian services for Ruthenians held in the city of New York and also in the city of Newark; and he gave in the pages of *America* a detailed account of what he saw and heard. He found in both churches Presbyterian pastors, vested in alb, stole, and golden chasuble, celebrating 'High Mass' with all pomp and ceremony, incensing the altar and the congregation, 'elevating the Host,' and waited on by an altar-server ringing the bell at the 'Sanctus.'

and 'Consecration.' Moreover, the members of this 'Presbyterian' congregation frequently crossed themselves, kissed the cross and the Gospels, and knelt devoutly at the 'Consecration.' The responsible Presbyterian officials either substantially admitted or at best only half denied the allegations. The Rev. Dr. McLaren, the Canadian representative of the Presbyterian Home Missions, in answer to Archbishop Sheptytski's strictures, admitted that a portion of the Mass was said, but not the entire Mass. A letter addressed to the Board of Missions of New York elicited the admission that 'the work is among a poorer class of people,' and that 'the services are carried out with much of the picturesqueness of the Greek liturgical service.' The Rev. William P. Shriver, the Superintendent of the Immigration Department of the Home Missions, when called upon by the secretary of the Home Board of Missions for an explanation, made no attempt to deny the specific statements regarding the vestments, candles, crucifix, Sign of the Cross, hymns to the Blessed Virgin, etc., used in the mission services in the New York and Newark chapels, but practically confirmed the assertions of *America*, saying: 'The Ruthenian service as conducted a year ago at Hope Chapel in New York was not satisfactory to us. In my personal observation things were done which seemed to me liable to misunderstanding and opening the work to just such an attack as was made in the Catholic weekly.'

That was the situation as it existed over a year ago. Writing about that time we expressed the view that Presbyterians as a body are much too downright in their own beliefs to be willing to stoop to a policy of proselytism by deception; and that when the circumstances became widely known there would be a strong and general repudiation of such unworthy tactics. So far the anticipation has not been realised; and at the present moment matters are apparently exactly as they were when the Catholic representatives first formulated their complaint. 'As late as last September and October,' says Mr. Shipman in *America* of February 3, 'the same order of service was observed by the writer to be going on in Newark and in New York City, with the single exception that the "priest" used a black Geneva or college gown in which to preach.' An official of the Presbyterian Church, who signs himself 'Monaghan,' describes at length in the *Presbyterian* (the official organ of the General Assembly of the Presbyterian Church of the United States of America) under date of January 17, 1912, the various acts of worship and ritual performed in both the Newark Ruthenian Chapel and Hope Chapel in New York City. He refers to the articles in *America*, and fully corroborates those articles at every point of description. So far, at least, as the New York and Newark churches are concerned, the heads of the immediate missions have been aware of the facts for considerably over a year, but have taken no steps to alter them. Thanks, however, to the article by 'Monaghan' above referred to, some knowledge of the practices that have been adopted is penetrating beyond the immediate official circle; and the disclosures are arousing considerable feeling and astonishment. In the *Presbyterian* of January 24, 'A New York City Pastor' writes: 'I am just in possession of this week's issue of the *Presbyterian*, and have read with keen surprise the article on "Mass in Presbyterian Churches."

The facts, as stated, are so clear and overwhelming that nothing short of a severe shock must come to all readers of your valuable paper. It fills my heart with grief, and as a pastor of this city I desire to thank you for bringing to my attention—through your paper—this seemingly incredible information concerning a condition of things which I feel very sure is unknown to the pastors of the Presbyterian churches of this city.' Other Presbyterian papers are also beginning to take the matter up; and we are still charitable enough to believe that when the Presbyterian body, as a whole, become thoroughly seized of the facts, they will make short work of the discreditable and utterly indefensible tactics by which their good name has been so gravely compromised. If they do not, the American public will be no longer under any delusion as to what

body it is which really believes and acts upon the principle that the end justifies the means.

Notes

A New Cry

We are all familiar (says the *Sacred Heart Review*) with the anti-Catholic controversialist who links rum with 'Romanism'; but a new type has come to light in the west. This one declares in all seriousness that there is a very close connection between tobacco and 'Romanism.' His cry is: 'Quit the use of nicotine and cease helping the Pope.' So after 'Rum and Romanism' has outlived its usefulness we are to hear the cry 'Pipes and Popery.'

May Girls Propose

This happens to be leap year; but apart and independent of that interesting fact, an American priest is authority for the statement that a girl is within her rights in asking her sweetheart to marry her either during this year or any other year. Very Rev. F. A. O'Brien, rector of St. Augustine's Church, Kalamazoo, Mich., recently declared, in the course of an address on marriage, that it was entirely proper for a girl to ask for an engagement, and that it was wrong for any young man to go with a girl for any length of time without marriage in view.

Here are Father O'Brien's exact words about leap year love affairs: 'It is not necessary to wait until leap year to ask a man what he intends doing. Such a question is in order in any year, or at any time. It is of great importance for both parties to know whether they are trifling or in earnest. Keeping company for fun is wrong. When a young man is too bashful or timid to propose, and a young woman realises his position, it would be a great act of kindness and charity, if not a duty on her part, to tell him what is expected. Indefinite action, or postponing from time to time, is disastrous to both parties. No engagement holds under such circumstances. No man or woman has a right to trifle in this important matter. When one of the parties keep "putting it off," let him or her be dismissed without delay, not, however, without such remembrance as would prevent them from repeating their meanness. Long company keeping or engagements are discountenanced by the Church. Waiting for better circumstances brings much bitterness. The home, to be lovable, should be built by two, not one. A wife should be a helper, not a guest. Treasures are sought, not picked up by chance. Cursed be the professional flirt of either sex. The same may be said of the professional beau, who dallies with the affection of as many as he can, without any serious intention. It is true, some people keep single to care for their aged parents. God will bless such, but they should keep from trifling, if they want that blessing. A clear understanding at the outset would settle many sorrows that come later.'

Mr. Belloc on the Social Question

Mr. Hilaire Belloc, though a convinced anti-Socialist, is a thorough-going advocate of social reform; and in his paper, the *Eye-Witness*, he has a serious indictment of the social system as it exists in England to-day. 'We have in this island,' he says, 'about ten million families. Of this ten million, rather less than one million are paying income tax and rather more than one million would be paying it if it were only levied. Some two to three millions—according to the standard you set—are objects thrust down, by the villainess of a social system that is dying of its dirt, into a condition far worse than anything discoverable elsewhere in Christian Europe. Of these two (or three) millions rather more than one million form the outcasts—the very lowest stratum of all, below which it is impossible even for industrial anarchy to reduce men. Why they choose to live is sufficiently puzzling: that we permit

their condition is not, as with their immediately more fortunate fellows, a scandal—it is rather a proof of final political incompetence. Between that million at the top and that two (or three) millions of refuse—with its one million of the utterly lost—stands the bulk of the nation. It includes from six to seven million families earning a wage in the case of the vast majority grossly insufficient but fairly regular. It includes the small traders, the casual laborers who in one way and another balance the year; it includes also most of the skilled artisans, the shopmen, the great organised trade unions (two million families), the clerks—most of them; the lesser salaried men and pensioners.

*
‘If any statesman really desired the well-being of this ill-ordered mass of ten millions; if anyone with the opportunity really wished to raise the standard of the State and to redeem it, he would necessarily begin with the large margin of the helpless, and give them tolerable lives, feed their bodies and warm and house and clothe them into some semblance of citizenship. Our population breeds from its present elements in proportion to their poverty. Our wealthy classes have a birth rate far lower than that of all rival countries except the United States. Our comfortable classes have a birth rate lower by far than the birth rate in the corresponding class in France. Our increase is from the slums. The Potteries, the denser quarters of Liverpool and Manchester, the East End of London are the nurseries of our future. Supposing, then, that you are sincerely aiming in any particular at the economic reform of the State it is necessarily with the three—or two—debased millions that you are driven to begin; and, of these, with the lowest million of all.’

*
Mr. Belloc argues that the Insurance Bill should have begun with the most necessitous. They were deliberately neglected, he says. He asks what would it cost to provide the hopeless with 7s 6d a week during certified illness, at least 30s when a child is born, and all the rest of the string of ‘benefits.’ ‘It would cost more than 4d and less than 5d a week for each person of over 16. Leave out bribes to unnecessary officials, leave out unbuilt and very doubtful sanatoria, and that sum is ample. The broken million families are, say, two million of adults all told, allowing for the many isolated individuals on one side and the grown families on the other. Two million pounds a year saves them all in that regard. Take in the three million families which are the maximum in such a calculation—six million pounds a year will meet all that need. Why, the tea tax alone—which falls and is designed to fall mainly on the poor—produces that six millions within a trifle!’

DIocese of DUNEDIN

The Christian Brothers’ School reopens on Monday after the Easter vacation.

The Christian Brothers’ Cricket Club is to hold a euchre party in aid of the club and gymnasium funds in St. Joseph’s Hall on April 17.

His Lordship the Bishop left yesterday forenoon for Auckland, from whence he intends to proceed to Te Aroha and Rotorua. During his Lordship’s absence all communications on diocesan business should be addressed to the Right Rev. Mgr. Mackay, V.G., Oamaru.

His Lordship Bishop Verdon has been pleased to make the following changes among the clergy of the diocese:—Rev. Father Woods, who has been in Oamaru for the past two years, goes to Invercargill, Rev. Father E. Lynch, who has been acting temporarily at St. Joseph’s Cathedral since Christmas, has been transferred to Oamaru, and Rev. Father Buckley, of Holy Cross College, has been appointed to St. Joseph’s Cathedral. Rev. Father P. J. O’Neill has been appointed assistant to Rev. Father Keenan, Riversdale, whose health has not been satisfactory for some time.

During the holidays the members of the Christian Brothers’ senior football team journeyed to Timaru

for the purpose of playing a couple of matches against the Association teams in that district. On Saturday they met a team representative of South Canterbury, and were victorious by 4 goals to one. The game was played at Temuka under ideal conditions, and, despite the score, was evenly contested, both teams playing excellent football. On Monday they met a Timaru team, and were defeated by 4 goals to 2. Owing to the roughness of the ground, the game was hardly satisfactory, but at times the play was really of a first-class order. The members of the team were delighted with their holiday, and spent their time most enjoyably visiting the various places of interest in the locality. They were specially interested in the new church at Timaru, and are enthusiastic in their praise of the magnificence of the edifice. They also visited the pretty little church at Temuka, and were charmed with the beauty of its interior decoration.

There was Pontifical High Mass in St. Joseph’s Cathedral on Easter Sunday, his Lordship the Bishop being celebrant, Rev. Father Coffey, Adm., assistant priest, Rev. Father Collins (Holy Cross College) deacon, Rev. Father E. Lynch subdeacon, and Rev. Father Buckley (Holy Cross College) master of ceremonies. The sermon on the day’s festival was preached by the Rev. Father Coffey. The music was Gounod’s ‘Messe Solennelle.’ As the procession entered the choir sang ‘Ecce Sacerdos Magnus’ (Elgar), and the Offertory piece was ‘Haec Dies’ (Webbe). The Proper of the Mass was ‘Victimae Paschali’ (Bordonel) and a composition of Edmonds Tozer. The principal solos were taken by Mrs. Fraher (soprano), Mr. Carolin (tenor), and Mr. McGrath (bass). There was a very large congregation, this being also the case at the early Masses, when unusually large numbers approached the Holy Table. It being the first Sunday of the month, there was Exposition of the Blessed Sacrament from the last Mass until after the evening devotions, at which his Lordship presided. There was the usual procession in the evening, followed by Benediction of the Blessed Sacrament. A sermon on the Sacred Heart was preached by Rev. Father E. Lynch. After devotions the members of the choir were entertained in St. Joseph’s Hall by his Lordship the Bishop. Rev. Father Coffey presided, and on behalf of his Lordship and himself thanked the choir for their services, making special mention of Mr. Vallis and Miss Callan. Mr. Vallis briefly replied on behalf of the choir. The high altar on Easter Sunday and the Altar of Repose on Holy Thursday were decorated with much taste by Misses Murphy and White.

The Masses and devotions in St. Joseph’s Cathedral during Holy Week were very well attended. His Lordship the Bishop was celebrant of Pontifical High Mass on Holy Thursday, Right Rev. Mgr. Mackay, V.G. (Oamaru), being assistant priest, Very Rev. Monsignor O’Leary (Lawrence) and Very Rev. Father O’Donnell (Gore) deacons at the throne, Rev. Father Collins (Holy Cross College) deacon of the Mass, Rev. Father Woods (Oamaru) subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. The music was rendered by the Dominican Nuns’ choir. The Mass of the Presanctified on Good Friday was celebrated by his Lordship the Bishop, Right Rev. Mgr. Mackay being assistant priest, Rev. Father Delany (South Dunedin) deacon, Rev. Father E. Lynch subdeacon, and Rev. Father Coffey master of ceremonies. The Passion was sung by Rev. Fathers Liston, Morkane, and Collins (Holy Cross College). On Saturday Solemn High Mass was celebrated by Rev. Father Collins, Rev. Father Woods being deacon, Rev. Father E. Lynch subdeacon, and Rev. Father Coffey master of ceremonies. The music was sung by the choir of the Dominican Nuns. The sermon on the Blessed Eucharist on Holy Thursday evening was preached by the Rev. Father O’Donnell (Queenstown), that on the Passion on Good Friday morning by Very Rev. Dean Burke (Invercargill), and that on the Seven Dolours of the Blessed Virgin Mary on Friday evening by the Very Rev. Father O’Donnell (Gore). His Lordship the Bishop presided at Tenebrae on the evenings of Wednesday, Thursday, and Friday, and in addition to the clergy of the Cathedral,

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the following assisted at the Holy Week ceremonies:—Right Rev. Mgr. Mackay, V.G., and Rev. Father Woods (Oamaru), Very Rev. Mgr. O'Leary (Lawrence), Very Rev. Dean Burke (Invercargill), Very Rev. Father O'Donnell (Gore), Rev. Father Hunt (Cromwell), Rev. Father O'Donnell (Queenstown), Rev. Fathers Delany and O'Neill (South Dunedin), Rev. Father O'Reilly (Port Chalmers), Rev. Fathers Liston (Rector), Buckley, Morkane, Scanlan, and Collins (Holy Cross College). The students of Holy Cross College assisted at the ceremonies during the week, and the Christian Brothers' choir and the students sang the 'Benedictus' and 'Miserere' each evening at Tenebræ. The Cathedral was crowded on Friday afternoon at the devotion of the Way of the Cross.

II. THE RESURRECTION OF OUR LORD

(Specially written for the *N.Z. Tablet* by 'Ghimel'.)

'If Christ be not risen again, then is our preaching vain, and your faith is also vain' (I. Cor. xv., 14).

One great question that must for ever come before the minds of men is this: When Our Lord died on the cross and when His Body was laid to rest in the tomb, was that the end of all? There was One Who claimed to have been sent to do the Father's work, Who asserted publicly that He was the Son of God. In proof of His claims, He explicitly declared on at least two occasions that He would rise to life after death. When the Jews asked Him by what sign and, therefore, by what authority, He presumed to drive the money-lenders and the sellers from the Temple, He replied: 'Destroy this Temple and in three days I will raise it up'—St. John, who narrates the incident, adding: 'But He spoke of the temple of His Body' (St. John ii., 19-21). The second prediction is given by SS. Matthew and Luke. Some of the Scribes and Pharisees attributed Our Lord's casting out of a blind and dumb devil to Beelzebub, the prince of devils, and yet were bold enough to ask for a sign. The answer they received was: 'An evil and adulterous generation seeketh a sign, and a sign shall not be given it but the sign of Jonas the prophet: for as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights' (St. Matthew xii., 39-40; St. Luke xi., 29). Our Lord, therefore, looked forward to the Resurrection as setting a seal on His life and teaching, as sanctioning His death, and as giving a pledge of His power and glory.

If, after making this prediction, Christ was raised from the dead, He must be what He claimed to be, the Son of God; and the miracle linked with the prophecy of the Resurrection more than justifies us in believing the revelation of Him Who thus prophesied and rose again. On the contrary, if His Body saw corruption in the tomb, then sin remains unconquered and still holds unbroken sway over the human race. 'Without the Resurrection His life would be as meaningless as religious life without immortality, or the hope of a future reward. Of what avail would have been the example set by Christ in humility, self-denial, charity, patience, and obedience unto death, had the Holy One been allowed to see corruption? His example would lack force and life; it could not inspire courage and hope, unless, in addition to strength in suffering, it had shewn forth victory in temptation, triumph in persecution, life in death' (Schanz: *Christian Apology* ii., p. 501). In other words, 'If Christ be not risen again, then is our preaching vain, and your faith is also vain.'

If, therefore, the Resurrection means so much for us, belief in it must be based, not on mere sentiment, but on solid proof: we must believe not because we wish to believe, but because our reason tells us to do so. The proofs of the reality of the Resurrection are both historical and psychological.

(1) Historical. Four Evangelists as well as St. Paul (all of whom for the present purpose we may regard not as inspired but simply as trustworthy writers)

record both the fact of Our Lord's Resurrection and His subsequent appearances. Here is a brief summary of their evidence. The women who came early in the morning of Sunday to embalm His Body found the stone rolled back and the sepulchre empty (St. Matt. xxviii., 5-8; St. Mark xvi., 3-8). Peter and John, too, on their arrival a little later, saw that the tomb had given up its dead (St. Luke, xxiv. 12; St. John xx. 2-3). And, as if to make assurance doubly sure, even the soldiers on guard bear witness to the same fact. 'And behold there was a great earthquake. For an angel of the Lord descended from heaven: and coming, rolled back the stone and sat upon it. And his countenance was as lightning, and his raiment as snow, and for fear of him the guards were struck with terror and became as dead men' (St. Matt. xxviii. 2-4). And 'behold some of the guards came into the city and told the chief priests all the things that had been done' (ibid). The tomb 'sealed with official wax and guarded by picked men' was empty—here was a fact which none could gainsay: the Jewish priests could only stumble on this lame and self-contradictory excuse: 'And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, saying: say you His disciples came by night, and stole Him away when we were asleep. And if the governor shall hear of this we will persuade him, and secure you' (St. Matt. xxviii. 12-14). The risen Christ then appeared to Mary Magdalene (St. John xx. 14-18), to Peter (St. Luke, xxiv., 34), to Cleopas and another on the way to Emmaus (St. Luke xxiv., 13-35), to the eleven and others, and to these last He showed the wounds on His hands and feet, reminding them that 'a spirit (a ghost, a phantom) has not flesh and bones, such as you see Me to have' (St. Luke xxiv. 35-43), St. John, xx., 19-21). Later on, He appeared to five hundred disciples (I. Cor. xv., 6), to James (I. Cor. xv., 7), to the doubting Thomas and the rest (St. John, xx. 25 and xxi., 1-2), to the seven by the lake (St. John xxi., 1-23), to the eleven on the hills of Galilee (St. Matt. xxviii., 16-20), to the eleven before ascending (St. Mark xvi., 19-20). After His Ascension, He showed Himself to St. Stephen (Acts vii., 55-56), and last of all to Saul, the persecutor, who was to become Paul, the Apostle. Looking at these testimonies, are we not justified in claiming that the proofs in favor of the Resurrection are as convincing and as strong as anything that can be produced for the best accredited fact in history?

(2) Psychological. (a) The holy women came to embalm His dead Body—and they found Him risen! So we cannot say that when their risen Master appeared to them they saw what they had expected and 'were in reality only reading from the hope of their hearts instead of from the sight of their eyes.' (b) Thomas would believe only if he saw in His hands the print of the nails and touched His wounds: he saw and was convinced. (c) Only one disciple was brave enough to follow his Master to Calvary, the others had run away and one had even denied that he knew the man: and, notwithstanding Our Lord's frequent predictions of His Resurrection, they sadly concluded that Death had claimed Him for ever. Untouched by hope, they could not even credit the first report that He had risen. Yet, within a very short time, before scheming or reflection was possible, these same men, in the face of grave danger, boldly declare that Jesus was risen. How can we explain this remarkable change in their feelings, how account for their firm faith, unshaken conviction, and undaunted courage, unless they were certain of the fact of the Resurrection? 'It is impossible that such unbounded faith should have welled forth from a bottomless ocean of grief' (Weizsacker).

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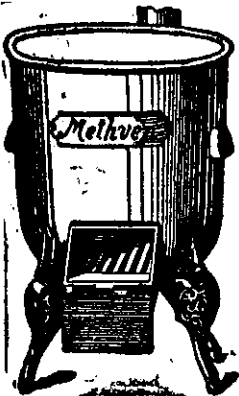
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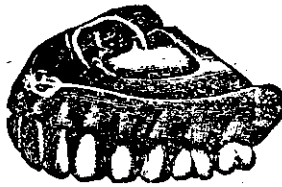
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Irish News

GENERAL.

Mr. Thomas Tackaberry, a native of Tomagaddy, County Wexford, has died at his residence, Dungannon Workhouse, of which he had been Master since 1869.

The *Irish Independent* states that a big cotton industry is about to be started in the Boyne Valley by one of the largest firms of cotton bleachers and dyers in Lancashire. It is said that the firm, providing a question of freight can be settled, is ready to go on with the work at once and employ 150 to start with, local labor being employed as far as possible.

At a recent meeting of the Committee of Technical Instruction in County Cork, a resolution was passed congratulating Sir Bertram Windle on his recent reception of a knighthood. The resolution was moved by Canon Courtenay Moore, a Protestant cleric, and seconded by a Mr. Williams—a pleasing evidence of the good feeling and good relations that exist between Catholics and Protestants in the tolerant province of Munster.

Amongst the many remarkable examples of longevity in the West of Ireland there are few more remarkable than that of Thomas Malley, a respectable farmer, who lives within view of the deep-sounding Atlantic waves, at the village of Ailebrack, about eight miles from Clifden, and who has just celebrated his 106th birthday. Still hale and hearty Malley has a son who is now qualified for an old-age pension, and his great grandchildren are attending the local school.

AN ENORMOUS GATHERING.

One hundred thousand people attended a Home Rule demonstration in Dublin on March 31. Every parish in Ireland was represented, and sixty special trains were necessary to convey the participants from the country to the metropolis. It was expected that Mr. Lloyd George would be present, but the cable does not say if he attended. Mr. Redmond made reference to the forthcoming Home Rule Bill, and said that his personal opinion was that it would be satisfactory. He added that the Bill would shortly be submitted to the National Convention.

LONDON'S HOME RULE DEMONSTRATION.

Mr. W. C. G. Gladstone, M.P., was the principal speaker at a great meeting held in Trafalgar Square, London, on February 17, organised by the National Radical League. The U.I.L. branches of London, some League of the Cross representatives, and a great many English Labor organisations took part in the demonstration. The Rev. Dr. Clifford, who is an uncompromising opponent of what he calls 'Rome on the Rates,' was present on the platform, as were some London Irish priests. Mr. Gladstone, in his speech, dealt with the objection of Unionist Ulster to Home Rule. He pointed out that as nearly as possible half Ulster is in favor of Home Rule. Meeting the allegation that Home Rule would mean the persecution of Protestants, he reminded them that the founder of the Home Rule movement was Isaac Butt, a Protestant; its greatest leader, Charles Stewart Parnell, another Protestant. The Irish Party comprised a number of Protestant members, such as Swift MacNeill and Richard McGhee. The Liberal Party at present is absolutely solid for Home Rule. The time of secession and desertion is over. There are no secessions to-day. Mr. T. W. Russell, who did a great deal of damage to the early Home Rule Bills, only the other day contested South Tyrone as a Home Ruler and won. If Home Rule is going to ruin industry, how did it come to pass that Lord Pirrie, who pays £20,000 a week in wages in Belfast, is a Home Ruler? The democracy of Britain had saved the cause of Home Rule, and the credit for having solved the Irish problem would not be given by posterity to the men of rank or to the men of money, but to the democracy of the country. Other speakers included Messrs. Fitzgibbon, M.P., O'Malley, M.P.,

Lynch, M.P., Joyce, M.P., Keating, M.P., Dr. Esmonde, M.P., Sir William Byles, M.P., Mr. C. J. Matthews (Mr. Dillon's brother-in-law), Mr. Martin, M.P., and Councillor Brogan.

NO FEAR OF RELIGIOUS CONFLICT.

A special correspondent of the London *Daily Chronicle* has had an interesting interview with his Eminence Cardinal Logue regarding the position of Irish Protestants under a Home Rule Government. Asked how he regarded the present anti-Catholic agitation in Ulster, his Eminence said: 'I think I can understand it, though I cannot justify it. I believe it is inspired, unconsciously perhaps, but not less truly, not so much by a fear of religious persecution at the hands of Irish Catholics, as by a fear of losing the ascendancy and almost complete monopoly of public patronage and positions which the prime movers in the agitation have long enjoyed. I know of nothing in the past or present dealings of Irish Catholics with their Protestant fellow-countrymen which would justify a fear of religious persecution. Can your Eminence conceive of any decree from Rome in the future under Home Rule which would lead to Catholic tyranny?' 'I cannot,' said the Cardinal, 'conceive of any decree from Rome under Home Rule which would lead to Catholic tyranny. No decree is likely to proceed from Rome under Home Rule which would not equally proceed from Rome if Home Rule never existed. Any decree proceeding from Rome will be for the instruction and direction of Catholics, not for the purpose of creating tyranny and persecution. Of course, I cannot be sure that the Orange party with their well-known love of the Pope and the need of a party cry may not pervert to their purpose decrees which do not in the least affect them, as in the case of the recent "Motu Proprio," which does not concern them directly or indirectly. The Catholics of Ireland,' added his Eminence, 'are now, as they ever have been, perfectly willing to co-operate with the Protestants for the general welfare of the country. I have found all over the South of Ireland Catholics and Protestants working side by side and with the utmost goodwill for the prosperity of the people. This is universal all over Ireland, even in Ulster. It is only in Belfast—certain parts of Belfast—that ignorance and bigotry conduce to definite cleavage.' Asked if he foresaw the possibility of religious conflict between Catholics and Protestants under Home Rule, Cardinal Logue said: 'It is not easy to forecast the future, but I do not see any reason for religious conflict more than there is at present. In fact, I believe there would be less if both parties had the true interests of the country at heart.'

A DANGER TO THE CHURCH.

Very Rev. Dr. McCaffrey, Maynooth, speaking to the Catholic students of Queen's University, Belfast, said some people were inclined to take too gloomy a view of the future of religion in Ireland and abroad, and to prophesy all kinds of disaster for the Catholic Church. In justification of such an attitude they pointed to the alarming spread of irreligion in so many of the countries of Europe, to the open or veiled hostility of Governments and rulers, to the rise and development of Socialism among the laboring classes, and to the apparent alliance which had been concluded between science, or what passes for science, and atheism. If they contrasted the position of the Catholic Church in the 18th century and now they would find that she gained rather than lost ground during the 19th century. The great danger of the present day was the spirit of indifference to religion, and as a consequence the secularist movement which tended to drive religion from the schools and from the public life of the world.

TOLERATION IN MEATH.

In moving at Kells Rural Council that Mr. J. V. Kellett be co-opted to a vacancy on the Council, Mr. Patrick McDermott, the doyen of the Council, and one of the oldest Nationalists in Meath, said by co-opting Mr. Kellett the Council would be giving a fitting answer

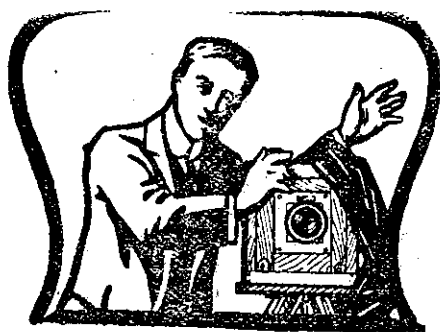
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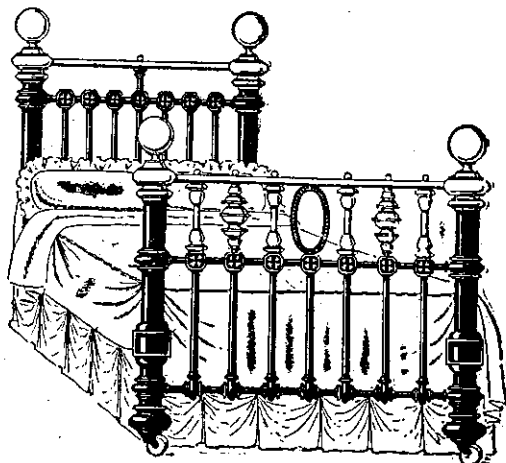
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to the Craigs and Carsons of the North, who said they in Royal Meath were intolerant. Mr. Kellett's grandfather was a Protestant gentleman, and in the old times did many good acts in the neighborhood that would not be forgotten. Royal Meath was not bigoted, as was seen by its people making choice of John Martin as their member in preference to the representative of an old Catholic family, Mr. Plunkett, and in later years of Parnell and Pierce Mahony. They had four Protestants on the Council, and he hoped they would add a fifth in the person of Mr. Kellett. The chairman said he would also propose a Protestant—Mr. William Shackleton. Mr. Harte seconded Mr. Shackleton's co-option, and he was declared elected by nine votes to seven.

AN EFFECTIVE ANSWER.

As a Protestant Nationalist, Mr. Swift MacNeill, M.P., has replied to Dr. Horton in the *Times*. He quotes O'Connell who, writing to an Irish Protestant and Dissenter, said: 'I hate bigotry of every kind, Catholic, Protestant, and Dissenter.' But for Protestants the most effective part of his answer is that in which he recounts his own experience of the tolerance of his Catholic fellow-countrymen. For a quarter of a century he has represented in the House of Commons South Donegal, one of the most Catholic constituencies in the British Empire. At his first election for it he defeated a Catholic Unionist by a thousand votes. The authorities of the National University of Ireland have placed him and several other Protestants in positions of trust for the teaching of their students. They have given him the office of Clerk of Convocation, one of the duties of which is to act as assessor to the Chancellor, the Most Rev. Dr. Walsh, Catholic Archbishop of Dublin. Mr. Swift MacNeill's treatment by Irish Catholics is the same as many other Protestants have met with. When Protestants voice their sentiments on public questions the Catholics of Ireland are as just and generous towards them as they are to their own co-religionists. If they do not elect Protestant Unionists to political positions it is for the same reason that Unionists refuse to elect Liberals and Nationalists.

IMPORTATION OF FOREIGN GOODS.

Speaking at the annual meeting of the Cork Industrial Association, the Lord Mayor of Cork said it sounded almost incredible, but it was true nevertheless, that this island of barely four million inhabitants imported annually foreign-made articles to the estimated value of £65,000,000. To make their people contented at home their first duty was to provide remunerative employment for them at home. Sir Bertram Windle said the Irish Trade Mark had succeeded in wiping out hundreds of persons who traded upon the Irish love of national emblems and names to impose upon their inferior goods under some taking caption which might lure Irish money from Irish pockets into their own.

WANTED NOTHING BUT EQUALITY.

At a large and enthusiastic meeting of Enniskillen Nationalists under the auspices of the local branch of the United Irish League, Father Tierney, who presided, in the course of an able address, referred to the cry of intolerance raised at the present time by the Unionists. He pointed out that in Fermanagh there were 36,000 Catholics, while the total non-Catholic population numbered only 29,000, and yet the Catholics in the employment of the County Council of Fermanagh, on which there was a majority of Unionists, received only £156 per annum, while non-Catholics were paid the enormous sum of £3400. The Nationalists did not want to persecute anyone, but they wanted equality, and they would be satisfied with nothing less.

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People We Hear About

The German Reichstag elected Dr. Spahn, the Centre Party leader, President; Herr Scheidemann, Socialist, First Vice-President; and Herr Paasche, National Liberal, Second Vice-President. Owing to the election of a Socialist as First Vice-President, Dr. Spahn resigned.

The Hon. Laurence O'Loughlin, who has been appointed Speaker of the South Australian Parliament, has spent more than half of the twenty years he has been in politics on the Treasury benches. He is 58 years of age, is a native of South Australia, and was educated by the Christian Brothers, Adelaide.

At the annual dinner of the Catholic Association in the Hotel Cecil, London, Sir Charles Santley contributed to the musical programme, his appearance being greeted with prolonged applause. The veteran artist, whose 78 years have hardly commenced to tell adversely upon the wonderful voice which has delighted decades of music lovers, contributed 'The Rosary' (Nevin) and 'To Anthea' (Hatton). In response to persistent applause Sir Charles sang 'Simon the Cellarer' with surprising vivacity.

Mr. Hilaire Belloc, the distinguished London journalist, whose articles in the *Speaker*, the *Daily News*, the defunct *Tribune*, and the *Morning Post* have attracted much attention, is a fervent Catholic and was originally a French citizen. He is now only in his 42nd year, and some little time back he undertook the editorship of *The Eye Witness*. To-day he is one of the ablest essayists in the English language. He is also a member of the Catholic Education Council, and for four years sat as Liberal M.P. for South Salford. His wife is an American, and was Miss Hogan, of San Francisco.

The daily paper (remarks *London Tablet*) which speaks of Mrs. Mary-Rodney Morgan (who has died at Berne, aged 94) as the 'last of the heroic English nurses who did such great service during the Crimean war,' has passed over two English convents. The Convent and Hospital of St. John and St. Elizabeth at St. John's Wood has in the venerable Mother Mary Joseph Stanislaus a survivor of the English Sisters of Mercy who accompanied Florence Nightingale to Scutari; and Mother St. George, at the Convent of the Faithful Virgin at Norwood, still well recalls the day in 1854 when she left that house of her Order at Bishop Grant's urgent request for volunteers to reinforce the Sisters of Mercy, Irish and English. Mother Stanislaus is 89, and Mother St. George 84.

At the anti-Home Rule meeting in Sydney some of the speakers made the usual charges about the disloyalty of Catholics. This drew from Mr. M. Meagher, Bathurst, a letter to the daily press, in which he said: 'I have no intention of entering into a discussion on this subject with any of these gentlemen. Few, if any, Catholics would be so foolish. But, sir, with your permission, I should like to point out that at the recent Coronation of the King of England most of the important offices were held by Catholics. Let me give a few instances: The Earl Marshal of England, the Duke of Norfolk, who was director-in-chief of all the events in connection with the King's crowning, is a Catholic; his three suffragans of the Herald's College, Messrs. Everard Green, Edward Bellasis, and Ambrose Lee, are Catholics. The Chief Commissioner of Police, Sir Edward Henry, is a Catholic. The artist-supervisor of the decorations on the Royal route, Mr. Frank Brangwyn, A.R.A., is a Catholic. Mr. John H. L. Bacon, A.R.A., who was commissioned to paint the Coronation scene in the Abbey, is a Catholic; while the music of another Catholic, Sir Edward Elgar, had a conspicuous place in the ceremony. And, by the way, three out of the five overseas Prime Ministers present were Catholics. All these "Romans" must have practised a mighty amount of mental reservation on the question of loyalty, in order to obtain this distinction.'

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HOSPITAL WORK IN THE MIDDLE AGES

HUMANITY'S DEBT TO THE RELIGIOUS ORDERS

Dr. James J. Walsh, Ph.D., LL.D., of Fordham University, delivered recently (says the *Philadelphia Catholic Standard and Times*) a lecture on the 'Organisation of Hospital Work and Nursing in the Middle Ages.' The lecturer took his audience first to the three pagan nations most distinguished for their humanity to the suffering and their reverence for the dead—Egypt, Greece, and Ireland. He spoke of the scientific status of the medical profession among the Egyptians; of the new readings of long-buried papyri, which reveal and conceal so much as to make a modern reader conclude that these intellectual North Africans were proficient in the science of prevention and in the art of healing. He showed that the open-air cure was no novelty in ancient Greece; that vapor baths were prescribed by Irish physicians even in pagan times, and he mentioned 'The House of Sorrow'—one of the earliest hospitals known, which was founded and maintained by the Red Branch Knights in Emania (Ulster) 300 B.C.

Recognised the Brotherhood of All Mankind.

Early attempts to care for the suffering, as Dr. Walsh demonstrated, were dictated by mere prudence or by family affection. Only with Christianity came the practical exposition of the greatest of all virtues, charity—charity recognising the brotherhood of all mankind rather than of one family or one class, and claiming a most affectionate kinship with the poor, whom Christ recommended so tenderly to the mercy of His followers.

The lecturer then traced the organisation of hospital service through the foundation of the religious Orders, the members of which obeyed literally the injunction of Our Saviour, 'Go sell all thou hast and give it to the poor, and come, follow Me!' The miracles of healing wrought by the Divine Physician inspired His followers to effect countless cures through the miracle of patient love. The religious specialised in medicine; one Order, devoted solely to the care of patients afflicted with erysipelas, prevented the spread of contagion by isolating the sufferers—a system only recently advocated by modern doctors. More familiar is the story of the extermination of leprosy by the same methods of segregation. This terrible disease was once as common as tuberculosis is with us, but the lazarettos or leper colonies established by the monastic Orders practically drove leprosy out of the world..

Among the Benedictines, nuns as well as monks, were scholarly and efficient physicians. The speaker instanced St. Hildegard, the famous Benedictine abbess, who made so many valuable contributions to medical literature, and who is said to have discovered the secret of the circulation of the blood centuries before Harvey's time.

Early Anaesthesia and Antisepsis.

Anaesthesia and antisepsis, the two major triumphs of latter-day surgery, were anticipated by the doctors and nurses of the great Middle Ages. Dr. Walsh told of the washing of wounds with heated wine and the successful closures following this process. He described the mediaeval method of superinducing temporary unconsciousness by using inhalations of mingled opium, hemp and mandragora. With these simple methods surgical operations were clean, comparatively painless, and amazingly successful. The closing of the monasteries and the secularisation of the religious hospitals following the 'Reformation' wrought a thousand times more woe to the perpetrators of the wrong than to the scattered, exiled, and martyred religious, whose lives had been devoted to the alleviation of suffering. We hear no more of chemical cleanliness or of the mitigation of pain. Operations became butcheries; septicemia carried uncounted thousands to untimely graves. Not until the middle of the nineteenth century were anaesthetics and antiseptics rediscovered, and our much-vaunted 'progress' in this direction is merely a reversion to methods in use five centuries ago.

The Middle Ages were ages of civic pride. There were no large cities as we estimate size nowadays, and

at that time quality rather than quantity counted. Every 'little city' of five thousand inhabitants had its own hospital, with resident and visiting physicians and trained nurses. Artists decorated 'the long, bare wall of the hospital' with beautiful frescoes, that the eyes of the sufferers might have the comfort of beauty in their lonely hours. At one end of each ward was an altar, where Mass was celebrated daily for the benefit of the patients. By means of sliding partitions private rooms could be converted into wards and wards into rooms, as occasion required. Beautiful colonnaded galleries and terraces were built for the benefit of convalescents recuperating in the open air. Of these magnificent hospitals Pope Innocent III. alone established 117 during his pontificate. One of these hospitals, 700 years old, and still 'as good as new,' was recently pulled down by the present Italian Government because—because it obstructed the view of a statue of Victor Emmanuel.

America's Oldest Hospital.

The oldest hospital in America, established in the city of Mexico by the great Conquistador himself, still flourishes under the patronage of a direct descendant of Cortez. Religious hospitals were established throughout Central and South America by the Spanish in the sixteenth and seventeenth centuries. In the same period the French founded hospitals in Canada; the famous Hotel Dieu, established by Mlle. Jeanne Mance, was the first in Northern America. The first in the present United States was the Charity Hospital in New Orleans, founded by the French Governors of Louisiana. Modern hospitals in the large cities are of comparatively recent foundation; the oldest dates from the eighteenth century.

MANIFESTO TO THE IRISH PEOPLE

The National Trustees, Most Rev. Dr. O'Donnell, and Messrs. J. E. Redmond, M.P., and John Fitzgerald, M.P., have issued the following manifesto to the Irish people:—

Fellow-countrymen,—Once again the duty devolves upon us of making an annual appeal to you for subscriptions in aid of the Home Rule Fund, and never before have we felt greater confidence that your response will be worthy of our race and nation, and of the great cause of national self-government, upon which our hopes are set, and which is now at last within measurable distance of final and satisfying victory.

For more than 33 years, since the inauguration of the present Irish movement, you have maintained an independent, unpurchasable, and incorruptible Irish representation in the British House of Commons in order that your Constitutional demand for land and learning and liberty should be enforced.

None of the funds now called for will be needed for the maintenance expenses of the members of the Irish Party attending the House of Commons. Those expenses are now provided out of public funds. The sums, however, hitherto provided from the National Funds for this purpose bore only a small proportion to the general expenses of the movement, and this year the expenses of carrying on effectively the National movement in Ireland and Great Britain will be enormously increased. Already, we are informed, the Unionist Party in Ulster have raised £50,000, which they propose to increase to £100,000 shortly, for the sole purpose of carrying on the propaganda in Great Britain. A multitude of their paid agents are at present swarming over every constituency in Great Britain, visiting the houses of individual electors and pouring poison into their ears. Tons of literature, millions of leaflets are being distributed all over Great Britain, and a Press campaign has now been inaugurated against the Home Rule movement and the character of the people of Ireland unparalleled for mendacity and sheer ruffianism since the days of the Parnell Commission.

To carry on the Home Rule propaganda efficiently in Great Britain, and to hold the ground already won in the constituencies, it will be absolutely necessary to



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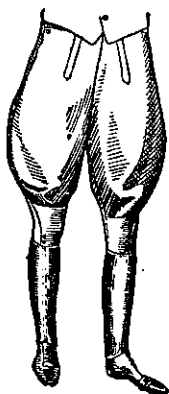
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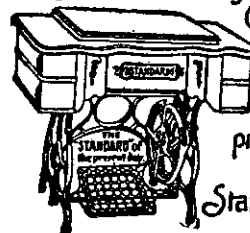
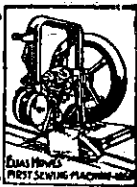
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spend a large sum of money in counteracting this scandalous campaign. For this work an organisation has been founded, called the Irish Press Agency of Great Britain. It supplies speakers for English meetings, and exposes the infamous calumnies of Unionist leaflets and Unionist agents, and sends help in all by-elections; but to meet this immense activity of the enemy this organisation must be enormously developed. Unless we are prepared to allow the vast expenditure of the Unionists of Ulster to give them a disastrous advantage over us in the English constituencies, we must spend on our organisation and propaganda in Great Britain a sum bearing a reasonable proportion to that expended by our enemies.

In Ireland itself a powerful and wealthy combination of factionists and avowed Unionists are carrying on a violent campaign and resorting to every conceivable device to wreck the National cause and dash the cup of liberty once more from the lips of Ireland. To meet this campaign and maintain the unity of the country it will be necessary to spend a considerable sum on the organisation of Ireland.

In addition to this, there can be no doubt that the response made by the Nationalists of Ireland to the

present appeal will be taken as a test of their earnestness in the demand for Home Rule. Swarms of correspondents of the English Unionist Press now infesting Ireland are sending despatches to their newspapers of the most infamous character, contrasting the peace and, as they term it, the indifference of the Southern provinces with the warlike ardor of Ulster against Home Rule, and arguing that because the Nationalists in the South allow Unionist meetings to be held peacefully they are indifferent to the Nationalist cause, whereas the men of Ulster by their brutal attack on freedom of speech in Belfast have proved their earnestness and their loyalty.

This is a line of argument which we can face without fear. But unquestionably if it can be said that the Nationalists of Ireland fail to respond to the appeal of their leaders to furnish them with sufficient funds to meet the Unionist campaign in Great Britain, an argument could be founded on that failure that the zeal for Home Rule was growing cold amongst the people of Ireland. We therefore appeal with confidence to the Nationalists of Ireland to make the Home Rule Fund of this year a record, and by doing so to put the leaders of the National movement in a position to fight on equal terms with the enemies of Irish liberty.



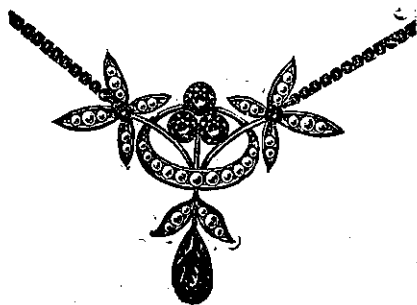
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Moore's LEVER WATCHES, from 13/9
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UNKNOWN FRIENDS

He was walking down Boylston street one wintry morning, a weary, care-worn man (writes 'A Looker On' in the *Boston Pilot*). His son had been causing him much uneasiness. His wife had been looking very frail of late. His salary was small and expenses were heavy. But the worst thing was his uselessness. 'Dream and reality! What a contrast! Forty-five, friendless, and a failure,' he said bitterly. The gay shop windows held no appeal for him. The passing throng, chatting and animated, only intensified his loneliness. For one coward moment he longed to escape the dreary round of duties; to be transported to some kindly isle filled with flowers and sunshine, where he could rest.

As the tide of bitterness reached its height, he became aware of rapid steps behind him, of someone grasping his hand warmly, of a voice trembling with emotion.

'As long as I live I shall be thankful for your goodness to me. When your message came I was desperate. Everything had gone; business, health, courage. Your word brought them back. I can do nothing in return except say that to you I owe my honor and my life.'

The speaker went down a side street apparently overcome by his feelings. The other thought: 'Who on earth is that man and what in the world did I do for him? I don't even know his face or name.'

He strode on, but presently felt someone plucking at his sleeve, and turned to see an old woman, pallid and lame, out of breath from hastening to catch up with him.

'Oh! sir, I must tell you how much you did for me when I was at death's door at the hospital. You were passing through the ward, and saw how bad I was. You talked to me a while and told a story that made me laugh, and bade me cheer up. I don't know how it was, but right then I began to mend. Now, thank God, I am on the road to health. May the good Lord bless you all your days, for you're a kind man.'

While the wayfarer was trying to gather his wits, the old woman hobbled away. He went on bewildered, but halted when he heard a soft voice calling his name. A motor car had stopped silently at the curb, and a lady leaned out.

'Why do you never come out to our country house? My husband has spoken of you so many times. He says you were the life of the class at college, and that he has never really enjoyed a dinner party when you were not present. He is so proud of all you have accomplished. I have heard so much about you that I think of you always as an old friend. Do come soon.'

And motor car and lady were whisked off like a moving picture. 'Country house! Life of the class! Old friend! What did this madness mean?' While he was attempting to readjust his faculties he noticed a distinguished-looking old gentleman approaching, lost in thought. But as he neared the wayfarer his face lit up and he spoke.

'Ah! So glad to come upon you! Pardon me, but do you intend to draw on that thousand you have with us? In case the account is to remain inactive, we can use it to advantage and give you a higher rate of interest.'

The wayfarer managed to mumble that the account would not be touched for several months. The old gentleman thanked him, bowed and was lost in the crowd. The wayfarer stood still and pondered. Was this Boston or Bagdad? In less than 15 minutes he had been accosted by four total strangers, who seemed to consider him as a personage of importance; a sort of fairy godfather, a comforter of sick old ladies, a social lion of exceptional gifts, a rich man. And it all took place on a prosaic Boylston street that he had walked since boyhood.

Yet unaccountably he felt younger. His eyes brightened. His shoulders squared and his step quickened. As he entered the office the force seemed to

regard him with new eyes. He plunged into work like a boy, and it came ridiculously easy. He went home at evening, humming a tune. His wife greeted him with a smile he had missed for years. His son came in with a cheery, 'You're looking fine, dad,' and all anxiety about the boy seemed to drop away. Supper was a function. From some mysterious well of laughter he drew draught after draught of gaiety. For years he had not felt so happy. Perhaps it was all a dream, but it was a very nice dream, and ever since the wayfarer has been stronger, better, more lovable.

The solution? Unknown friends. People he had helped out of the goodness of his heart, expecting nothing. People he had cheered when his own heart was sad. People who had followed the trail of his kindness to thank him. He had rated himself as useless, and suddenly woke up to find that he had been a benefactor beyond all his imaginings to his fellows, one whom all were proud to call friend.

This is no fairy story. It is a fact. Fit yourself in the frame. If you live cleanly, do a kindness when you can, comfort the sorrowing wherever you find them, bring forth the best that is in you to all mankind; you will have hundreds of friends you know not; you will be an honored guest in houses you never entered, you will deposit day by day unconsciously treasures compared with which money is dross. One moment: 'And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to me.'

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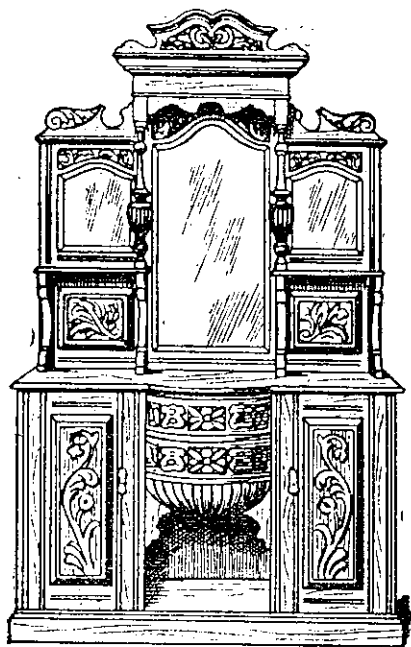
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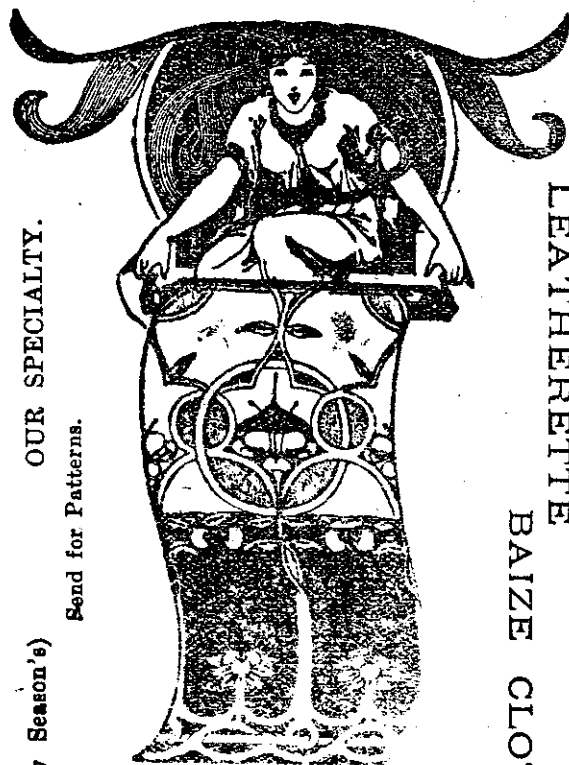
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executed at the Tablet Office. Moderate rates.

Episcopalian Ascendancy in Ireland

Here (writes Mr. Jeremiah McVeagh, M.P., in 'Home Rule Notes') are a few figures in illustration of the Church Ascendancy in Ireland. They are very remarkable, and will repay study, for they prove that Presbyterians and Methodists suffer nearly as much under the Ascendancy as Catholics. The Irish Presbyterian ministers not only tolerate this system; they are not ashamed even to defend it. So long as the Catholics in their own land are 'down,' it matters not to the Presbyterians that the Episcopalians are 'up.' Such is their benighted notion of 'Civil and Religious Liberty'! According to the Parliamentary Return of 1910 there are 807 Episcopalian Justices of the Peace. But there are only 251 Catholic Justices, 157 Presbyterians, 38 Methodists, and 19 'various.' As to the Lords Lieutenants and Deputy Lieutenants of Counties, at least eight out of every ten are Episcopalians. The Irish Privy Council consists of 43 Episcopalians, 10 Catholics, 9 Presbyterians, and 10 others. The Stipendiary Magistrates include 41 Episcopalians, 19 Catholics, and 6 Presbyterians. The Judges of the High Court number 7 Episcopalians, 4 Catholics, and 2 Presbyterians; whilst the Land and Estates Commissioners consist of 3 Episcopalians, 2 Catholics, and 1 Presbyterian. The County Inspectors of Police are 37 in number, of whom only 4 are Catholics, and nearly all the others are Episcopalians. It may be added that when the Tories went out of office in 1905, the Assistant Land Commissioners, Inspectors, and Assistant Inspectors were constituted of 39 Episcopalians, 16 Catholics, and 12 Presbyterians; whilst the Recorders and County Court Judges included 10 Episcopalians, 8 Catholics, and 2 Presbyterians. The Liberal Government has since reduced the disproportion under the

last two heads. Last and least, there are 174 Irish Peers, of whom only 14 are Catholics, and at least 150 are Episcopalians.

Until the passing of Mr. Gerald Balfour's Local Government Act for Ireland, the Episcopalians also controlled, through the now defunct Grand Juries, the local government of nearly every county in Ireland. Even in counties where the Catholics formed 95 per cent. of the population, it was an event of the rarest occurrence to appoint a Catholic to even the most menial office. The appointment of a Presbyterian or a Methodist was even rarer. It was of this system that John Bright declared in the House of Commons: 'These Ulstermen have stood in the way of improvement in the franchise, in the Church, and in the Land question. They have purchased Protestant Ascendancy, and the price paid for it is the ruin and degradation of their country.'

The pen is mightier than the sword,
The rifle or the gun;
Ten thousand battles it has fought,
Ten thousand victories won.
But here's a mightier power still,
A conqueror that's sure;
It vanquishes our coughs and colds,
It's Woods' Great Peppermint Cure.

We don't need to tell you, you know yourself the bother, the fuss, the work and worry associated with shifting. You cannot escape it, but you can reduce it to a minimum by employing us. We send picked men, with clean, commodious vehicles and good horses, and they pack up and remove your things with a fraction of the trouble incidental to old methods.—The N.Z. EXPRESS Co., LTD.

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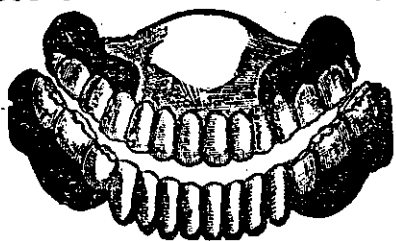
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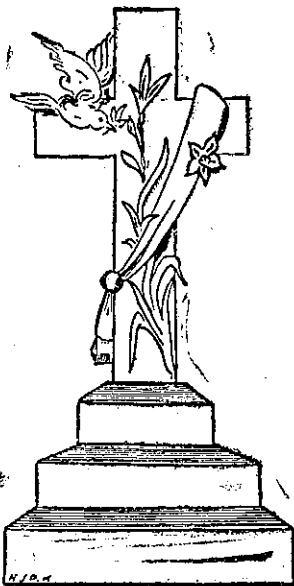
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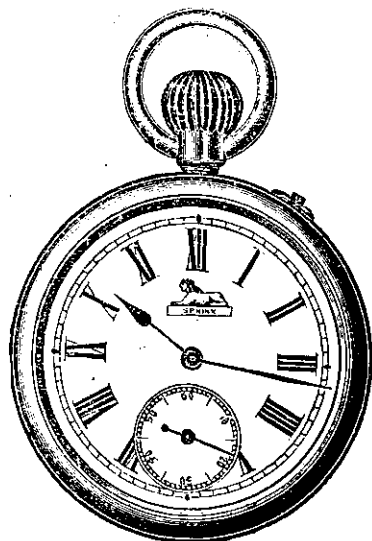
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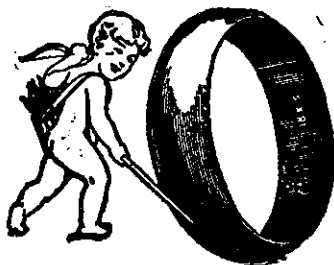
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Every case of apples or bag of potatoes or grain produced takes out of the soil nitrogen, phosphoric acid, and potash, and unless some return of these is made to the soil to meet the loss there must inevitably be a decrease in yield.

Never allow a cow to be roughly handled. This is the cause of many cows being nervous, ill at ease, and restless, and in its turn the milk flow is impeded, to the detriment of the farmer's profit. By nature the milking cow is quiet and phlegmatic, therefore noise and rough handling upsets her, and should be avoided.

It is estimated that Victoria (Australia) alone will ship this season 219,000 cases of fruit to London, and about 95,000 cases to Germany. The complete estimates for the rest of Australia are not yet available. The total number of cases exported from the Commonwealth will, it is confidently estimated, be between 1,400,000 and 1,500,000 for the season.

At Burnside last week 198 head of fat cattle were yarded. Best bullocks and heifers met a fair sale, but medium quality were 15s below late values. Best bullocks sold at £10 to £11 10s; extra prime and heavy, £12 to £13 10s. The yarding of fat sheep (3062) was made up largely of ewes. The sale opened at reduced values, and was dull throughout, prices showing a decline of 1s to 1s 6d for wethers, and 1s 6d to 2s for ewes. Prime wethers, 18s to 19s 6d; extra, 21s 6d to 22s. The fat lambs penned totalled 2107. There was fair competition, but prices were lower than at last sale. Prime lambs, 14s 6d to 15s 6d; extra prime, 16s to 17s 6d. The pigs yarded totalled only 50. There was a good demand for baconers and porkers, but poor competition for stores.

The Bhuda kale, cow-kale, rape, and thousand-headed kale (the first crops on very poor, newly-drained swamp at Ruakura) promise well. The recent dry weather showed the comparative drought-resisting qualities of these four forage-plants. In descending order they stand as follow: Thousand-headed kale, cow-kale, rape, Bhuda kale. The thousand-headed kale, although sown in the driest part of the paddock, has not shown the slightest sign of wilting, even in the hottest part of the day; while the Bhuda kale, sown in the dampest portion, showed signs of much distress. This result confirms the manager's previous experience at Moumahaki Experimental Farm. If the thousand-headed kale had the feeding-value of rape it would undoubtedly (in Mr. McConnell's opinion) be the most valuable fodder-plant of this class we possess.

The yarding of fat cattle at Addington last week totalled 244. Values remained steady at late rates, and the range of best prices was 21s to 26s per 100lb, according to quality. Steers realised £6 17s 6d to £12; heifers, £6 to £10 5s. There was an entry of 8029 fat lambs of uneven quality. Prices ranged from 12s 10d to 19s 10d. There was a large yarding of fat sheep, all classes being represented. There was some competition between exporters and butchers, but prices were on a par with late rates. The range was: Prime wethers, 17s to 20s 7d; others, 14s 9d to 17s; prime ewes, 13s to 17s 1d. There was a full entry of fat pigs, the bulk being very good useful sorts, and prices were steady at late rates. Choppers made 60s to 110s; heavy baconers, 60s to 74s; lighter sorts, 52s to 59s—equal to 5½d per lb.

SALT FOR DAIRY COWS.

The large percentage of salt that is drained out of the average dairy cow's system in the milking is a point that probably escapes the attention of the general dairy farmer. The inventor of the Babcock milk tester publishes the results of recent experimental trials with regard to the giving and withholding of salt in the daily feeding of milking cows. It was found that if salt was absolutely withheld the effects were shown within from two to three weeks, and that even while exceptional instances were longer without ill-effects, yet sooner or later the animals developed a decreasing milking yield, and generally a lower state of vitality.

The effects were worse at calving time, or immediately after, and also in the heaviest milk producers. The need of salt was further found to be greatest in the case of cows fed mostly in the cow house, and least among those kept principally on pasture. The outcome of the tests indicated that on the average milking cows required not less than 2oz daily in their food, and the conclusion came to was that cows in milk, when outside, should have access to rock salt as a lick, and when indoors the 2oz per cow per day should be mixed in the food in the ordinary granular form.

ECONOMY OF THE SEPARATOR.

The cream separator is a time saver. There is no rehandling of milk and, of course, no great pile of crocks and pans to be cleaned and aired. The quality of the cream is better than under the old way. Cream from average milk can be separated to within five hundredths of 1 per cent. with a first-class separator. With the separator sweet cream may be had at each milking and the milk can go to the calves and pigs in first-class condition. The cream is easily kept sweet until churning time, and the butter will be free from all impurities, so of the best quality.

TESTING FARM AND GARDEN SEEDS.

Some oats were tested on one occasion out of mere curiosity, for the sample was considered sound and it was found that only 35 per cent. was good. A deficiency of over 10 per cent. or even 5 per cent. is to be looked on with suspicion, because it means that many others are weaklings, even if they do so sprout, and would die in the field. Sprouting is easily done: a piece of tile in a saucer with a piece of blotting paper over it is all that is needed. One hundred seeds laid on the tile, covered with the blotting paper, some water poured in the saucer, and the whole kept on the mantel-piece. In a few days the germ shows, and the sprouting grains can be counted. Another method is to put some sawdust in a tin dish, squeeze down level, put the seeds on the surface, cover with blotting paper, and pour in some water. The tile or sawdust, plus the blotting paper, keep the seed just at the right degree of moisture, and the household temperature does the rest, while the growth can be inspected at any time.

SPLINTS.

Splints only amount to unsoundness when they are likely to cause lameness from their size, shape, or position. A large number of light horses suffer from this ailment, but the majority do not experience any inconvenience. They usually occur on the inside of the front cannon-bone; although sometimes they are found on the outside of both fore and hind legs. When placed well forward, they do not cause much distress, but when at the back of the leg they irritate the ligaments and tendons found there. A frequent cause is galloping fast on a hard road. As splints are very hereditary, they are easily caused by working animals too early, and placing heavy riders on immature animals. They usually occur between the ages of two and five years, but are found on younger horses. A blow, such as one leg striking the other, may cause a splint. It is not easy to detect a case; but if a young horse goes lame on a hard road, it is advisable to examine the legs. The splint is usually easy to find, but not always so. The first treatment is to rest the horse immediately, placing him where the floor or foothold is soft, on sand or straw, for instance. A dose of physic, such as a pint of raw linseed oil, should first be given, then the leg should be washed with cold water for half an hour, three times a day, leaving a cold wet bandage on between times. If this does not cure the lameness in five or six days, a blister may be applied and repeated if necessary.

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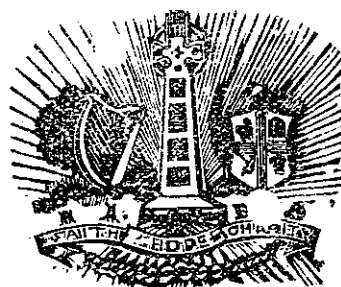
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Some Facts About Ulster

In his address at the St. Patrick's Day demonstration in Sydney Mr. R. Hazleton, M.P., dealt at some length with the glaring misstatements made a few days previously at an anti-Home Rule meeting in that city. The meeting (said Mr. Hazleton) was treated to a set of the most misleading statistics. Just let me give you a few figures on the subject touched upon. I take the three heads in connection with Ulster that were referred to—wealth, crime, and prosperity. It was said that the only place in Ireland worth taxing by an Irish Parliament is Ulster. What are the facts? I have them here in black and white. The ratable valuation per head of the provinces of Ireland gives Leinster first and Ulster only the same as Munster. In other words, Ulster, instead of being the richest province in Ireland, comes a long way after Leinster, and only equals Munster. The city of Belfast, it is true, has a number of flourishing industries—the linen industry that was encouraged by Act of Parliament, whilst the woollen and other industries of the South of Ireland were deliberately destroyed by Act of Parliament. But what is the condition even of the linen industry and others in Belfast to-day? Most of the factory hands are girls and women, who receive an average wage of from 10s to 12s per week, and figures show that on an average these unfortunate people die at the age of 39. The city of Belfast, too, is over-

crowded. These and other unfortunate circumstances require changing, and the best hope of effecting this is in an Irish Parliament.

Take the prosperity of Ulster generally. There are nine counties in the province, and within the last 50 years, whilst the population of Belfast has increased the population of these nine counties has diminished by over one million, not including those who fled from Ireland during the famine years. The diminution of the population of Ulster is at present greater than that of the other provinces, so that we find to-day from so-called prosperous Ulster there are proportionately and actually more emigrants than from any other province in Ireland. Then there is the question of law-abiding Ulster. The official figures for the last available year show that in 1909 the indictable offences in Ulster were greater than in the other three provinces of the whole of Ireland, and that in the Orange counties of Antrim and Down the proportion was higher than in any other country.

Again, we hear about the intelligence of Ulster. Ulster is not the province of education and intelligence, because the census of 1909 showed that the percentage of persons over five years of age who were able to read and write was less in Ulster than in Munster or Leinster, and only a little above the province of Connaught. And, according to the latest returns, at the election of 1910, there were more illiterate voters in Ulster than in the whole of the rest of Ireland put together.

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FRANCE

THE RELIGIOUS REVIVAL.

The keen interest with which the Holy Father follows the religious revival throughout France may be inferred from the following letter which his Holiness has written to the Cardinal-Archbishop of Paris:— 'From Our heart We have already spoken in terms of praise as to the work of catechising which has been represented to Us as flourishing in your country. And just when We hear news of another congress of the catechists of all France which is to be held in Paris under your presidency, we learn also that, by the mercy of God and the energy of good people, this work has made such progress that the number of pious ladies, who effectually labor for the sound education of children, amounts to 40,000. Therefore this is a case where, dear son, We must add Our hearty congratulations to the eulogies already passed. This We do with deep satisfaction. May these good ladies and all who apply themselves to the development of this work find in this manifestation of Our benevolence a reward for their zeal and a source of encouragement to exercise it still more widely in the future.'

A SYSTEM OF ESPIONAGE.

From a letter which the Lyons *Dépêche* has just published it appears that a regular system of espionage is kept up by the French Government for the purpose of checking Catholic movements. The document which has been given to the light by the Lyons journal was issued from the *Justice de Paix* office of the canton of Pacandière, department of the Loire, was marked 'very confidential,' and was addressed to the local mayor. In it a number of questions were put to elicit information about the Catholics of the commune. Were there any clerical associations? Would the Mayor draw up a list of them, stating the number of members in each, the leaders and the work in which they were really engaged? Were any members of the Religious Orders pursuing under one form or another the objects to which they formerly devoted themselves? Were the clergy active and combative respecting popular education, and social and economic questions? Were they opposing the public schools and organising associations? Did the priests include amongst them members of the dissolved Religious Orders? The conductors of the secret society which directs the policy of the French Government no doubt obtain information of this sort from Government officials in all parts of the country and order the Ministers to become severely repressive wherever they discover any signs of Catholic progress.

PORTUGAL

THE TYRANNY OF THE GOVERNMENT.

In his Lenten Pastoral his Eminence Cardinal Logue says that the anti-religious wave, which for years past has swept over Europe, so far from being checked seems to have gained in strength and volume. Having referred to the attacks of the French Government on the Church, which is notwithstanding gaining ground, and described the persecution in Portugal, especially the horrible state of the prisons, which are overcrowded, he proceeds: 'In connection with the lamentable state of things two considerations suggest themselves which merit attention and beget surprise. Portugal has long been a nursling of England. We should, therefore, expect some remonstrance from the English Government against excesses which are opposed to justice, humanity, and the most elementary conceptions of civil and religious liberty. Yet, as far as the public is aware, no remonstrance has been forthcoming. This is the more striking when we consider how ready our statesmen and politicians are to respond to the calls of humanity in every part of the world. Fresh in the memory of all are the outcry and agitation which had been raised, some years ago, regarding alleged cruelties in the Belgian Congo, an outcry and agitation which

were perfectly justified if the allegations were well founded. I know they have been denied by many who have had the most ample means of ascertaining the truth. Surely these feelings of humanity and that Christian charity which make no distinction of color, class, or creed should not stop short when the victims happen to be Catholics. Perhaps interest in Naboth's vineyard may have inspired the outcry in the one case, while political expediency stifles it in the other. More surprising still than the apathy of statesmen is the silence of our Catholic members of Parliament. Struggling nationalities in every part of the world find active sympathisers. Egyptian Nationalists, Young Turks, Persians, Mongolians, and the rest, find able, eloquent, and zealous advocates; while no voice is raised on behalf of Christians writhing in the grasp of a tyranny which is hostile both to God and man. What a contrast to the action of those generous, humane English residents in Portugal, who, with great risk to themselves—for the vengeance of the Carbonarios is swift and pitiless—have formed a committee and drawn up reports of the atrocities which they have witnessed, to stir up the sympathies and enlist the support of their countrymen.'

ROME

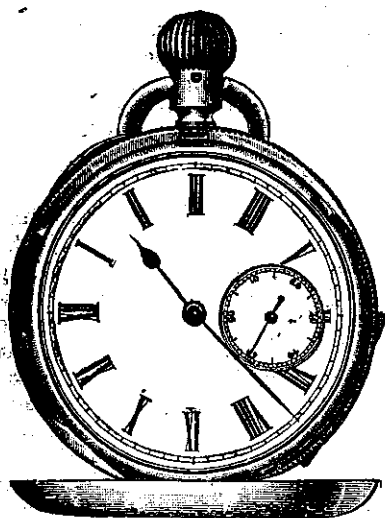
STUDENTS AT THE ECCLESIASTICAL COLLEGES.

In the chapter devoted by the *Annuario Ecclesiastico* for 1912 to the foreign and home seminaries some interesting information is to be found. This list will give an idea of the foreign and home elements in one branch of ecclesiastical life alone. The French College with 130 students, the Roman Seminary with 60, the Urban College of the Propaganda has about 200 of all nations on the face of the earth; the Capranica College 30, German-Hungarian 100, Greek 41, Ruthenian 16, Irish 45, English 25, English College of the Ven. Bede 11, Scotch 38, North American 160, Belgian 23, South American 120, Teutonic 20 (all of whom are priests pursuing post-graduate courses), Polish 16, Armenian 20, Bohemian 30, Spanish 100, Canadian 22 (all priests, same as the Teutonic), Maronite 20, Portuguese 15, Leonine (for post-graduate course). In addition to these all the Orders and religious congregations have their own bodies of students, who, like the others, attend one or other of the several universities.

UNITED STATES

FAIRPLAY TO CATHOLICS.

What a remarkable contrast the attitude of the head of the great American Republic towards the Catholic Church presents to that adopted towards the same institution by the petty tyrants of the Portuguese Republic. American Catholic papers give a noteworthy instance of the President's unflinching determination to be just to Catholics as well as to others. During his absence from Washington Mr. R. C. Valentine, the Commissioner of Indian Affairs, without consulting the Secretary of the Interior, who is his immediate superior, or the President, who is held responsible for the acts of his administration, issued a letter to the Indian agents in all parts of the States directing that in Government schools members of any denomination wearing a distinctive garb must leave it off when on duty, and that if they refused to do this they must receive notice that after a reasonable time to enable them to make arrangements for employment elsewhere their services would not be required. A protest was lodged against the order by the Rev. W. H. Ketcham, director of the Catholic Indian Bureau, who called the executive's attention to the fact that the Catholic teachers were employed by the Government as the result of an agreement at the time the Government took over certain Catholic schools. Thereupon President Taft commanded Commissioner Valentine to revoke his order until some future time when a full hearing can be given to all interested parties. Inferentially the Commissioner was rebuked for having taken the step without having consulted those in higher authority.



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Reading and Thinking

If the mind is to be truly cultured and developed, we must think as well as read. Some men pile so many books upon their heads that their own brains have no power to move. As too much oil puts out the lamp, so too much reading buries the thinker. The greatest readers have not been the greatest thinkers. Shakespeare had few books at command, and his own intellectual output was so great that he could have had little leisure for reading. Socrates, the master of the wise, made it his boast that of book learning he knew nothing. Descartes commenced his systematic thinking by trying to forget all books and think out things for himself. Hobbes said that if he had read as many books as his opponents, he would probably have talked as much nonsense as they did. Many learned persons have read themselves stupid. They have proved not the masters of learning, but its slaves.

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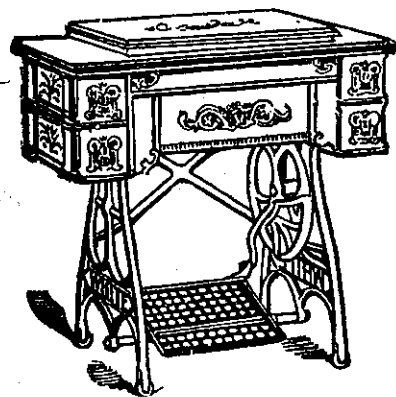
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Domestic

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Toast Making.

The secret of having crisp toast is to cut the bread the night before, so that the surface is dry before it is toasted. Another trick is to have the slices, when toasted, stood up on edge in some place where they can be kept hot until they are served. If the slices are placed one on top of the other they become soggy.

To Neutralise the Smell of Paint.

Heat an iron shovel until almost red hot; place it in the room which smells of paint. See the windows are shut and the stove register closed. Sprinkle an ounce of strong coffee (ground) on the shovel. Shut the door on leaving the room, and let no one go into it for half an hour, or, if the time can be spared, it is better to do the operation of an evening and leave the room closed all night. When re-entering the room, the burnt coffee will be found to have cured the smell of paint. The smell of the coffee will not be objectionably strong.

To Break the Neck of a Bottle Evenly.

To break the neck of a glass bottle evenly at any desired length the following plan never fails: Take a small piece of knitting wool, soak it in paraffin oil, tie round neck of bottle at desired spot, not too tight but tight enough to catch the glass, cut off the ends, set fire to the wool with a lighted match, and let it burn out. As soon as the flame is out, submerge the bottle in cold water, when the desired length will fall off. Before starting, see that the neck of the bottle is perfectly dry; and when placing the wool round the neck, take care not to let any of the oil on to the glass except where you intend to break it off.

To Wash Colored Fabrics.

The best way to wash colored fabrics is to shred some soap finely, dissolve it in boiling water, and then pour it into a tub of tepid water; also add a little vinegar, which will help to fix the color. Place the things in this lather, and dip them up and down, and well move them about till they look clean. Then do the same in a second lather, and afterwards carefully rinse in lukewarm water, with a small quantity of salt added. When thoroughly clean, they must be wrung, well shaken, and hung up to dry.

To Ventilate a Sleeping-Room.

The fireplace must not be closed, and a current of air should be allowed to flow between the bedroom door and the chimney. A good and cheap ventilator can be fixed in a few minutes. It is made thus: A piece of board, the length of the window sash and about three inches broad, is placed at the bottom of the frame, so as to fit tightly. The sash is then shut down on the board. This leaves a space between the lower and upper window sashes. Fresh air enters the room through this space and flows upwards, and the air of the room is renewed without a draught being felt.

The Proper Temperature of a Living Room.

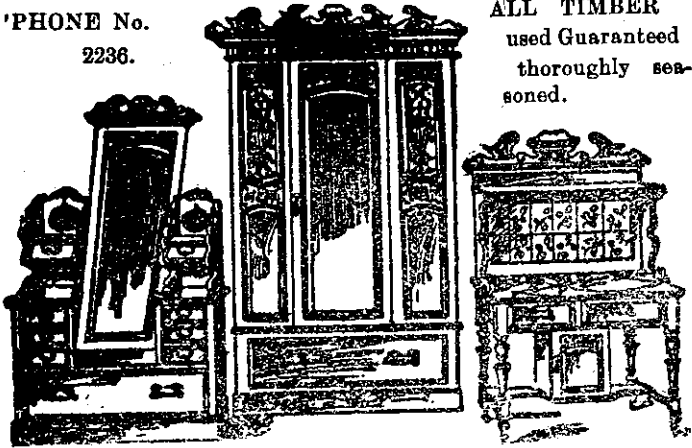
For persons in health, 60 degrees by the thermometer, but for aged and persons in delicate health, doctors will often order rooms to be kept at 65 degrees, particularly if there be weakness of the heart and consequently bad circulation, as this trouble often causes cold feet and hands, with a numbed, chilly feeling, if obliged to sit for an hour or two in an apartment that to a healthy individual would feel quite comfortably warm, yet to one who is in weak health or afflicted with any heart trouble, a room whose temperature is kept only at 60 degrees would feel very cold, and might cause faintness and sometimes sickness. Personally, I have known it to do so—still, though kept warm, it should not be close, as a close room is as pernicious to a delicate or aged person as a chilly apartment.

Maureen

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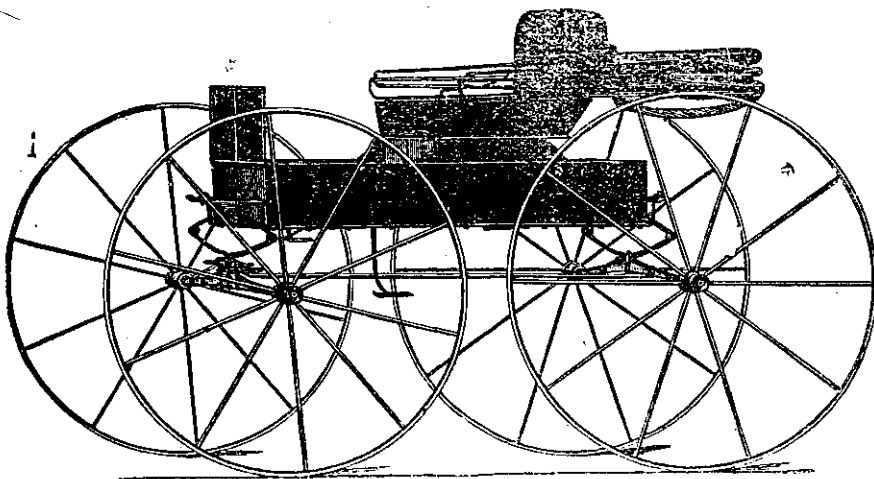
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Science Siftings

By 'VOLT.'

Sterilising Surgical Instruments.

In these days of modern surgery the patient is prepared for an operation in the most painstaking manner—by careful scrubbing and wrapping in sheets and bandages. The surgeon washes and re-washes himself a dozen times and then appears in the operating room like a ghost in his grotesque head wrappings and white garments. In keeping with all these other precautions it is of course necessary that the instruments be made absolutely sterile by boiling and the use of antiseptic solutions. For this purpose an electric instrument steriliser is often used, and has many advantages.

Man as a Machine.

It is a little startling to learn that man is superior to all mechanisms. In the best artificial machines the efficiency is only 14 per cent. The human machine gives a profit of from 25 to 30 per cent. on the fuel! In other words, on the food consumed. A man always wastes energy during the first five minutes of work. Monday's labor in man is the worst, and Tuesday's the best in the week—that is, according to a large number of experiments made by a distinguished professor.

Cement 'Gun.'

Mr. C. F. Akeley, the taxidermist and naturalist connected with the Field Columbian Museum of Chicago, was hunting about for a rapid and economical method of building up forms over which the skins of large mammals, such as elephants and hippopotami, might be stretched, when he hit upon the idea of spraying rough frames with Portland cement. The scheme worked perfectly. When the exterior of the art gallery (one of the World's Fair buildings in Chicago) needed renovating, it occurred to Akeley that his spraying system might be used. The work was done under his direction so well and expeditiously as to demonstrate the practical possibilities of the new method beyond any question of doubt. After this most successful experiment the apparatus was taken up in the laboratory and in the field, and was subjected to various practical tests. Numerous mechanical changes were made as were shown necessary by experiment, adding to the efficiency of the apparatus and broadening its field of usefulness, until to-day the 'cement gun,' as the apparatus has been named, is being used for placing cement in some of the most important engineering work that is now in course of construction. Of course the machine is not a gun in the ordinary sense of the word, but is so called from the fact that the cement mixture is projected from a nozzle with considerable force, and is literally 'shot' into place.

Operatorless Telephone.

All the temper-trying troubles which now exasperate telephone users will vanish when the new automatic Strowager telephone system, in which no operator is required, is generally adopted. A demonstration of the advantages of the new system was given in London by the British Insulated Helsby Cable Company, and Mr. Sinclair, the manager, explained how it would work a revolution in present-day telephone methods. 'Every man,' he said, 'can be his own operator. A system of electro-mechanical devices or switches at the central exchange dispenses with the use of the old style switchboards operated by manual labor. By this means every telephone user secures his connection from his own telephone by manipulation of a dial, the rotation of which causes the switches at the central office to select automatically the telephone to which he wishes to be connected. By this means the use of operators at the central exchange is entirely eliminated. One experienced switchman will be able to look after all necessary adjustments, and keep 1000 lines in working order. The automatic service is absolutely secret, and every user has a private line, there being no exchange operators to interrupt the connection or overhear the conversation. There are already 300,000 automatic lines at work in the United States and Canada.

Strange Story Associated with a Great Picture

It is said that Leonardo da Vinci was years painting his famous "Last Supper" on the wall of the old refectory of the old Monastery at Milan. In painting the faces of the apostles, he studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Christ, he could find none that would satisfy his conception. After long and careful search the painter happened to meet one Pietro Bandinelli, a youthful singer belonging to the cathedral. Being struck by his beautiful features, and an expression that bespoke an angelic soul, the artist induced the chorister to be the study for the divine face. All was done carefully and reverently, but the picture was yet incomplete. The face of Judas was absent. Besides, Leonardo had other things on hand. He was interested in mechanical inventions. Time passed insensibly before he was ready to put brush to the painting once more. Then he began the search of a model for the Judas. As the artist was about to dismiss, with his pay, the miserable and degraded wretch he had at last found, the man looked up at him and said, "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those intervening years Pietro had been in Rome, studying music, had met with evil companions, had given himself up to drinking and gambling, had fallen into shameful dissipation and crime. Leonardo had found him in a prison.

It is an old story, and seems to be fairly well authenticated. Whether it is true or legendary, however, it well illustrates the fact that character is painted on the face. What we do week by week, year by year, appears at last upon our countenances. The old proverb says that beauty is but skin deep. Some so-called beauty may be. The art of make-up is a great art. It was a marvellous gift that enabled a Macready or an Irving to represent the living aspect of a Richard III., to look on us with the face of Macbeth, to make hate and love, ferocity and magnanimity, humor and grief reveal themselves successively in glance and feature. But these are only surface views of face-change. The real face artists do not work from the outside. To know them and their work is to know the central powers in heaven and earth. The human face, in any approach by it to the ideal, whether of supremest beauty or prevailing ugliness, is the greatest creation of time. Everything is ultimately summed up in the face. The years and the passions alike paint themselves there. The daily doings and thinkings leave their mark. Meanness records itself there, and so do benevolence, courage, virtue, animosity—everything.

A new method of spreading Catholic literature, and especially the publications of the Catholic Truth Society, has been inaugurated in a suburb of London. This is a Catholic book-barrow. The barrow, laden with cheap Catholic literature, is to take its stand every Saturday night in one of those open-air markets where the goods are vended from the kerb way and where a crowd quickly gathers around an inviting stall. Books always attract, and it is hoped by this means that many people may be reached who would otherwise remain in ignorance of the Church's real teaching. If successful the idea will be adopted in other parts of the Metropolis.

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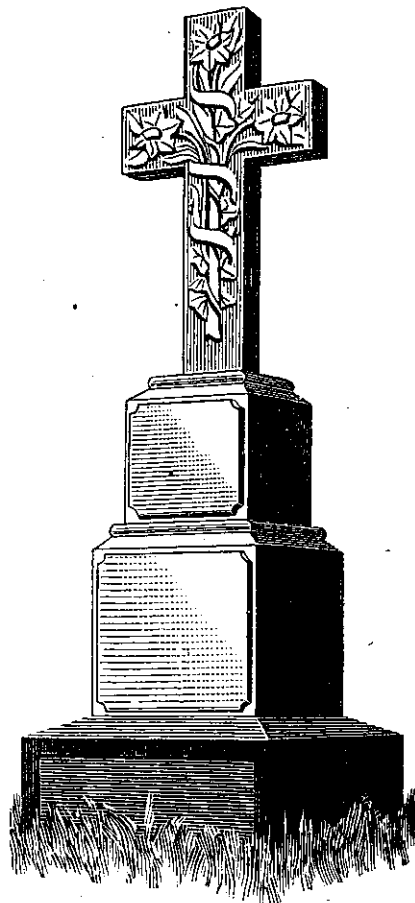
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The Family Circle

WHO IS SHE ?

Perhaps you know the little girl
Who's always losing things;
Her head is in a constant whirl—
Her property has wings.

She's very sure she puts away
Each article in place,
But when she wants them they're astray,
And thus begins the chase.

'O, mother, have you seen my hat?
It's nearly half-past eight,
I thought 'twas earlier than that—
I'm sure I shall be late!

'And where's my coat? I hung it there
Upon that hook last night,
Well, yes, perhaps 'twas on the chair,
Or under it—you're right.

'Some pixie hid my books there. No,
I'm sure it wasn't I;
Hat, coat, gloves, books—a kiss! And so
I'm ready now. Good-bye!

What work and worry she could spare
Herself, and others, too,
By just a little thought and care,
Now, can this girl be you?

A KITTEN'S PUZZLE

Grandma was sorry she ever thought of giving the black kitten to Janey and Carolyn, when she learned that they quarrelled about its name. Janey wished to name the kitten 'Midnight,' because it was so black. Carolyn insisted upon calling it 'Jetty.' The only fact about that kitten upon which the little sisters agreed was its color. It was unquestionably black.

Janey wished the kitten to be fed on nothing but milk and begged to keep its bed in the kitchen. Carolyn tried to teach the kitten to eat everything, even oranges; she was glad mother said it must sleep in the woodshed. It did seem as if the little black kitten made more trouble in the family than anything that had ever happened—even measles. Mother threatened to send the pretty creature back to the farm to live with its mother cat and grandma and grandpa.

While mother, father, grandma, and grandpa were feeling so bad because Janey and Carolyn quarrelled about their pet, no one stopped to think that the kitten was much troubled himself. You see, he didn't know whether he was Midnight or Jetty. Sometimes he thought he was Midnight, and liked nothing but milk to drink; again, he was sure he was Jetty, who preferred bits of beefsteak for dinner. It was extremely puzzling. One day something happened that never had happened before.

Said Janey: 'It's name is Midnight, I tell you.'

Said Carolyn: 'And I tell you its name is Jetty.'

The kitten had listened to this many times before; but, when Janey made a face at Carolyn, and Carolyn that very minute made a face at Janey, the kitten fled.

One day passed, two days passed, and the kitten failed to return. Janey waited with fresh saucers of milk. Carolyn waited with a feast spread on the woodshed steps.

At last Janey cried. 'I am afraid something has happened to our dear kitten,' she said. 'Oh, if it will only come back, we will call it Jetty!'

'Don't speak of it,' answered Carolyn. 'If the sweet thing ever comes back, I shall be too glad to call it Midnight. I am afraid it has been killed by dogs.'

'Or run over by an automobile,' wailed Janey.

'And it is all our own fault,' persisted Carolyn. 'If we had even said, "Come back, kitty, kitty," that day, I believe it would have stayed at home.'

'Instead of doing that,' moaned Janey, 'I called, "Come, Midnight, Midnight, Midnight," and it mewed and ran fast.'

'Yes,' added Carolyn, 'and when I called "Come, Jetty, Jetty, Jetty," it mewed and ran faster than ever. I believe that kitten knew more'n we supposed.'

'Oh, I often saw the little thing wash its face and think at the same time,' admitted Janey.

One moonlight evening, when Janey and Carolyn were sitting on the front steps with their arms around each other, who should come walking up the garden path but one black kitten followed by a second black kitten! Midnight and Jetty had come back home, but which is which neither Janey nor Carolyn knows to this day. All they do know is that grandma's kitten from the country came home with a twin so exactly like himself that even grandma can't tell which one is the farm kitten.

The kitten himself knows which one he is, because once in a great while, when Janey and Carolyn talk over the past and agree never to quarrel over anything again, one kitten winks at the little girls. Before Janey and Carolyn get over their surprise, the kitten quickly has a game of 'tag' with his twin, and three seconds after that no one can tell which kitten winked, because they both look so exactly alike and so pleasant.

Perhaps all kittens would do nothing but purr cheerfully and never mew if they lived with such loving little sisters as Janey and Carolyn have been ever since their kitten left home long enough to think of a way out of his puzzle.

SPELLING AND PRONUNCIATION

The name of the German poet Goethe has always been a stumbling block in English pronunciation. It is said that Goethe street in New York is mispronounced forty-seven different ways by conductors and others.

A recent Goethe pronunciation story tells of a certain confusion of tongues when the executive board of the Dulverton Women's Club was in session. The secretary had just handed to the treasurer a printer's proof of the club's calendar.

'If we're to have it this week,' she announced, 'he says they must be notified at once of any errors or changes. I told him we'd call him up and let him know.'

'Here's an error,' said the member who was looking over the treasurer's shoulder. "'Gooth's Faust." Gooth isn't right, is it?'

The secretary stepped hastily to the telephone.

'Hello—yes—I want Mr. Snow; Snow's printing office—yes—O Mr. Snow—it's very nice, and we're very much pleased, but there's just one little mistake—Gooth for Gothe. Second page, second paragraph. "Gooth's Faust." It isn't Gooth's, you know. Oh, did you? Well, you were right; it certainly is wrong. No, not Schiller. It isn't that kind of a mistake. Faust really is Gooth's, only he is Gothe. Yes, quite natural. I'm always getting them mixed myself. Just change Gooth to Gothe, if you please—Goth—Goth—what? Yes, of course I will; G-o—wait a minute, I've begun wrong. G-e-o—no, it's George I'm thinking of. Well, if you've got a dictionary it'll be somewhere in the back—Hello—what? Oh, well, you'll have to do, then! I've just told Mr. Snow there's an error in our club programme; it ought to be Gothe, and it's Gooth—yes. Gooth—I mean Gothe—Goth—Goth.'

She turned to the others. 'I can't make him understand. Mr. Snow was called away, and it's that new person in the office.'

Madam president rustled to the telephone.

'Page two, paragraph two. Please correct Gooth to Gertha.' (The secretary started and blushed.) 'Yes, Gertha—Gertha—well, I can't say it any plainer—'

The vice-president broke in. 'That's the German pronunciation, isn't it, and not exactly usual? Perhaps if you said it in English—'

With an air of stately abnegation, the president handed her the receiver.

'Change Gooth to Goty,' ordered the vice-president, briskly. 'Goty—Goty's Faust—you must have

heard of it—no? No, certainly not goatees. Nor goats. No—Goty! Dear me, what a dull young man, or else he's deaf!

'Try Go-eth,' suggested one director. 'I always used to call it Geethe,' said another. 'Perhaps he's a French-Canadian—try Go-tay,' proposed a third.

'Gertha,' announced the president, 'is right; and my policy would be to keep right on with Gertha till he understands it is Gertha.'

That is what they did, they thought. When the corrected programme finally reached the members of the club, paragraph two, page two, read thus:

'February 4—Lecture with stereopticon, Gerty's Feast.'

WORDS WITH ODD HISTORIES

I hope that when you are older you will be able to take up the study of words, for you will learn some very interesting things about them. For instance, long years ago people thought that a certain little flower looked very much like the sun, for they saw that it had a golden centre like the centre of the sun, and that its pretty white petals looked like the brilliant rays of light shining out around the centre of the sun.

Now, in those days the glowing light of the sun seemed to the people looking up at it like a great eye watching all day long, so they called it the 'day's eye,' because it watched only during the day. Now I wonder if you have guessed what the little flower's name is because it looks so much like the sun? Well, then, I will tell you. It is 'd-a-i-s-y.' But its long-age name was 'day's eye.'

I know another story about the history of a word that I think you will like also. Once upon a time a long while ago there lived a wise man named Duns Scotus, a queer name, I am sure you will say. Well, this man was the leader and teacher of a certain school of great learning.

But after a while another school of learning grew up in that same city, and the men who went there to study thought differently from Duns Scotus' way of teaching, and often made fun of it. The rivalry between the two schools became so unpleasant that when the students met on the streets they would mock each other and say unkind things.

When a student of the new school met a student of the old school he would say: 'Oh, there goes a Dunsman!' which meant a man who studied with Duns, the leader of the school. Then, too, they would cry: 'Oh, there goes a Duns!' Well, now, have you guessed what word was born then? It was the word 'd-u-n-c-e!' That is a strange history for a little word, is it not?

OF COURSE NOT

Johnny, aged four, went into a near-by grocery and asked for a box of canary-seed.

'Is it for your mother?' asked the grocer.

'No, of course not,' replied the little fellow. 'It's for the bird.'

AN ACCOMMODATING CUSTOMER

'Everyone asks foolish questions more or less, I suppose, and once in a while there comes the proper rebuke. I was in a chemist's shop one night in Sydney when a man asked for a dozen quinine pills. Smilingly the clerk took them from a drawer and then turned to the customer and asked:

"Shall I put them in a box, sir?"

"No, no," quickly replied the customer, "I intend to roll them home."

ANY WAY YOU PLEASE

'Mamma, I wish you'd call the baby in; he's so cross we can't play!' cried Robert one day as he was playing in the yard with his sister and the baby.

'I don't think he would be cross if you were not

cross to him,' said mamma, coming out. 'He does just as he sees you do. Just try him and see. Put your hat on one side of your head.'

Robert did so, and presently the baby pushed his straw hat over on one side of his head just as Robbie had done.

'Whistle,' said mamma.

Robbie did, and the baby began to whistle too.

'Stop mocking me!' said Robbie, giving baby a push.

Baby screamed and pushed Robbie back.

'There, you see,' said his mother, 'the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example.'

Robbie did not feel exactly like doing this, but he did, and baby hugged and kissed him back very warmly.

'Now, you see,' said his mother, 'you can make a cross or a good boy of your little brother, just whichever you choose. But you must teach him yourself.'

A PROBLEM

Little Elizabeth and her mother were having luncheon together, and the mother, who always tried to impress facts upon her young daughter, said: 'These little sardines, Elizabeth, are sometimes eaten by the larger fish.'

Elizabeth gazed at the sardines in wonder, and then asked: 'But, mother, how do the large fish get the cans open?'

THE STATION HAD GONE ASTRAY

Chinaman: 'You telly me where railway station is?'

Auckland Citizen: 'What's the matter, John? Are you lost?'

Chinaman: 'No; me here all light; station lost.'

WHAT HE WAS WORKING FOR

The workman was engaged in excavating operations—i.e., he was digging. The wayfarer of the inquisitive turn of mind stopped for a moment to look on. 'My man,' said the wayfarer at length, 'what are you digging for?' The workman looked up. 'Money,' he replied. 'Money!' ejaculated the amazed wayfarer. 'And when do you expect to strike it?' 'Saturday,' replied the workman, and resumed operations.

FAMILY FUN

Saltpetre Magic.—Dissolve saltpetre in water until the water will take up no more. Then take the 'wrong' end of a penholder and, dipping it in the solution, draw in thick strokes some name or device on a piece of light paper, taking care not to break the continuity of the writing anywhere. All words, that is, must be joined. When dry, the device will be invisible. Fold down half an inch of each end of such a paper after it has been allowed to get quite dry, and stand it on something that will not burn. Apply the tip of a lighted cigarette or cigar to some spot touched by the device (you can make an ink-mark before applying the saltpetre to serve as a guide), and a tiny glow-worm of fire will travel all along the lines traced, and end by leaving the device burned out of the paper, no other part of it being destroyed.

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